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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.

No Work is Common.

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 life-time 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 60,000 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

did Lord Granville, at last, unwillingly consent to a commutation of their death-penalty to one of exile to a British colony. The Egyptian liberal party and parliament were disbanded, the patriotic ministers and five pashas were "deported" to Ceylon; and an Englishman, Sir Evelyn Baring, was installed in Egypt with the cowardly cringing Turkish Khedive to do his bidding or rather the bidding of the power at Westminster, than an indefinite prolongation of our military occupation and our English tutelage. What England has accomplished in Egypt has been along the lines of Arabi's program and to allow the originator of these reforms to die in exile, an English prisoner of war, would be a monstrous shame."

After eight or ten years rule in Egypt, under English influence, Sir Evelyn Baring published a report in which he claims, for the British government, the success of certain internal reforms by which the finances have been set in order and check has been put on the abuses of power by the Turkish privileged class and certain European colonists. But Arabi Pasha, in his earnest declaration to me, insisted that these very reforms owe their initiative and vitality to the national movement that he headed, and to prove this he produces the program published by him in December, 1881.

An intelligent Englishman makes this public statement: "Although we have been for years in Egypt we have introduced no reform there upon any permanent basis. The popular institutions won by Arabi, and which gave so much promise of a new life to Egypt, and through Egypt to other Mohammedan countries, have been ruthlessly uprooted. No vestige of political liberty has been left, and in spite of every effort the English representative in Egypt has nothing better to recommend."

I am aware that the question whether Arabi Pasha is a patriot or a criminal is an unsettled one in the minds of many; but the trend of events in Egypt since he was banished, the intelligent discussion of the rise and fall of the National movement, and the conduct of Arabi during his long exile, have elicited for him and his cause much sympathy in Europe and America. Of course Lord Salisbury's administration is inflexibly against the return of the old man to his loved land; and I suppose that there is not a Tory in Her Majesty's service who would dare to differ, publicly, with the premier on this or any other question of state; but if many others are not greatly mistaken, the verdict of history will be given in favor of this man who thought and fought for the independence of his country; and who tried to rid his land of rulers who had proved themselves utterly incapable to govern. These rulers had pawned the produce of their country twice over to the money-grabbers of Paris, Amsterdam and London, had taxed every acre of Egypt far beyond its ability to meet and live, and had ground down to desperation the historic docility of that laborious and loyal people, in order that a small class and caste might revel in luxury.

Arabi Pasha handed me a copy of a letter that he addressed to Lady Annie Blunt of England, who had shown sympathy for the Egyptian patriot and his fellow-exiles. This pathetic appeal was written some years since.

"To the Lady Blunt. May God preserve you. Amen. We have forwarded to the Marquis of Salisbury the petition signed by me and by the rest of the exiles here with me. I sent it with medical certificates on the 80th of last month by the same steamer

which conveyed the late Governor, Sir Arthur Gordon. Sir William Gregory, who is a friend of both parties, knows the substance of the petition and will inform you of it when you see him. We have been now seven years and a half in Ceylon while those very reforms which we wanted to make in Egypt are being carried out by the British Government, and we confidently trust in the humanity of the English nation for our return to our country for the days that are left us of life and to enjoy the benefits of such reforms as it has obtained. Surely now the people in England must understand that to seek such reforms was our duty, duty both of patriotism and humanity. Peace be with you and with all who are your friends. (Signed) Ahmed Arabi, the Egyptian. Colombo, June 15, 1890.

Although five years and a half have been added to this man's banishment since this letter was penned by him, and although earnest speeches have been made by the Earl De La Warr, Mr. Wilfred Blunt and others in and out of Parliament in behalf of his release, he is still an English prisoner of war, thousands of miles from his home, and his patriotic heart will doubtless beat its last pulsation in his bungalow near the jungles of Ceylon. Kandy, Ceylon.

"A Good Beginning Makes a Good Ending."

BY HENRY ESSARY.

This maxim is against the old one, "A bad beginning makes a good ending." So long as the world be deluded by this false sentiment contrary to all reason and experience that many have traveled the wrong road to reach goodness and greatness. They forgot that man reapeth what he soweth; lives in the way he goeth; matures in the future as he grows in the present; that a bad beginning and a good ending are as diverse as falsehood and truth; and that the doctrine that one produces the other lives in theory alone. A good ending can come only from a good beginning. A good beginning is the foundation stone of all that is good and pure both in civilization and religion. Take this way and the whole fabric must topple and fall. Demoralize the beginning, and you thereby destroy both domestic and national happiness, undermine completely the temple of virtue and hope, and prepare the end for moral and civil desolation.

The first impulse of patriotism and morality is germinated, matured and largely developed in the beginning of life. It is there that the star of hope, of religion, and civil rights begins to shine, and let it go down and all would be turned into dismal darkness of midnight without moon or star to guide the weary pilgrim on his way. The beginning is the most sacred period of life. It is here our hopes and our aims are all begun. Whether we may hope to be great or to be good depends upon our beginning. Therefore let us not drift away on fortune's waves believing a good ending may come regardless of a good beginning; but let us rather believe that life is not an accident, that the only way to make life one grand halo of glory is to start right and stay right.

Man is so constituted that every movement in his life is either for good or for evil. Whether it be for the one or for the other, the influence is equally visible in his nature. If his purpose be for good, even when in childhood's happy hours, there can be seen in old age, as a recompense, harvested joy for the present, living hopes for the future. To the contrary, if his purpose be for evil till the last

lingering hopes shall have expired, there is a bitter pang significant of un-forgotten acts or unmerited love.

Like produce like. The oak produces oak; flower produces flower; good produces good; evil produces evil. Then why should we say otherwise than that "A good beginning makes a good ending," and a bad beginning a bad ending? Knowing this truism, in whatever is undertaken there should be honesty in purpose, wisdom in thought, prudence in act. No life is made within a day; the little thought yesterday, the little intention to day, the little act tomorrow, all combined make one component part of man's existence. In the boy we can see the probable man. Whatever influences his life is revealed in old age.

Therefore, if manhood is to be kept and sanctified by the people; if the true spirit of Christianity is to be continued in all its sacred purity even to the latest generation of men, the beginning must be kept inviolate. Then they who would disregard this period with all its hallowed and binding influences would overthrow everything that is worth living for, and turn society into a bedlam of confusion and moral degradation; for it is the influence of a good beginning that keeps man in wisdom's ways and gives him the brightest prospects both for time and eternity.

Our Field Editor's Letter.

WHAT HE THINKS ABOUT DR. WHITT AND OUR SEMINARY.

[This was received before the publication of Dr. Whitt's statement—Ed.]

If I have any pet, it is our Theological Seminary at Louisville. I was secretary of the State Mission Board of Kentucky at the time we invited the trustees and faculty to move the institution from Greenville to Louisville. I exerted all my influence to get it to Louisville, and then acted as agent to help get up the endowment. I have loved it ever since, and have been proud of its signal success. I have also loved our good Bro. Whitt, and must say, I love him still. Our good wives love their husbands, you know, despite the fact that these husbands are not perfect and sometimes make huge mistakes.

That Dr. Whitt made a big mistake, when he published his individual opinion in an encyclopedia, as if it were the general belief of Baptist historians, when the facts were all to the contrary, is too plain for any sensible man to deny. If he had published it as his opinion in some Baptist paper, where it could have been answered and investigated, no one who is in favor of a fair investigation of all subjects could have objected to it.

I therefore do not deny that he deserves censure, not so much for thinking he had made some important discovery in Baptist history, as for the manner in which he made his supposed discovery known. Even if he can prove that his assertion is correct, I admit he ought to have given the Baptist, whose servant he is, the benefit of his discovery before publishing it to the outside world as a correct history of the Baptists. I presume he now sees his mistake in this respect as plainly as we do, and will admit it. If, on fair investigation, it can be proved that his supposed discovery was a mistake, I have the confidence in his honesty to believe he will have the courage to admit that also.

With the lights before me, I think he made the same mistake the old prophet in Israel made. Because in all his acquaintance the prophet knew of no one but himself who was serving God, he concluded the worship of the true God

had ceased among men save himself, and he complained bitterly about it, but God gave him the consoling information that there were still 7,000 who had not bowed the knee to Baal.

In like manner, Dr. Whitt, on finding irregularities among some Baptists, so-called, in England, concluded that there were no genuine Baptists alive on that island at that time. As there were no telegraphs nor telephones in that age, nor even mail and newspaper facilities anything like we now have, it is very evident, that there may have been genuine Baptists in other parts of the kingdom, of whom these irregular Baptists had not heard. In fact, I see it stated that there are historical facts that prove there were Baptists who immersed at the time when Dr. Whitt thinks there were none in the land.

If this is the fact, it proves that Dr. Whitt made the same mistake the old prophet did. There were none that he knew of. It has been objected that Dr. Whitt gave his individual opinion in a dogmatic manner as if he knew he was correct and all other historians wrong. Hence he is not the proper man to be a head teacher in Israel.

So did the old prophet make his assertion in the most dogmatic manner, yet the good Lord did not say to him, "You are not fit to be a teacher in Israel, since you have made such a big mistake. You must resign your prophetic office and give way to a wiser teacher." God knew what Elihu had learned in the days of Job, that "Great men are not always wise," hence he made the proper allowance for the good old man's complaint in ignorance of the facts in the case, and did not take his office from him, but consoled him with better information.

Now can we not learn a profitable lesson from this? Let us remember that the people who make no mistakes are all in their graves. Let me tell you that even religious editors, who are public teachers in Israel, sometimes make mistakes, and the people are not slow to let them know it. Would you believe it? Despite the fact that we are making the BAPTIST AND REFLECTOR such an ideal paper as our means and capacity will allow, still there are people who dare to tell me, "You all are not making it such a paper as you ought. Why did you put that fellow B—'s harangue in last month?" To this and other like criticisms I always meekly reply: If we had been wiser, we might have done better.

I see in the Recorder that Editor Hall reminds Editor Cranfill of his mistake, and Editor Cranfill, of the Texas Standard boldly tells Editor Eaton of the Western Recorder that he and his whole church are practically heterodox on the whiskey question, and that Dr. Eaton is not the proper teacher in Israel to preach to our seminary boys. Then comes our good Bro. Lodge of Maryland, who kicks Bro. Cranfill's paper out of his sanctum as a sheet not fit to be read, since Cranfill, he thinks, is so heterodox on the tobacco question. Next in turn comes our good Bro. Whitt, who is such a strenuous Baptist that he wants to turn all the English Baptists in the early part of the 17th century out of the church because he finds some of them were irregular, and hence infers that all of them were heterodox. Then tilt-for-tup jumps Bro. Cranfill and others, saying: Whitt himself is heterodox for inferring any such things and ought to be turned out of the Seminary, as not fit to be a teacher in our Baptist Israel.

Our conclusion from the above facts is this: If on investigation Dr. Whitt is proved to be a thorough Baptist he ought not to be given up for this mistake.

A. B. CARMINE.

Crystallizing Force of Habit.

BY GEO. A. LORTON D. D.

"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—Rev. xiii:11

The text involves the free, final permanency of character, whether good or bad. It points out the final fixedness of destiny, resulting from character, whether good or bad. But the text involves primarily the crystallizing force of habit which shapes character and fixes destiny. Tell me what a man's habits are, and I will tell you what his character is and what his destiny will be. Every man has to begin with the elementary or natural forces of character—or character in its infantile or plastic form—but it is habit that acquires, solidifies, and fixes character in its free, final permanency; and this free, final permanency of character is what constitutes destiny. He that is finally unrighteous will continue to do unrighteousness still; and he that is filthy, in the end, will be made filthy still. On the other hand, he that is finally righteous will continue to do righteousness still; and he that is holy will, in the end, be made holy still.

It is a matter of serious reflection that there are mighty forces all the while working within us and for or against us; and it is of the greatest importance to make these forces work for us instead of against us. These forces are moral, and if they work against our souls they make for death; but if they work for us they make for life. Just such a moral force is habit—the mightiest for good or ill imaginable. "Habit," says Carlyle, "is the deepest law of human nature." "Habit is ten times nature," said Wellington. "If not resisted," said Augustine, habit is necessity." Let us examine some of the laws of habit as a moral force.

1. As a law of our being, habit becomes "second nature," which grows and strengthens by acquirement until it masters the will and defies judgment in the very consciousness of evil. So in the good, habit becomes "second nature" in the easy and involuntary performance of righteousness, as it crystallizes us in a state of natural or acquired rectitude. In other words, habit becomes an internal principle which leads us to do easily and certainly what we often do—whether it be good or bad.

2. As a law of our being, habit involves our prevailing dispositions, feelings and actions which are right or wrong. Every faculty and function of the soul comes under the domination of habit; and by long culture we may turn squarely from one set of dispositions, feelings and actions to another with a fixed and unalterable change of life. As Shakespeare strongly says: "How use doth breed a habit in a man!" How readily in the end habit destroys counter feelings, tendencies and energies, and how it finally crystallizes opposite feelings, tendencies and energies! The young girl begins music with a great aversion to practice or study. She uses her fingers with slow and awkward action. Both mind and body labor hard to begin the work of learning music; but after awhile those fingers sweep the diapason with the magic thrill of inspiration as body and mind move to the skill and touch of long inured culture in thought and practice. All aversion is gone and perfect rapture fills the soul of the musician, unconsciously absorbed in her music and forgetful of the habitual sweep of her fingers. So of good and evil in the habitual change of life from the feelings, tendencies and energies of the one to the other.

3. Every habit tends to permanency and to the exclusion of every other habit. Form a bad habit on a certain line and on the same line a good habit is impossible to be formed, and so to the contrary. The habit of sobriety prevents the habit of drunkenness, and so the habit of drunkenness prevents the habit of sobriety. Permanent habit in evil prevents the formation of any habit in good, and permanent habit in good prevents the formation of any habit in evil. What is true of time will be true of eternity. No change comes hereafter. The habits in which we die will continue forever. At death we simply follow our "second nature" and drop into the jaws of the nature of things. "He that is righteous will do righteousness still," etc.

In view of the nature of habit as a moral force, an internal principle, why not utilize this force or principle for good, for all it is worth? Some people are discouraged over their inability to break the force of bad habits—habits which seem permanently formed and which defy all the powers of judgment and will, of motives and influences for good. Let me say that the only way to break a bad habit, and form a good one for God and eternity is to resolve and act through Christ. Self recovery from permanent habituation in sin is impossible. God alone can break the habitual reign of sin. Unfortunately, the "chains of habit are too small to be felt until too strong to be broken." "Habit," said Mann, "is a cable. We weave a thread of it every day. At last we cannot break it." Habit gives the devil a permanent roost within the soul, the perch of our inherent depravity, and upon none but God can take him off. Christ, the stronger, must turn out the strong man. Reformation only sweeps the floor for a season. The reformed devil always comes back with more devils. Regeneration alone ever put the devil out forever by putting Christ forever in the soul.

Let me suggest some counter habits which in the Christian will not only overcome the evil, but give the soul free and final permanency in goodness, happiness and usefulness.

1. The habit of a pure mind and heart towards God. "As a man thinketh in his heart, so is he." As a man thinks and feels, so will he act. No man can habitually think and feel right and act wrong. Keep your thought and feelings on things above, and your hands and feet will not be tainted and tangled with things below. It is the habit of evil thought and feeling which makes life miserable and worthless both in word and deed.

2. The habit of trying to test everything by the standard of Christ. "Follow me," says Christ. "Thy will be done," he teaches us to pray. "Whatsoever is not of faith is sin," and whatsoever is not according to his law is rebellion. Steadily seek thus to please the Master who "pleased not himself." The fire-proof of the cross is the touch-stone of our religion, and the habit of applying this touch-stone to everything is certain to crystallize a Christian character.

3. The habit of witnessing for Christ. Always speak a word for Christ, everywhere, and this repeated commitment of one's self to the profession of religion is a mighty bar against evil and a mighty force for good. It destroys fear, gives courage and imparts to practice and strength in personal effort and the devil fears no man so much as he who is always putting in a word for Jesus.

4. The habit of scrupulous honesty in word and deed, among men. The slightest prevarication or indirection, or crookedness in the process, not only destroys the confidence of others,

but destroys self-respect, and when the habit of honesty is gone every other good habit is paralyzed.

5. The habit of Bible reading. The word of God is the bread of life, and a Christian might as well quit his dinner table as his Bible and expect to be healthy, happy and strong. If, worse than all, he eats the devil's green plums for breakfast, he may expect to be always in bed with the gripes. We can only grow by feeding upon the sincere milk of God's word, and without the habit of reading God's word we may never expect to cultivate other Christian habits.

6. The habit of prayer. Communion with God is the atmosphere of the Holy Ghost; and we had as well expect to live without breathing as to be Christians without habitual prayer. We cannot live on the miasma of bad associations any more than we can feed upon bad books. The death-damp of the devil's low places puts out our light and extinguishes our breath. It is on the mountain top of perpetual devotion that we find God and enjoy a pure and useful and happy Christian existence.

7. The habit of church-going. One of the laws of Christian life is church assemblage and collective activity. One's church is his place of business and association; and an isolative Christian is not only an anomaly, but a nobody in Christ's Kingdom. In union alone is there strength and ability, both of character and effort; and Christianity would die, apart from church relations and activity. Lose the church-going habit and all the good habits will fall.

It is by such habits that the Christian settles down in the easy groove of duty and happiness; and he need not be troubled that he is in a groove. Thank God, like the stream, we thus cut a permanent channel in which to run for God and glory; in which to flow like a river in peace. It is a splendid triumph of grace reached when our feet have made a permanent and unchangeable pathway in life to glory.

"Slowly fashioned, link by link,
Slowly waxing strong,
Till the soul can never shrink,
Save from touch of wrong."

"Holy habits are thy wealth,
Golden, pleasant chains,
Passing earth's prime blessing—health,
Endless, priceless gains."

"Holy habits are thy joy,
Wisdom's pleasant ways,
Yielding good without alloy,
Lengthening, too, thy days."

Brethren, let us use this great moral force for God and glory, and let us not forget that as the tree shall fall, the log shall lie. Habit makes character, character makes destiny, destiny makes doom. He that dies righteous will go on doing righteousness forever. He that dies filthy will continually be made filthy forever, and he that dies holy will be continually made holy forever. Endless progression in good or evil, or in good or evil states, is the fate of fixed habit of final character.

Nashville, Tenn.

The Seminary.

The discussion now going on in our denominational papers concerning Dr. Whitt might lead a casual observer to think that he and his historical investigations are all there is of the Seminary at this time. But he, I am sure, has no wish to monopolize attention, and it is much to be desired that the general subject of our Seminary's work and needs should not be overlooked in the interest all feel in the now famous historical question.

The Seminary is founded in the affections and confidence of Southern Baptists and cannot be lightly shaken from that secure basis by the winds of the present storm. It is founded,

moreover, on the Bible; and the Baptist view of the Bible, and our brethren all over the land should not forget that, whatever they may think as to the pending controversy. Our young preachers still need education, whether the so-called Baptists of England at one time practiced affluence or not. Our Seminary faculty is pledged to the Baptist faith whether Dr. Whitt has made a mistake or not.

So whatever be the outcome of this unfortunate discussion, there ought to be and there need be no diminution in the attendance of students and no cooling of the love of friends. What the Seminary has stood for from the beginning of its history it stands for today. The course of instruction which it has built up and broadened through nearly 40 years is as wide, as conservative, as true to Baptist faith, practice and needs as it ever was.

The wisdom of the founders of the institution is growing more and more apparent under the tests of time and trial. How far-seeing were Boyce and his colleagues when they gave to the Southern Baptist Convention the right to nominate trustees, and yet so guarded the exercise of the right that no hasty or impulsive pressure could suddenly work injury, and no neglect to use the right of nomination could endanger the Seminary's existence.

Again that wise foresight was shown when a declaration of principles embodying the doctrinal views of Baptists was inserted in the fundamental laws and every professor required to "teach in accordance with and not contrary to" these principles, or else resign his place. These articles are too long to quote here, but they are Baptist to the core, and that means Scriptural. They were drawn up by the judicious and sweet-spirited Manly, and are a capital expression of the faith commonly held among us.

Still another wise arrangement is found in the method and range of the studies offered in the Seminary's plan of instruction. The catalogue explains all this in detail, but it may not be amiss to note some of the more salient features of the plan. In the first place the Seminary has a broad and thorough course of theological instruction. It does not fear to have its course compared either as to the extent of its range or the thoroughness of its drill with that of any similar institution. Besides the commonly accepted studies of a theological school of the first rank, it has a number of extra and special studies in the various departments of theological culture which students who have time and taste for work of this sort may pursue. These are "graduate courses," but still many who are not graduates take such of them as they may choose.

This brings me to say that the arrangement of the schools is wholly on the plan of independence, and all the studies are absolutely elective. A man can come and study anything that he likes that we have to offer and omit what he does not care for. There are requirements—certain groups of studies—for the various degrees, but a successful student receives a diploma in each separate department as he wins it by hard work.

The fullness yet flexibility of this arrangement is worthy of note. It has worked well; it will continue to work well. Many men of inferior advantages have come and learned something and gone about the Master's work with a new zeal and power who were never out out for scholars. Yet the aspiring young scholar with his blushing college honors thick upon him, has found that he could have no royal road to graduation here, but must dig and work if he would get a degree. Nor is the practical side of a

pastor's life and work left out of our program.

The effort is made to teach, along with high Biblical scholarship, the practical duties of a minister. Opportunity for help in preaching, in pastoral duties, in the problems of church life and work is put along with Hebrew and Greek and History and Theology. The Seminary has the high aim to offer to those whom God has called to his ministry among the churches a place where they may, by a few years of concentrated study, the better prepare themselves to meet the great demands, the tremendous responsibilities, the blessed opportunities of a pastor's sweet but arduous work.

How many of Tennessee's promising young brethren are we to have with us next session? We had a goodly number last year, and not a few have signified already their intention to come next session. But will all come who ought to come? If this article falls under the notice of any brother who is hesitating and yet desirous, let him be free to write to me or to any other of the professors. We shall be glad to correspond with any such brethren, to answer frankly their questions, or consider fairly their difficulties and give such advice or help as we can. E. C. DARGAN. Louisville, Ky.

Dr. Whitsett's Critics.

Some of the ablest men in the Baptist denomination have criticised Dr. Whitsett. Some of the critics favor his position on Baptist history and some oppose. I know but little of the question at issue, but I know a great deal about his critics.

Bro. S. M. Provence, of Florida, seems to think that all who call Dr. Whitsett's statements in question are mere nothings compared with the learned professor. It happens, however, to be a fact that Dr. S. H. Ford, St. Louis, spent five weeks in London examining the very pamphlets which Dr. Whitsett says establishes his position, and Dr. Ford claims that there is not a line in any of the pamphlets which sustains Dr. Whitsett's position. Surely a man who is a scholar to start with, and who spent weeks reading these "King George's Pamphlets" ought to be entitled to a hearing, and ought not to be set aside with a sneer simply because he is not occupying a chair in a theological seminary.

Dr. King of London, being a learned man, and living where he can have easy access to these documents, has been employed by the Western Recorder to make a thorough examination of all the pamphlets contained in the King George collection. He has been at work several weeks and has written two articles for the Recorder on the subject. He not only finds no evidence to sustain Dr. Whitsett's position, but is finding abundant evidence, so he says, to contradict it. Is Dr. King to be called a "fledgling," as Bro. Provence dominated one brother who takes issue with our Professor of Church History? Surely not.

Dr. J. T. Christian of Louisville is regarded as authority on baptism. Such men as Drs. Broadus, E. T. Hiseor and A. McLaren pronounced his book on baptism the best ever presented to the reading world. He has studied baptism all along the line, and has many volumes of original historical documents on the subject in his library.

I am not afraid to assert that he has made a more extensive study of the subject than has Dr. Whitsett. He certainly cannot be misled with a sneer and a wave of the hand. Dr. Christian most positively denied the statement made by our professor and produced a remarkable array of evidence to sustain his position. He

proved in a recent issue of the Western Recorder that Dr. Whitsett was a copyist without having given credit, and that the author from whom he copied was Dr. Dexter. A problem in mathematics cannot be demonstrated more thoroughly than Dr. Christian demonstrated his grave charge.

Dr. Eaton, one of our foremost men and a scholar, and who has also spent a short time examining the original material in the British Museum, contradicts, in toto, the statements of our beloved president of the greatest seminary in the world.

I have noticed that those who are defending Dr. Whitsett are not Baptists of the J. R. Graves, J. M. Pendleton, J. B. Jeter stripe. Nearly every one of Whitsett's defenders are believers in alien immersion and kindred loose doctrines. Notably among the number of this class are R. P. Johnston, D. D., and Manly J. Breaker, D. D., both good preachers and good men, but not land-mark Baptists. Others who have been students of Dr. Whitsett are defending him because of their warm personal feeling.

For myself, I propose to wait until the evidence is all in before I say whether I agree or disagree with Dr. Whitsett. I don't know whether he is right or wrong, but I am inclined to believe, from the facts before me, that he is wrong. The object of this article is simply to enter a protest against trying to sneer every man out of court who has not the honor of occupying a chair of theology. Dr. Whitsett has said that "up to 1641 all Baptists practiced sprinkling for baptism." Let him prove it or take it back.

BEN M. BOGARD.

Charleston, Mo.

From a Colporter.

We have many things to rejoice for. When I look around and see how the Lord is blessing us, I am made to say as one of ancient days, when he said, "Bless the Lord, O my soul, and all that is within me bless his holy name."

I find many complaining of hard times, many discouraged, and many tossed to and fro as regards faith in Christ; but, blessed be His name, there are many that stand strong in the faith and have never bowed to the idols of the present day. In my travels I find some that are trying to hoist the flag of truth higher, notwithstanding all the discouraging things that arise.

I find one thing that I would be very glad if it were abolished, and that is his wall of prejudice that exists between brethren of the country and of the city.

I remember talking to a minister the other day who was very bad off with this disease, and I could get nothing that did him any good until I influenced him to go with me to one of our city churches. He thought that there was no religion in a city church while in the country, but when he had made the visit he said that he never had seen so much religion before at one time. I meet a great many who are of the same opinion, that people in the city have no religion only when they are in the church. Let us come together more and then we will see differently.

I continue to find many homes without a copy of God's Word in them. I found a home the other day that had 16 children to bless it, or to curse it, and had never had a copy of the Bible in it. Now, brethren, do you stand in sympathy with the colporters? I went into this home and talked and read and prayed, and as I saw some of them weeping, my heart was melted. Then I thought of my wife and children that I had not seen for a month. Then I said, is it possible that there is any one that is not in sympathy

with such a work? If men could see things as they are, there would be no trouble in getting money for this work. If men were to ride until late in the day before they could get dinner; be away from home and wife and children and get no words of encouragement for a while, as a colporter has to do, they would decide very soon that it is easier to contribute to the work than to do it.

Now will you resolve to pray more and contribute more for the success of the work which is under the guardianship of the Sunday-school and Colportage Board? May God give us more serious thoughts along these lines. E. A. COLLE, Colporter. Thorn Grove, Tenn.

Bacon Dries the Tears.

I crave space to assuage the grief and dry the tears of my dear friend Burns. Just to think of "great, scalding," salty tears coursing down his placid cheeks! It's too bad. And yet it does seem passing strange that the lacrimal glands which are so liable to go into a state of intense activity on so slight provocation should refuse utterly to work when confronted with Dr. Whitsett's conduct in traducing his denomination through the columns of a Pedobaptist paper. Beloved, I would display more judgment in weeping or I would quit weeping; at least, I wouldn't do it publicly.

For the comfort of Bro. Burns, I beg to say that I have decided to allow the Seminary to open this fall as usual, but being less sanguine than Bro. Burns of its ability to do so unaided, I have, since writing the article that so stirred his weeping propensities, sent Dr. Dargan \$10 to assist in the opening, and Dr. Korfoot is also authorized to draw on me for \$10 more. Still, I agree with Bro. Burns that Dr. Whitsett has made a "mistake."

I am not "mortified," nor am I weeping over the conduct of my Bro. Burns, for in spite of the fact that he does not always display commendable judgment in his selection of things over which to weep, he is nevertheless a strong and good man; one not only able to see that even Dr. Whitsett has "made a mistake in putting in for Baptist history the unscriptural practices of a people calling themselves Baptists," etc., but one also who has the manhood to say so. If only he will be more careful in his weeping it will leave nothing more to be desired in his character.

I cannot close without congratulating you upon an additional evidence of the greatness of your paper, namely: you did not suspend publication for the Fourth of July. It is an infallible sign of a "sorry" paper to suspend for the Fourth of July. What would one think of such papers as the BAPTIST AND REFLECTOR, the Examiner, the Journal and Messenger, and the Recorder celebrating the Fourth by suspending for a week? Great papers will suspend only for the conflagration of the world.

N. W. P. BACON.

Hernando, Miss.

Brownsville and the Brownsville Female College.

Without being asked to say anything on the subject, a nine years' connection with this dear institution is sufficient excuse for me to speak to my West Tennessee friends about it.

Baptists ought to be proud of this school. He is a very poor excuse for a Baptist who is not. I think that West Tennessee Baptists have especial reason to rejoice in their school, the Brownsville Female College. I say this because I know nearly every teacher for the ensuing year. But

more than that, I know something of the nobleness of soul of its big-hearted president, C. A. Folk. Fathers and mothers, I believe if I know a good man, President Folk is one. I was associated with him long enough to know something about him. Those who know him still better bear the same testimony.

I know something of the diligent and Christian care taken of the girls who attend. I would rather my girl should never go to college than that influences abound her for good should be altogether lacking; than that her teachers, one and all, should exert no beneficial influence on her moral character. If they are separated in any case, I say that moral character is worth far more than liberal culture. What a blessed thing, however, is culture beautified, sweetened and directed by morality. There your girls will obtain culture and moral training along with it.

What shall I say of Brownsville? Blessed Brownsville, when shall I see thy like again! Socially and religiously, where, oh where is thy peer? Many and happy were the days I spent in thee! The memories of that stay crowd their sweet fragrance around me still!

As to the church; a nobler or more harmonious flock cannot be found in dear old Tennessee. I feel truly grateful to God for the years I spent with that loved and wide-awake people.

To those who wish to know how I am getting along here, I may say I am trying to be a Kentucky Trotter. The Lord is blessing me in my work here far beyond my deserving. We are working unitedly and happily together. I. P. TROTTER. Maysville, Ky.

Roseobel College.

Will you allow a brother editor room to say a few words to your readers? For the sake of old times you ought to.

I have just received the circulars of Roseobel College under its new management. As it was my task to carry the burdens of Roseobel for a couple of years after my good friend Gardner got away, I am glad it was my fortune to stand until the dawning of a new day. That day had begun to dawn when I took my departure, and it looks as if it was even helped on by it. At any rate, the announcements for the coming session have given me great pleasure. I believe the day of great things that has so long been the dream of some of us is to be realized.

The placing of Rev. J. O. Rust as regent is a good thing. It gives us a handle to his name. We can call him Regent Rust, pending the doctoring of him. Seriously, he will be a most admirable spirit to preside over the school. Mr. Paty had the art of giving an air of homeliness and refinement to a school. Roseobel impressed me as no other school has in this way. This will be maintained with Bro. Rust and his wife. It also means wise administrations and loving counsel for the girls.

I am glad Mrs. Brame is coming back. She is a good hand around a school. I have been through difficulties with her and she is a woman of character and dignity. It was a great pleasure to see the name of my old friend Mrs. Brame in the faculty. If she needed any commendation it would be cheerfully given. Everybody knows her, however.

Pardon me for using up so much space, but when a fellow has given long hours anxiously to an enterprise it is a pleasure to see it genuinely on its feet. ISAAC J. VAN NEST.

Atlanta, Ga.

A temptation resisted, in a lily plain

NEWS NOTES.

PASTORS' CONFERENCE REPORT.

Nashville.

First—Pastor Hawthorne preached in the morning to a large congregation. Pastor Hawthorne preached at night to the Union service held in the Vine Street Christian Church. Pastor Hawthorne goes this week to Atlanta for several days.

Central—Pastor Lofton preached at both hours; good services and large congregations. Received three by letter. 225 in S. S.

Edgemoor—Pastor Rust reported good services. Dr. Prostridge of Williamsburg, Ky., preached at the morning hour. Pastor Rust preached at the union services.

Third—Pastor Golden preached morning and night. Good congregations. Splendid young men's prayer-meeting. Two received for baptism; 170 in S. S.

North Edgemoor—Pastor Barton preached morning and night; 116 in S. S. Mission school, 45. Good services.

Seventh—Pastor Wright preached morning and night. Pastor preached on the Gospel Wagon in afternoon. Good congregations. 162 in S. S.

Centennial—Pastor preached at both hours—usual services.

Mill Creek—Pastor Price preached at both hours; 107 in S. S., 63 at Una Mission.

Hewell Memorial—Pastor Burns reported a fine day. Preached at 11 o'clock. Preached funeral at 3 o'clock, and baptized two candidates in Richland creek at 4 o'clock. Rev. W. F. Hatchill preached a grand sermon at night.

Brother J. N. Prestridge, W. F. Hatchell, A. F. Bond and B. F. Lannon were present.

A good brother seems to think that I am mistaken about some things I said in last week's BAPTIST AND REFLECTOR in regard to the S. S. and Colportage Board. Possibly I am. I shall enquire more particularly into the matter, and if I find that I have misrepresented the facts, I will most cheerfully acknowledge same at once. R. L. MOTLEY.

Cleveland, Tenn.

A good day at Charity; large congregation, good attendance, fine interest and a good collection for missions. Sixty-seven in S. S. Our meeting begins the third Sunday in September. Bro. J. T. Oakley has been invited to assist. C. C. WINTERS.

Good services at Stony Point Saturday and Sunday. Sunday-school flourishing. Services at 11 a. m. Three baptized in the afternoon. Missionary council at 4 p. m. Services at 8 o'clock. Very large congregation at each. Repairs are still going on, and we will soon have a neat house to worship in. E. L. SMITH. Missionary Holston Association.

A very good day yesterday at Bethel and Portins school house, Brethren L. B. Buchanan and G. L. Bowler and myself organized a church and Sunday-school at Bethel, of 19 members. The church called Bro. Bowler for their pastor. Brother Bowler is one of our leading young preachers in this section, so we have no fear that the flock will not be fed. May God bless him in his new work. Remember the S. S. and Colportage Board in your prayers and by your gifts. R. M. FAHION, Colporter. Tallahama, Tenn.

Good day yesterday. Large crowds morning and night. Sunday-school constantly growing. The meeting we have just closed did our Sunday-school and prayer meeting much good. Preached both morning and evening from the Lord's Supper. "Close communion" had been bothering some folks. The Lord was with us and we believe much good was done. Not many "pedoes" were present, but they got some of it through the cracks. Paris, Tenn. MARTIN BALL.

I wish to report the marriage of Mr. W. C. Lyle of Dandridge, to Miss Mollie Fox of Thorn Grove. I had the honor of officiating. A host of friends were present, and the bride and groom were warmly congratulated. May the Lord bless Bro. Lyle and his pretty bride. May the fragrant flowers of "Eden's Garden" grow along life's pathway, and at last may they have a home in heaven. My church work is prospering. Preached through two revivals last month. J. T. HICKMAN.

Mosley Creek.

Let all the Woman's Missionary Societies of Holston Association prepare full reports for our annual meeting to be held in connection with our Association, on Friday at 2 o'clock at Harmony Church, also appoint delegates to attend. I have been quite ill with nervous prostration or I would have made announcement earlier. I trust I will be able to continue my work. Pray for the mission cause here and for your humble worker. MRS. E. LEE SMITH. Woman's Missionary Union, Holston.

We have just closed a glorious meeting with our church at Central Avenue. Bro. E. A. Taylor of the First Church was with us and did the preaching, and did it to the delight of all that heard him. Bro. Taylor is one of the best preachers in the State. The meeting resulted in nine conversions and eight additions to the church. Sunday I buried eight with Christ in baptism; three young men from the Methodists. We make it a point to string all the fish we catch. The cause in Memphis is hopeful. Good reports from all the churches. I feel like saying "All praise God from whom all blessings flow." M. M. BLISSOE.

Memphis.

Please say through your paper to all that expect to attend the Nolichucky Association which meets with the White Pine Church, Aug. 13, to please notify M. A. Driskoll, chairman of the committee on entertainment, as soon as convenient and to state how they expect to come, whether on the cars or overland so that arrangements can be made for their entertainment. Let everyone slip a dollar or two in his pocket to help us pay for our new church building. Brethren, we will be glad to see you. Remember us in your prayers. Dr. W. B. HELM, M. A. DRISKOLL, Dr. J. H. WALKER. Committee.

White Pine, Tenn.

The Master is greatly blessing the labors of our colporters as they "go out in the highways and hedges" seeking to save the lost. During the last 90 days they have visited 4,800 families; 608 of this number had no Bibles in their homes. Will you who read this stop and think what this means? Many in these Bible-less homes never attend any public worship. The Master said, "preach the gospel to every creature," and as we go to these neglected ones in many cases they "heard us gladly." During the 90 days' work 112 have

made professions of their faith in Christ. We have organized 14 new Sunday-schools and two churches, sold 801 Bibles and Testaments, 695 Baptist books, and thousands of pages of tracts. We gave to the needy 381 Bibles and Testaments and thousands of tracts. The Board is trying to do its work in virgin soil and there is lots of it in Tennessee. One brother writes: "I am working amid great destitution. Roman Catholics, Hardshell Baptists—some hard-headed ones, too." In 19 days' work he found 84 families without a Bible. He writes me that in some cases the family took the last cent they had to buy a Bible. Brethren and sisters, will you help the Board do this promising mission work? The Board needs your help. Will you not help at once? The work cannot be done without your help. I ask for it in His name. Will not each pastor see that the claims of the Sunday-school and Colportage Board be presented to his church? W. Y. QUISBERRY, Cor. Sec'y.

The Nashville Baptist pastors did themselves "proud" in their resolutions respecting Baptist history and the Seminary. Especial force is put in them, in the fact that they are subscribed by two honorable and resplendent names that were never on the rolls of the Seminary. Lofton and Hawthorne have done the large, wise and magnanimous thing. I salute them with a holy kiss. Their position as non-Seminary men gives a potency to the appeal which it will be hard to neutralize. It ought to have the effect of making impossible, at our District Associations, a repetition of the folly enacted at the last meeting of the General Association of Kentucky. Here and there are young preachers whose theological training is imperiled, and by consequence, the effectiveness of their ministry, by an irrational hue and cry against one of the chief ornaments of our denomination. The larger usefulness of these young men ought not to be sacrificed on the altars of an ignorant zeal. The self-exposure some brethren are making of themselves is mournful enough, but the feature of this controversy which most engages my concern is the threatened incidental harm to theological education. The timely deliverance of the Nashville pastors will materially check a pernicious activity, and remove dangerous impediments which have been thrown in the young minister's pathway. W. R. L. SMITH. St. Louis.

From Murfreesboro.

It has long been a cherished hope of the Baptists of Middle Tennessee to have a boy's preparatory school established in the Union University property at Murfreesboro. This was advised by the State Convention and a committee was appointed to perfect arrangements and secure teachers. Professors C. C. Crittenden and C. S. Stephens have been secured to undertake the work.

Prof. Crittenden is an A. M. graduate of Richmond College and has taken a post graduate course in Johns Hopkins University. Prof. C. S. Stephens is an A. B. graduate of Carson and Newman College. These men come to us highly recommended both as gentlemen and teachers.

The citizens of Murfreesboro, and Baptists more especially, are very much pleased over the prospect. Drs. Hawthorne, Lofton, Rust and Jones were present at the meeting of the trustees on July 14, and made enthusiastic speeches and declared their hearty support. Dr. Hawthorne insisted that well conducted preparatory schools were greatly needed and that every Baptist of the State should feel a deep concern for this enterprise.

Presidents Savage and Henderson have given their hearty endorsement to this movement and the school will be kept in close touch with the Southwestern Baptist University and Carson and Newman College. Two worthy boys will be chosen from this school for scholarships in these respective institutions each year. With some repining which will be done in the near future, the University property can be made very beautiful. The campus contains several acres and is one of the prettiest to be found anywhere.

Murfreesboro is an ideal school town, with all the advantages of a city, and yet free from the vices that would have a tendency to lead boys astray. This classic city was once the seat of a noble institution of learning and from it went forth Powell, Eaton, Whitsett and scores of others to bless mankind.

Pastor Hally is doing his work nobly and with this new venture we believe there are great things in store for the Baptists of Murfreesboro. CITYMEN.

Resolved, That the Corresponding Secretary and Bro. W. C. Golden be appointed a committee to confer with the Sunday-school and Colportage Board in regard to a conference of the two Boards to consider the advisability of consolidating the work of the two Boards.

Now I give you the resolution which was adopted in the joint meeting at Chattanooga, May 12, 1896:

Resolved, That a committee consisting of Drs. Lofton and Garrett and Brethren R. L. Motley and A. J. Barton be appointed to prepare such a plan for the consolidation of the work of the State Mission Board and the

MISSIONS.

MISSION DIRECTORY.

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

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

Home Missions.—Rev. I. T. TIGHEBOR, 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. B. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mosey Creek, Tenn.

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

Orphan's Home.—Send all monies to A. J. Wheeler, 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. O. S. Jackson, Nashville, Tenn. CORRESPONDING SECRETARY.—Miss M. M. Claiborne, Hazelwood House, Nashville, Tenn. RECORDING SECRETARY.—Mrs. C. H. Strickland, Jr., Nashville, Tenn. EDITOR.—Mrs. J. O. Rust, Nashville, Tenn.

Missionary Topic for July, The Home Board.

The Bible may be in the hand or house, and not in the heart. Physiologists say that food is never really in the body until it is in the blood, and to put it there requires the process of digestion. The living bread of Christ must pass through the head and heart into the life-blood of character before the tissues of the soul can receive spiritual life and growth. When the celebrated Grimshaw first found Christ, he told a friend that "If God had drawn up his Bible to heaven and sent him down another, it could not have been newer to him." Yet the only difference was that between the Word in the hand and the Word in the heart; but how vast that difference! —New York Evangelist.

Let us hear of women's meetings being held in connection with District Associations. Write to Miss Claiborne for literature to distribute among the sisters. Arrange with the local pastor for time and place. Then, if no more can be done, read the command to the woman at the sepulchre, "Go tell that He is risen," and call attention to the state of heathen women who will never bear that Christ rose to bring life and immortality to them unless their Christian sisters "go" and "tell" the heavenly message. Explain the advantage of forming circles for prayer and the study of mission subjects and recommend the help afforded through the Central Committee.

We are glad to report three frontier boxes in course of preparation, to be sent early next fall. There is no valid reason for allowing our special missionary, the one to whom we intend sending a box, to suffer during the first cold months which we all know are the most trying. We should consider ourselves delinquent if we did not provide warm wraps and under-clothing for our own families before Christmas or Thanksgiving.

Dr. Tichenor complements the W. M. U. upon its noble work in this line; 368 boxes, valued at \$21,475, "carried necessities, comforts, happiness and hope into hearts and homes that would

have known none of this cheer without them." Perhaps it will be well in this connection to review the directions given for sending such boxes and then to act upon them promptly.

A better acquaintance with the lives and work of our faithful missionaries on the frontier and elsewhere, under direction of the Home Board, has awakened an interest in their welfare which grows with the acquaintance. To sustain this interest by preventing any mistakes, or delay, in rendering assistance, the following suggestions are made:

- 1. Apply to Central Committee for letter from a missionary.
2. Write to missionary for any additional particulars regarding each member of the family, sizes, ages, needs, etc., before making clothing, if this information is not sent in first letter. If letters of inquiry is not answered with reasonable promptness, write again. The mail on frontier posts is subject to irregularities, or the missionary may be absent visiting out-stations.
3. Indicate to missionary the time when box may be sent.
4. If for any reason the society is unable to send a box after receiving a letter from Central Committee, let the society promptly return missionary's letter to Central Committee; otherwise the missionary will not receive the needed aid. This is important.
5. Contents of box: clothing for all seasons, of all kinds, bedding, books, toys, tea, etc., delicacies for sick, sewing materials. A rule helpful in the selection of gifts:—the Golden Rule.
6. Secure railroad or express address. Prepay all transportation charges. Express rates are higher than freight, but much quicker and more direct. Sometimes express offices remit charges. Be sure to get and retain railroad receipt, that box may be traced if gone astray, or value recovered if lost.
7. Before sending box, make moneyed valuation, reporting same promptly to Central Committee. (The Home Board asks this of the societies.)
8. Do not send money with box. Money contributions are greatly needed by the Board to pay salaries.
9. When sending box off, notify missionary at once by letter, (do not put letter in box,) giving name and address of officer of society forwarding the box.
10. It is very desirable to change the names of missionaries each year, as great irregularity in value of boxes exists. In no case should name be retained for another year's box without reporting same to Central Committee. The missionaries do not remain permanently in the Board's employ. A fresh distribution of names is made each year by the Woman's Missionary Union.

ANNIE W. ARMSTRONG, Corresponding Secretary. W. Lexington Street, Baltimore.

Missionary Work of the Tennessee State Board.

THIRD QUARTERLY REPORT. Missionaries employed 40. Days labored 2,321. Stations supplied 20. Miles traveled 41,079. Sermons preached 1,294. Other religious addresses 240. Total religious addresses 1,534. New churches constituted 2,178. Baptized 911. Received by letter 209. Total received 1,120. Professed conversion 277. New prayer meetings started 50. Prayer-meetings led 50. New Sunday-schools organized 10. Pupils and teachers in same 116. Pages of tracts distributed 23,100. Holiness visits 3,505. Churches repaired 4. Chests of Bibles distributed 2,000.

This is a brief summary of the labors of our missionaries. We have had more missionaries, and they have done more work than we have had before in three years. As to the number of missionaries, some may think because our annual report has been showing 44 missionaries that we have been reducing the number. Not so. Our annual report this year will show an increase. It is this way. The total number of missionaries do not labor the entire year. We make new appointments every quarter, and there are resignations and removals occasionally. But full 40 men have labored with us this quarter.

THEIR WORK. The figures given in the summary above need to be studied. Let it be borne in mind that this work—all of it—has been done in hard fields. Under the most trying circumstances have these noble men labored on with little pay, little help, holding houseless churches together under arbors, or tents, or trees, or in private dwellings; doing their own preaching, praying and singing; holding services where Baptists are scarce and Baptist doctrines unpopular. These missionaries are usually far from home and deprived of home companionship and home comfort; yet where are 40 pastors who in 90 days have done such a work as this?

Herein lies the argument for State Missions. Look how it pays—837 souls saved, 601 additions to the weak mission churches, 15 new churches constituted, 4 new houses built, 13 new Sunday-schools started, with 455 new scholars in them; besides the thousands of families visited and the tens of thousands of tracts distributed. Is it not passing strange that this work, so manifestly honored of the Lord, should receive the cold criticism of some of the Lord's children? Ought not every Baptist in Tennessee to be grateful for this steady advance along our missionary lines and rally to our assistants?

PAY DAY. This is a day of great importance to the missionaries. Many of them have had to anticipate it by asking their merchants for a little time. One thing is gratifying. Each missionary feels sure of receiving promptly what we promise to pay him. Bankers and merchants have learned that our promises are gilt edged, and the check of our treasurer passes as readily as the check of a bank president all over our State and beyond.

Within 10 days after this report is read in the BAPTIST AND REFLECTOR pay day will be here. We now lack about \$400 of having the money in the bank. Will not those churches that have sent us nothing this quarter bestir themselves? We must not break our record for prompt payments; neither must we go in debt. Help us out, brethren and sisters.

A HARD YEAR. They tell us—financial men, I mean—that a presidential election year is always a hard one. This is because politics absorbs everything else. Let us not suffer this to be so with missions. Children of the Heavenly King should not permit any subject to displace their love and their loyalty to their Lord.

Let the Baptists of Tennessee so bestir themselves that their religion will shine all the brighter while the political clouds are lowering.

Let us make another move forward and close the most successful year of work that has ever crowned the labors of Tennessee Baptists. A. J. HOLT, Cor. Sec'y. Nashville, Tenn.

Receipts of the Home Mission Board.

They have never been so small as at present. This is due to several causes. First and chiefly to the efforts now being made to aid the Foreign Mission Board. Then to the great scarcity of money, and to the strong political agitation which bears directly on the money question.

The fact that the Board began the Conventional year with a debt of \$8,000 makes the small receipts more embarrassing.

We trust that our churches will bear the Board in mind and help us in our time of need. Small amounts from many churches will afford great relief.

Work of Five Years. The aggregate work of the Home Mission Board for the last five years has been as follows: Missionaries employed 1,950, an annual average of 390. They preached to 7,145 churches and stations, an annual average of 1,429. The number of sermons and addresses they delivered was 223,698, an average per annum of 44,739. There were 20,256 baptisms, an average of 4,051 per annum. There were received into the churches to which they preached 53,219, averaging per annum 10,644.

In these five years 852 churches have been constituted, 385 houses of worship built, and nearly 100,000 children have been brought into Sunday-schools organized by our mission workers.

The expenditure has been smaller in comparison with results than that of any great Home Mission organization in America, of our own or any other denomination.

A comparison of the work of the Home Mission Society of New York and of the Home Mission Board of the Southern Baptist Convention for the past year, shows the following results:

Table with 2 columns: SOCIETY, BOARD. Rows include: Missionaries, Churches and stations, Sermons, Baptisms, Received by letter, Total additions, Churches constituted.

The following paragraphs are from a letter written by a consecrated missionary at Moore, O. T. "At my appointment at Noble last Lord's day, old settlers said we had the largest congregation ever seen there, and the people are above an average in point of intelligence."

"I speak advisedly when I say I don't think I ever saw any place where we may count on better results to follow good, faithful, prayerful efforts than in the country surrounding these towns. The Lord willing, I believe a couple of strong churches will be built up within two years. Our congregations are immense. We are worshipping in the Methodist house at Moore and the Presbyterian house at Noble. Both were built by their respective Boards."

German Work in Missouri. The following extracts are from a letter written by Rev. E. Umbach, German missionary at Bay, Mo. "Our work here has been prosperous all along. The meetings have been generally well attended. Our two Sunday-schools are in a flourishing condition, and the two Young People's Societies are doing well."

"Coming home from the Convention at Chattanooga, which I enjoyed very much, I had the satisfaction of baptizing four happy converts before a great assembly in the neighborhood of our new church at Third Creek. Quite a number more are standing near to us. Our membership is now 65 against 38 when I came here. We lost some by letter, while we had no additions by letter."

"Now, dear brother, we could be self supporting if the church house at Mt. Sterling, of which we have been thinking and for which we have been contending so long, were built. But having built the house at Third Creek, it would be impossible for us to build another and at the same time cover all our expenses. Could not you, therefore, help us with \$500 and enable us thus to become self supporting. As soon as the house is built we would not only be able to help ourselves, but also send you a liberal contribution year by year."

"There is a lady here who willed the Home Board last week \$300 to be paid after her death, and I am sure other legacies will fall to you."

"Brother Kroesch from California, Mo., and Bro. Boyer, your faithful secretary for our State, and others who know this field will gladly, I am sure, corroborate what I say in regard to it."

The Home Board.

During the opening of the present Conventional year appeals are coming to the Board from our cities, from our mountain regions and other destitute fields in the older Southern States, from our German friends and other foreign populations, from the Indians and the great western frontier, with increasing anxiety.

It is a source of regret that the responses of the Board to such new appeals for help must be disappointment. "The harvest truly is plentiful, but the laborers are few."

Since the Convention, collections have been such that the Board is unable to meet current obligations without constantly increasing its already burdensome debt. These obligations must be met, but the Board cannot hope to enlarge its work.

The following letter from a worthy brother located at Standard, O. T., is one of many similar ones which are being received from every field of the territory in which the Board operates:

"Dear Brother in Christ: I write once more to let you know of the destitution of my field of labor. There is no Baptist preaching in less than 21 miles east and 42 miles west except what I do. North and south there is at least 60 miles in the same condition. All this territory is thickly settled, a family on every quarter section of 160 acres, and two families on some of 80 acres. I supply two churches and have four missionary points. Two want churches organized. One is at Mulhall, a town of about 500 inhabitants on the Santa Fe R. R. The Presbyterians and Methodists have churches there."

"I will have to change my field and go back to the States if I cannot get help from some source. I thought I would ask your Board once more for aid. If you could give me only \$100 it would enable me to stay here a while, at least. I don't see any chance to remain without it."

"We have had a great deal of sickness, which has thrown me in debt, and I am in great need of help. I am preaching all I possibly can and am having good meetings. Had two additions to the church at my last appointment; will baptise them soon. My dear brother, I hope you will consider my application and give me an

appointment. I hate to think of leaving a field where the gospel is needed so much. I have a field offered me in Missouri that will give me a good living, but I feel impressed to stay here, if I can only get enough to live on.

"Please let me hear from you soon. Pray for me in my hard, far-off field. Fraternal yours to serve, in the gospel."

Brother John F. Purser, pastor of the First Baptist Church at New Orleans, in writing to the corresponding secretary of the Home Board on July 10, says:

"We will have baptism of four men tomorrow night. One of them comes from a strong Catholic family."

Work Among the Indians.

The following letter from Bro. McCombs, one of our Indian missionaries, was accompanied with his quarterly report, which showed that during the quarter he had delivered 30 sermons and addresses, supplied 9 churches, attended 24 prayer and other religious meetings, baptized 14 Indians, and restored 7.

Bro. McCombs is a faithful missionary, devoting himself to missionary work among his own people in the Indian Territory. In his letter he says:

"The Lord has abundantly blessed our labors this spring, and the good work is yet progressing very encouragingly. One very prominent, full blood Indian, who lives up at the extreme western portion of the nation, has embraced Christianity and was baptized last Sunday, with 10 others following him in baptism. Before his conversion he was a bitter enemy of Christianity, and being a man of much influence, kept a great many away from religious privileges. When he became convicted he called all of his people and gave them a long talk, telling them he had made up his mind to become a Christian, and gave them all the same advice. All the Christians in this nation are rejoicing over this remarkable conversion."

"The season of our protracted meetings has now come, and we are very hopeful of accomplishing much good for the Master all over the country. May God's richest blessings attend all his work and workers. Your brother in Christ, WM. McCOMBS."

Ominous Silence.

With all the noise being made by Dr. Whitsett's critics, there is an ominous silence among them as to the charge of high churchism, and want of loyalty to the word of God, frequently made by some of our thoughtful brethren. They continue to clamor against Dr. Whitsett for what he might have said, and did not, and yet with these charges brought against them, from weak to weak, not one of them has said to the denomination that they would be willing to rest the validity of our ordinances upon the Bible, unsupported by the historical proof of our succession.

This means but one thing. It is not because they are so much greater than Dr. Whitsett that they can better afford than he to remain silent. Cranfill, Christian, Spencer, Ford, and others, can no more afford to believe that the denomination will take their orthodoxy for granted than can Dr. Whitsett. The truth is that they well know that it is, of itself, a matter of small moment whether immersion was, or was not, practiced for a time by the English Baptists. They imagined that Dr. Whitsett did not believe in historical succession, and considered it a sur-

render of our position touching the consistency and integrity of our churches and ordinances. Of this they have been reminded over and over again, and still they urge their criticisms as against a veritable heretic, without the slightest intimation that they believe the word of God an all-sufficient authority for our faith and practice.

They are willing for the masses to believe, as thousands have been taught to believe, within my recollection, in the South and West, that to maintain our cause against the attacks of other denominations, a Baptist preacher must be able to prove an unquestioned line of historical succession. Unwilling that Dr. Whitsett should take any thing at second hand, Dr. Christian is laying a burden upon our obscure preachers that 10 years from today he would not touch with one of his fingers.

Proud as we are of our history, and confident as we are that every principle dear to Baptists has come down to us from the apostles, we will never accept the situation as they attempt to pass over it in silence now, for the purpose of making it the gauge of battle later on. Let them meet the issue now, fairly and squarely, and say plainly that the proof of historical succession is essential to the validity of our ordinances, or else let the world understand that their criticisms of Dr. Whitsett, with all their severity, are of no real importance.

Dr. Cranfill's unreasonable, but oft repeated, demands that Dr. Whitsett shall resign the presidency of our Seminary is conclusive of the fact that the Standard holds the assertion and maintenance of historical succession as essential to Baptist orthodoxy. There are others, however, who are equally proud of the heritage left to us, as Baptists, by our fathers, who believe, as our fathers did, that we need no authority for what we do more than a plain "thus saith the Lord." These are ready now for the fray, if need be, and the number of them who will stand by our Seminary and her president in holding to the supreme authority of the Word of God will astonish those brethren when they are heard from. JOHN H. BOYER.

Lexington, Ky.

Our Field Editor's Letter.

Your Field Editor was in the good city of Rogersville, Tenn., and despite his long experience in the ways of the world, he has to confess the humiliating fact that he had a shrewd Yankee trick played on him in open daylight, and that, too, by a Baptist brother who took advantage of his confidence and artlessness. It happened on this wise.

Bro. T. J. Parrot, County Court Clerk, took me into Bro. A. T. Bowen's law office and introduced me as one of the editors of the BAPTIST AND REFLECTOR, to which Bro. Bowen was always a subscriber. After a very pleasant chat, Bowen says to Parrot, "As Bro. Cabanis is an editor, I guess he would like to have a free pass on the rail road." Thinks I to myself, he must be a very liberal fellow, as editors don't often meet with such gifts without asking for them. But here is a field editor in luck, once in his life. So, sulking the action to the word, he turned to his desk and filled out the printed card, in true railroad style.

"Good forever, unless otherwise ordered." "Pass to Bowen's Law Office, via Rogersville, Tenn. Subject to conditions on back." A. T. BOWEN. Gen'l. Passenger Agent.

Turning it over, I read the following conditions: "If this pass is presented by anyone known not to have a bad debt for

collection, or some important legal business to transact, the conductor will take up the same and collect fare. Dogs and bicycles will be carried by this company in the blind baggage only."

I saw I was caught, and at first thought "This is a shrewd, sharp Yankee all the way from Connecticut, who is down here masquerading as a Southern lawyer." When the clerk told me he was a genuine East Tennesseean, born and brought up in Hancock county, I exclaimed: "How the wile of the Southern youth have been sharpened since the war, when everyone has to paddle his own canoe! No use for shrewd Yankees to come down here now. The Southern boys can beat them at their own game. If you have any doubts about it, just ask Prof. Jones of Carson and Newman College, who was also brought up in the rugged county of Hancock where the mountains are so tall and the valleys are so narrow he had to come out where his rising genius could expand itself and have room for development."

I must not close without adding a good word for old Sister Winfrey, whose heart is wrapped up in the Baptist church of Rogersville, which she and her husband have worked so hard to keep up. When I was here a few years ago they had no house of worship. Since then they have struggled hard and built one but have exhausted all their means and are some \$200 in debt. She asks every lover of the cause to send something to J. H. Winfrey to help pay off this debt. She has received \$5 from Mexico. A. B. CABANIS.

A Question Answered.

"If Baptist women must go to their brethren to define their proper sphere, where do their individuality and liberty of conscience come in?" I do not claim to be one of the wise ones called for to answer the above question, therefore you will excuse my seeming presumption in making the attempt. I would refer the inquirer to the fifth chapter of Ephesians, to 1 Cor. xiv. 34-40 and to 2 Tim. 11 and 12. God does not compel us to obey his law; we are all left free to obey or not as we choose. He who violates in one point is declared guilty in all. Law is to be the ruling principle of conscience—the bed rock upon which we are to build. Our conscience is left free, and this in the freedom I understand that we as Baptists contend for. The law says, "Thou shalt not kill." Could a man build upon this law and commit murder? And yet his conscience is free. God's Word defines the position men and women should occupy, and it seems that those professing to be governed by his word could easily determine by the Scriptures above cited what these spheres are, and then occupy them without doing violence to conscience or losing their individuality. It is freedom of service that is acceptable to God. James says: "Show me your faith without works, and I will show you my faith by my works." S. S. STIBBLING. Paris Crossing, Ind.

State Insurance Co of Nashville. Cash Capital, \$300,000. G. P. Thurston, Pres't. James McLaughlin, Vice-Pres't. D. R. Johnson, Sec'y.

Baptist and Reflector.

Nashville, Tenn., July 23, 1896.

EDGAR R. FOLK, Editor

A. E. CARROLL, Field Editor and Gen. Agent

OFFICE—Cann. Pres. Feb. Hoese.

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THE HOME.

A Thought.

I sometimes think that when the years have brought the real I crave, And when this troubled soul at last shall rest, by God's hand grave: In looking back o'er this short life, The path I trod and tried, To see God's purpose through it all, I shall be satisfied.

Polly Gambel's Hunger.

"Is that you, Noah?" For an instant I was not quite sure. I have the habit of sitting awhile in the dark before lighting the gas.

"Yes, mum, it's me. I ain't never slow to own up to the name of Noah—rememberin' my illustrious ancestor, who did the right thing at the right time, and wasn't afraid of bein' laughed at either. The Ark was the makin' of his reputation, and at least one of his relations has lived to be proud of him."

Miss Gambel returned the greeting with a smile.

"I might call you Mr. Link sometimes," she said.

"No, mum. Let me be simply Noah—nothin' more. Maybe I ought to apologize for comin' round to the side door so often instead of ringin' the front door bell, but I know you're generally here by the west window at this hour, a feedin' on them stars, and I like to save your steps."

"Let your basket down, and take a seat, Noah, if your wife isn't in a hurry for her groce les."

"She'll wait a good while if she waits for what's in this basket," replied Noah Link, as he put his basket down by the door and took the proffered chair.

It was evident to Noah that Miss Gambel was glad to have somebody "take a seat" for a little chat. Indeed, she frankly told him, as soon as he was seated, that she was "often a little lonesome, especially in the gathering darkness of the early evening; and very few people run in now to sit a half hour or an hour," adding that, "some way, running in seems to have gone out of fashion."

"I reckon it is, mum," answered Noah, his large, blue, sympathetic eyes expressing more than his words, while he rubbed his hands together in a kind of awkward way, as if he had then and there read Miss Gambel's heart, but did not want her to know it.

"I'm a plain man, Miss Gambel," he continued, "was born plain and raised plain—never have got beyond a foreman in a small factory—but all the same I've seen things that have passed right before my eyes, and understood 'em, too, and I'm satisfied that runnin' in is one of the good old customs that's pretty much died out. Women-folks dress up in feathers and flummery, and go a-callin' two or three times a year—'payin' visits,' is the way they express it. That's what my Sophy told me the last time she was home from school, a spendin' her vacation. Neighborly visitin' is about gone up. 'Pon my honor, Miss Gambel, if I hadn't a blessed wife and good children, I believe I'd be lonesome myself."

As Miss Gambel listened to Noah Link, she glanced uneasily now and then at the basket, and Noah at once decided to leave, if possible, without any direct allusion to it; for although he was in no way responsible for the basket beyond its safe delivery, Miss Gambel's nervous looks had made him nervous.

During the seven years she had lived alone—the last of her family—he had served her in many ways, all for love of Christian service—putting in her coal and shoveling her paths in winter, and caring for her flower gardens in summer, but he had never ventured to bring her a basket of provisions, or to be the bearer of such a basket until now.

"A fine lady has no more right to pride than anybody else, but it seems as if I couldn't tell Miss Gambel that this basket is for her," he thought to himself, as he watched the shadows of pride that rested on her face.

Noah's courage had entirely failed him, and after a little further talk about things in general, he bade Miss Polly good evening, adding that he "hoped soon to have the pleasure of serving her with his snow-shovel, as a storm was brewing in the wind."

A storm was certainly brewing in Miss Gambel's heart—not free as the wind, but pent in, and giving only faint signs of its approach.

Noah did not succeed in making his escape, leaving the basket behind with but a word, as he had suddenly purposed to do.

"Your basket, Noah," said Miss Gambel, stepping quickly to the door. "You are forgetting it."

"No, mum. I was asked to bring this basket to you, and I've done it," answered Noah, turning his honest face toward Miss Gambel, but keeping his hand on the door knob.

"What does this mean? Who sent it, Noah?"

"A committee, mum. That's all I know about it. But I'm sure there's lots of comfort in it, and that it'll save you considerable cookin' for several days. And, beggin' your pardon, maybe you'll allow me some liberty of speech, seein' I was once your father's coachman, and lifted you in and out of the carriage when you was a little girl. If I was you, mum, I wouldn't let pride destroy any of the fine flavors of what's in this basket, though I'm willin' to admit that it must be a little hard sometimes to take things from a committee—that don't mean nobody in particular—instead of from the lovin' heart and hands of somebody that's ready to sit down for a pleasant talk. I'm at your service any day you may want me."

"Thank the Lord, it's over," said Noah to himself, as he hurried away. "I was afraid Miss Gambel would set the basket out on the steps, she's that proud; but she's awful hungry. Maybe her worst hunger is to put her heart alongside of somebody else's—believe it is—but nobody over sees or smells any cookin' a-goin' on in her house, and if she thinks she can live forever on them stars, or on her grandmother's old china, or even on her grandmother's old Bible, she'll find out she's mistaken. I wish, though, that folks would run in there more in a friendly way; not a hull committee, but

just one—one with something sweet to say."

The very next day, "just one" did "run in" to see Miss Gambel; or, rather, she came bounding in, bringing with her all the freshness of youth, and glowing with the bracing air of December.

"I never dreamed of seeing you, Miss Katie," said Miss Gambel, "or, really, of seeing anyone, I've been so much alone for weeks, and I am very glad to see you."

"Well, now, I am delighted. I've brought my work, you see. It's an hour or more to sundown, and I'll sit awhile if it will be agreeable to you."

Miss Katie settled down in a low chair, and throwing back her furs, drew a piece of embroidery from her work bag.

"You couldn't please me better; but did any committee send you, dear?" said Miss Gambel, giving Katie Selwyn a quizzical smile.

"A committee send me? What an idea, Miss Gambel! No. Committees are necessary, I suppose, but none of them order me around. I do as I have a mind to, and go where I choose, and I just chose to come here today. To tell the truth, I had a lonesome feeling today. Everybody does, sometimes, they say."

"What! a young woman like you, only 23 years old, lonesome!"

"It's a fact, now, Miss Gambel, that I've had something like the 'blues' all day—owing in part, perhaps, to the house being in an intolerable stir for six weeks. We staid later than usual in the mountains, and the fall house-cleaning had to begin at once on our return, and it has been kept up ever since. Windows open, doors flying, and everyone of the family falling over something every ten minutes! My father is on the verge of madness. 'Such incessant fighting of the dust is senseless,' he says, 'when we are made of dust ourselves.'"

Miss Polly laughed. "You are so entertaining, dear," she said.

"I didn't know it. I'm glad if I am. For ever so long I've been wanting to come here for a little sit-down."

Letting her eyes wander about the room, Katie added: "Everything seems so quiet and peaceful here, and all the colors so harmonious. And you've shown such lovely taste in having no door on that closet to hide your grandmother's beautiful old gold medallion china. How superbly it decorates the room."

"I think so, and it is just what it always was, but the furniture and hangings, that you say harmonize, are toned down by years. They show the flight of time, just as I do."

"Now, you mustn't say that, Miss Gambel. You are not a minute over 40 years old, but if you were old enough I'd call you a sweet breath of the past. As it is, that would apply only to your grandmother's china, and to some of the furniture that was her's. But oh, that china! It just intoxicates me! We have nothing to compare with it, though we have a great deal that is very beautiful. I'd enjoy eating from gold medallion plates every day."

"How would you like a piece of mince pie on one of the plates, dear?"

"I couldn't begin to tell you how much I'd like it, Miss Gambel. The sun is almost down, and the pater-familias might be distressed over my eating mince pie at night, but so full of health notions, but I can't resist the exquisite harmony of mince pie and a gold medallion plate. You will take a piece of the pie, too, won't you?"

"Certainly, dear. I couldn't think of losing the good fellowship."

The "harmony of mince pie and a gold medallion plate" could not be disputed, but there was a far greater harmony between the two women as they ate and talked together, though one of them was very young and light-hearted.

Miss Gambel had vowed she would "never speak to a single soul about that basket," but before she knew it, she was telling Katie Selwyn the whole story.

"If a mince pie were sent to you, dear," she began in a low tone, "and you knew it came from some one who thought you were half starving, what would you do with it?"

"I'd eat it, of course. May be I'd be angry, but I would want to make sure of the pie, so I'd eat it first, and be angry afterwards."

Miss Gambel's sense of humor was touched, and she laughed, but her seriousness quickly returned.

"Well, now, suppose," she began again, "that a whole basketful of food were sent you—sent by a committee—roast chicken, jelly, cranberry, coffee, and other things, what then?"

"The truth suddenly flashed upon Katie Selwyn, and she hesitated before answering.

"Dear Miss Gambel," she said at last, putting her arms around the sweet-faced, tired woman, "I'm not sure how I would feel if in your place, but I think I should come to the conclusion that some ministering angels, too timid to show themselves, had hidden in that impersonal something called a 'committee,' that they might show me loving-kindness, and in, perhaps, the only way in which I would be willing to accept it. If you will let me, I will say that people probably know, or think they do, that your income must be small, in these days of shrinking incomes, and they know, too, how difficult it is to get good servants, and how hard it is to live alone, and do cooking for only one. Why, it seems to me I'd half starve before I'd cook just for myself. And surely the committee have shown what they think of you, in sending you so choice a basket. But no one member of the committee, by herself, would venture to come, unbidden, into your heart, bringing the basket along with her. Pardon me, dear Miss Gambel, you know you are a reticent, queenly woman, though you are gracious and sweet."

The charmer was gone. Miss Gambel was sitting alone, and yet not alone, for Katie Selwyn had come into her heart; and a hunger, greater than any hunger for bread, was satisfied.—Examiner.

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

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor. 204 West Second Street, Chattanooga, Tenn. To whom communications for this department should be addressed.—Young South Motto: Walk Ye Yeastle Reformation.

"In Thee, O Lord, do I put my trust"—DAVID. Subject for Mission Study in July.—The Home Board.

The Home Mission Board asks that the Woman's Mission Societies make an effort to raise for its work during the Conventional year 1896-7, \$30,000, one-half in cash to aid in paying the salaries of our missionaries, and the other half in boxes of supplies for those upon the frontier.—Home Board recommendations to Woman's Missionary Union.

Young South Correspondence.

Thirty-thousand dollars is a little fortune, is it not? And yet the Baptist women of the South are pledged to raise it for the work of the Home Board in one year, and Dr. Tibenor says that he regards it as done, when it is requested. He has great faith in these helpers, the good women of the Southern Baptist churches, because he puts his trust in the Lord who has redeemed them and is working through them. Can you say our motto verse, even as David of old, and believing it with all your heart, will you say, 'Here am I, Lord! Use me to thy glory,' and then go forward to do what you can to help this body of good men who have in charge the work on the frontier, among the negroes, among the immigrants, in Cuba and among the Indians, whose hearts are so heavily burdened for the lack of money often times? Oh! let us of the Young South do our part this year to lighten their cares and spread the sunshine that always comes with God's servants they, send to the dark fields.

I wish I could show each one of you a dainty little paper called "Gleanings," that came to me from Yokohama, Japan, this past week. It is published in the interest of Baptist missionaries in the "Sunrise Kingdom." You can have it sent to you a year if you send 15 cents to Mr. E. P. Coleman, Tremont Temple, Boston. I reprint for you a letter from our Mr. Maynard that I have read in this number with much pleasure:

KOKURA, JAPAN. "Our meetings are keeping up remarkably well for a people who in the past have been noted chiefly for their opposition and hatred to Christianity. We have Sunday-school and preaching in my study each Sunday morning, and at the *kyojiko* on Thursday and Sunday nights we have preaching. We were pleased last night to have a young man about 17 years of age apply for baptism and admittance to membership with us. He has been studying the Bible diligently since December and thinks that he is converted. There are others of whom we have hopes. During the winter three men removed from here whom we were expecting to lead to the Master. One certainly was converted but had not made a public profession of faith. The other two were policemen who attended the services regularly, and who each manifested deep interest. It is a matter of deep regret to us when such drift away from us, but we still hope for their conversion.

Rev. Walno has gone to Nagasaki to open work. He thinks the promise for a good work there hopeful. May God bless him. We have just had the *Gon Matsuri* here for a week. It was the noisiest week I ever experienced. We are to have something novel in the way of a house dedication in Moji next week. One of our Christians is having a house built, and as is the custom down here, the carpenter asked permission, when the roof is on, to distribute *mochi* to the crowd and offer prayer from the house-top. The brother objected on the ground of its being a heathen service; but, as the carpenter did not care about the character of the meeting, it was agreed that our pastor should hold a Christian service. Consequently we will repair to the half finished house on the day appointed, hold a Christian service, and, as the house is to be occupied by the evangelist and used for a preaching place, we will dedicate it to the Lord's service. How is that for Baptists?"

Now, when you have finished reading that, just say to yourself, "Next week we shall have one from our own missionary to us," for it is waiting.

Texas has the first message for us today.

"Find enclosed Post Office order for \$1 for those Bibles Bro. Qulsberry is asking for to supply the home heathen. May God's blessing be with it, to the saving of some poor soul!" A LOVER OF JESUS.

The whole Young South cries, "Amen." Who would have thought that Texas would answer so promptly? What says Virginia, Colorado, Indian Territory, Florida, and our other outlying stations? Who will join this dear "Lover of Jesus" in the good work? We are most grateful to our unknown friend.

Those dear little ones at Cleveland are with us again:

"We send 15 cents for the sick-room at the Orphanage. May God bless the little ones who have no mamma and papa to take care of them. We hope to see you at the East Tennessee Baptist Sunday-school Convention at Sweetwater next week."

LILLIAN, JOE AND FRANK BLANKENSHII.

The editor regrets much that she cannot attend the Convention, having made a previous engagement to go to Monticello. She is sure it would have given her great pleasure to meet those and other friends of the Young South. Thanks for your frequent helps. Keep on.

The next is quite interesting:

"Enclosed you will find the offerings of the children of Eastanalloe Sunday-school to be given where you think best. On July 4 we had a combination picnic and Children's Day. In the morning we had exercises, songs, and recitations. One number on our program was a 'Missionary Hymn,' and the tiniest tots, a boy and girl, held little baskets while the other children formed two circles, and as they sang marched around and dropped their contributions into the baskets. The money was earned by the givers."

BAPTIST AND REFLECTOR, JULY 23, 1896.

IVORY SOAP 99 4/100% PURE

"A cold bath is a good tonic and nerve bracer." If Ivory Soap is used, it is a beautifier as well.

THE PROCTER & GAMBLE CO., CHICAGO.

Dear Christian people talk about the Savior. I want you to pray that I may be always faithful and able to say, 'Thy will be done.'

EVA BUCHANAN. We are so much obliged. I suppose Eva means her offering for the daily support of the Orphans, as she does not mention the sick-room. We hope the clicks will sell well.

Here's one from Ittley, brief but to the point: "Enclosed find 30 cents for our missionary, from the 'Ripley Sunbeams.'"

MRS. M. L. BACON. Thanks! Please wrap your stamps in oil paper next time. I had to soak them off. The warm weather makes them stick unless especial care is taken. The "Sunbeams" are ever welcome.

I know our Nellie would be sending Bibles! "Enclosed find 25 cents for Bro. Qulsberry's work. I trust it may do good."

NELLIE POWELL. We always count on such friends as this one. God will bless her offering and her.

Mr. Qulsberry has touched the hearts of our dear Home Band at Antioch also!

"In response to Bro. Qulsberry's earnest appeal, I find our boys ready to fall in line. Ere long, I shall follow. I earnestly hope that there will come such a shower of quarters from the Young South band that hundreds of Tennessee's destitute people may be supplied with God's precious word."

C. P. HERR. If each family would do as well as Mrs. Herd's! We always rely on them.

Then comes one of our boys at Wheel.

"Please allow me to enter again after a long absence. I send 50 cents to be divided between the Orphanage and Colportage. I am always glad to have even a small amount to send you."

CHARLIE CAMPBELL. And we are happy to get the "small amounts," but we count half a dollar quite a big offering.

Last of all I must let you read the kind things the treasurer of the Orphanage has to say of us:

"If the Young South could only see how much good their gifts to our Orphanage are doing, they would be more than satisfied with their efforts. There are now 25 orphans in this Home, who are entirely dependent on the offerings of the kind-hearted for their support, and yet they have been so well protected and cared for that I doubt if an equal number of children could be found in any neighborhood, who are more satisfied and happy.

Let the Young South realize that by their gifts they are helping to gather these little parentless, homeless, friendless children into a Christian home, where there are friends who will not only look after their bodily wants, but also their intellectual and spiritual welfare. One of the Orphanage boys who converted last week and is now rejoicing in a Heavenly Father's love. We beg that the prayers

of the Young South may follow their gifts, that the Savior may magnify them as he did the loaves and fishes to the hungry multitudes. The Orphanage Board thanks the Young South for all they have contributed to this work, and prays God's blessing upon them."

A. J. WHEELER, Treasurer Tennessee Baptist Orphanage.

I am sure you are ready to say we will do more this year than ever before. We are grateful to God for using us to further this great charity. Let me remind you how fast July is going. If you are going to help any of our objects, be up and doing. Most truly yours,

LAURA DAYTON EAKIN.

Receipts.

Table with 2 columns: Description and Amount. Includes First quarter's offerings, First week in July, Second week in July, Third week in July.

COLPORTAGE.

Table with 2 columns: Name and Amount. Includes Lover of Jesus, Texas, Eastanalloe S. S., Ripley Sunbeams, etc.

SICK-ROOM.

Table with 2 columns: Name and Amount. Includes Eastanalloe S. S., JAPAN, Eastanalloe S. S., Ripley Sunbeams, etc.

ORPHANAGE.

Table with 2 columns: Name and Amount. Includes Eva Buchanan, Easton, Charlie Campbell, Wheel.

Total.

Trust in God as Moses did let the way be ever so dark, and it shall come to pass that your life, at last, shall surpass even your longing. Not, it may be, in the line of that longing; that shall be as it pleaseth God; but the glory is as sure as the grace, and the most ancient benedictions are not more sure than that.

Who hath greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and daily wax stronger, and to make a further growth in holiness.—Thomas Kempis.

COVERED WITH HUMOR

When I was thirteen years old I began to have sore eyes and ears, and from my ears a humor spread. I doctored with five different skillful doctors, but they did me no good. My mother was despondent. By this time it had soot all over my head, face, and body. Nobody thought I would live, and would not have had for OTCIVINA, KANSAS. I used four boxes of OTCIVINA, five cases of OTCIVINA SOAP, and three bottles of OTCIVINA MASSAGE. My hair all came out at that time, but now it is so thick I can hardly comb it. I am sixteen years old, weigh 120 pounds, and am perfectly well.

RECENT EVENTS.

The Baptist church at Albany, Ga., has called Rev. J. J. Bennett, of Cave Springs, Ga., to its pastorate for 12 months.

It is stated in an exchange that Rev. S. M. Brown and R. K. Maiden, the former a North Carolinian, will start a paper in Kansas City, Mo.

It is said that Padorowski made \$200,000 during his recent three months tour in America. Perhaps he will not need to be invited to "come again."

Do you want a Tonic? Use Horstford's Acid Phosphate.

Dr. E. W. ROBERTSON, Cleveland, O., says: "I can cordially recommend it as a brain and nerve tonic, especially in nervous debility, nervous dyspepsia, etc."

The American Baptist Education Society has offered to give Furman University \$10,000 on the condition that Southern Baptists give \$40,000.

The Baptist churches at Clifton Forge, Iron Gate, Hebron and Fincastle, Va., all dedicated new houses of worship on Sunday, July 12. Four new Baptist churches in one Sunday in one State is doing pretty well.

"Have tried others, but like Ayer's best," is the statement made over and over again by those who testify to the benefit derived from the use of Ayer's Sarsaparilla. Disease never had a greater enemy than this powerful blood-purifier. It makes the weak strong.

Rev. C. H. Trues has been elected to a professorship in Washington College, Washington, D. C. He will spend the summer in Kansas and begin his duties in the college in the fall. He is a brother of Rev. H. E. Trues of Gallatin.

Rev. Dr. J. H. Spencer of Eminence, Ky., whose pen has for so many years been wielded for God, says that he believes it a question of only a few weeks when he must lay aside that pen, for he is already on the borders of the valley of shadows.

\$200 in Gold Given.

The International News and Book Co., of Baltimore Md., offer \$200 to any agent who will sell in three months 25 copies of their book, "Campaign and Issues of '96." A full graphic and complete account of the campaign—both sides given. Beautifully illustrated. Biographies of the leading men in each party. The book of all others to sell now. Freight paid and credit given. Complete outfit 10 cents. Write them immediately. A gold watch given in addition to commission for selling 75 copies in 30 days. Agents wanted also for other books and Bibles.

The last issue of the Baptist Outlook was a magazine number devoted to education. It contains historical sketches of Denison University, Franklin College, Shurtleff College and the University of Chicago. It is beautifully illustrated and a very excellent number every way.

8,000 MORE BOOK AGENTS WANTED. Any man or woman in cash can earn \$100 a month with LIVES OF MCKINLEY & HOBART. The two new biographies of McKinley and Hobart. Each copy \$1.00. The two new biographies of McKinley and Hobart. Each copy \$1.00. The two new biographies of McKinley and Hobart. Each copy \$1.00.

We learn that Bro. Callott Smith of Hickerson, Tenn., is open to hold meetings through the season, and also that he is anxious for permanent pastoral work. Bro. Smith is an excellent preacher, and will do good work in a revival or a pastorate. We hope to see him regularly employed soon.

WHO'S SHELLBARGER?

Who's the Wire Fence Man, of Atlanta, Ga., and who's the honest and conscientious farmer in existence for all purposes. Catalogue free. Write for it.

First Baptist Church In America

ROGER WILLIAMS OR JOHN CLARKE?

When and Where was the Church Organized and Who was its Pastor? DR. W. H. WHITSITT

Willas Awakened Great Interest. Here are the Facts. DR. J. R. GRAVES and REV. S. ADLAM are the authors. Send and get this valuable book. Cloth bound with gilt stamp, price by mail \$1. Complete catalogue of Religious Books and Bibles sent on application. Address Graves, Ernst & Co., Memphis, Tennessee.

No. 282 Second Street n 42

SNODDY'S HOG CHOLERA SPECIFIC.

The famous remedy for Hog Cholera which stood the test at Lyna-ville, Tenn., and is endorsed by the Giles County Farmer's Association. The only remedy that can be relied on with perfect assurance in Hog Cholera and the only remedy that will positively do all that is claimed for it. Manufactured only by J. H. SNODDY, Alexandria, Tenn. For sale by druggists. State and County Agents Wanted. 393m

Southern Baptist Theological Seminary.

Thirty-eight year, 11 instructors, 318 students. Nine separate schools. Each study except Greek and Hebrew may be completed in a single session. Special courses including a wide range of topics. Four degrees, Th.B., Th.M., Th.D., which may be gained in two, three and four years. Tuition and room rent free; no fees. If help is needed to pay board write to REV. E. C. DAROAN, Louisville, Ky. For catalogue and other information write to REV. W. H. WHITSITT, Louisville, Ky. 45 13

THE WAR IN CUBA.

A FULL ACCOUNT OF HER GREAT STRUGGLE FOR FREEDOM.

Containing a full record of Spanish tyranny and oppression: the great insurrection of the "Black Eagle," the revolutions of 1868 and 1895-6. A full description of the country, its people and their customs, its great resources, etc., etc., by GONZALO DE QUESADA, representative of Cuba at Washington, and HENRY DAVENPORT NORTHROP the well-known author.

This is the best and most complete book published on this subject and is endorsed by the leading Cuban patriots. The work is printed from clear, new type, on fine calendered paper and comprises one large octavo volume of over 500 pages, superbly illustrated with phototype and wood engravings of battle scenes, commanders and objects of interest.

AGENTS WANTED EVERYWHERE!

To handle this grand work, to whom liberal discounts will be given. Do not delay. Act at once. You will make money by sending 25 cents for complete canvassing outfit by return mail and securing territory.

GRAVES, ERNST & CO., Memphis, Tennessee. 282 SECOND STREET. Complete catalogue of Bibles and Religious Books sent on application.

As anticipated in our issue of July 9, the First Baptist Church of Atlanta, left without a pastor by the late resignation of Dr. J. B. Hawthorne, has called Dr. W. W. Landrum of the Second Church, Richmond, Atlanta is to be congratulated on this good fortune, for Dr. Landrum is a man of sterling worth and a preacher of distinguished ability. He has served the

Second Church in Richmond for 14 years and passing years only bound him by stronger ties to his people.

"When I cannot understand anything in the Bible, it seems as though God had set a chair there for me at which to kneel and worship, and that the mysteries are indeed to be an altar of devotion." C. H. SPURGEON.

"Plain, but athletic."

(After sketch in New York Truth.) Evidently the picture of a woman cleaning house for the first time with Pearline. She finds that what has always been the hardest kind of hard work is now comparatively easy, pleasant, quickly done—and in her joy and enthusiasm and high spirits, she kicks up her heels. Probably this is an extreme case. Still, it may be there are numbers of women who, when they clean house first with Pearline, manifest their pleasure in the same way. You don't

hear of it, though. They simply tell you that in all their lives the work of house-cleaning has never been so light, so satisfactory, so soon over, so thoroughly well done.

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



HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing. H. F. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

RECENT EVENTS.

The oracular deliverance we used to write in our copy books, "Many men of many minds," is strikingly illustrated in the press notices, editorial and other wise, of the death of the late Harriet Beecher Stowe. These vary in length from two or three lines to several columns, and their tone varies about the same way in its degree of praise.

The following invitation has been received: "Mr. L. W. Livingston requests the honor of your presence at the marriage of his daughter Julia to Rev. D. J. Hunt on Thursday evening July 30, 1896, at 8 o'clock, Baptist Church, Alpha, Tenn." We extend our hearty congratulations to the happy couple with our best wishes for their prosperity.

We take pleasure in acknowledging the receipt of catalogue for 1895-96, and announcements for 1896-97, of the Randolph-Macon system of colleges. This system is composed of Randolph-Macon College, Ashland, Va.; Randolph-Macon Woman's College, Lynchburg, Va.; Randolph-Macon Academy, Front Royal, Va.; and Randolph-Macon Academy, Bedford City, Va. We call special attention to the illustrations of this system. It is a separate piece and is a beautiful work of art.

STATE 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. 1896. A. W. OLESON, Notary Public. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by druggists, 75c.

J. W. Johnson's cold storage meat market, 108 Public Square. Telephone, 1088 for the finest meats.

Washington College

FOR YOUNG MEN. Thorough courses. Experienced faculty. Superior home accommodations and opportunities for social culture. Charming location. Buildings in a beautiful park of 10 acres, and overlook the Capitol, other Government buildings and a good portion of the city. F. W. HENNING, President. J. ROBERT GOULD, Secretary. WASHINGTON, D. O.

WASHINGTON & LEE UNIVERSITY, LEXINGTON, VA.

Academic, Law, Engineering. Opens Sept. 10. For catalogue address 40 St. G. W. O. LEE, President.

WINCHESTER NORMAL COLLEGE.

Both sexes. Literature, Music, Art, Book-keeping, Commercial Arithmetic, etc. Session begins Aug. 8, 1896. H. H. CLARK, Pres., Winchester, Tenn. Send for catalogue. 47 61

TEACHERS' BUREAU, LOUISVILLE, KY. 474

Associational Meetings in Tennessee, 1896.

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

Big Hatchie, Ripley, Wednesday, July 22. Concord, Bradley's Creek, Thursday, July 30.

AUGUST.

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

Cumberland, Lebanon church, Robertson county, Tuesday, Aug. 11. Nolachucky, White Pine, Thursday, Aug. 13.

Tennessee Valley, Mt. Vernon church near Graysville, 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. 7. 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, Tuesday, 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, Wednesday, Sept. 10.

Eastanlee, 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 Valley) Thursday, Sept. 24.

Union, Gum Springs church, White county, Friday, Sept. 25. Weakley County, Palmersville, 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.

Beulah, China Grove church, 5 miles north-east of Rutherford, Tuesday, Sept. 20. New Salem, Barton's Creek, Wednesday, Sept. 30.

OCTOBER.

Holston Valley, Persim, 0 miles south of Rogersville, Thursday, Oct. 1. Ocoee, Blue Springs church, Thursday, Oct. 1.

Providence, Midway church, Loudon county, Thursday, Oct. 1. William Oarey, Prospect church, Friday, Oct. 2.

Tennessee, Lyons Creek church, Friday, Oct. 2. Northern, Puntneon Camp church, Tuesday, Oct. 0.

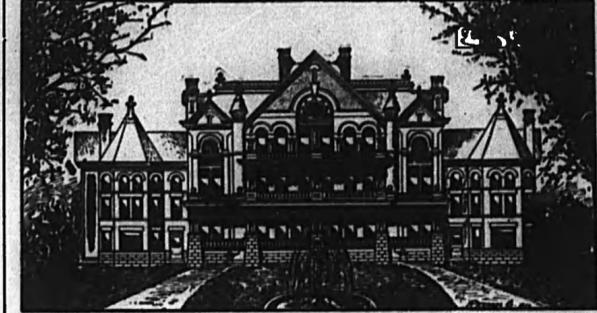
Dover Furnace, Walnut Grove church, 2 miles east of Tennessee Ridge, Wednesday, Oct. 7. Sevier, Antioch church, 5 miles west Sevierville, Thursday, Oct. 8.

Enon, Macedonia church, Saturday, Oct. 10. Midland, Bethel church, Anderson county, Saturday, Oct. 17.

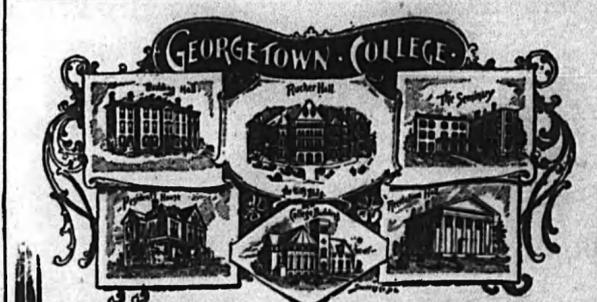
Western District, Mt. Zion church, Tuesday Oct. 20.

Southern Female College

LaGrange, Georgia.

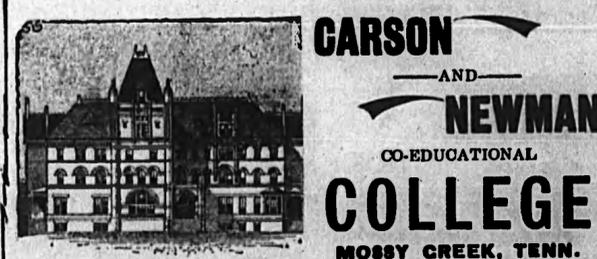


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OBITUARY.

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THOMAS.

Spencer Thorington Farms, infant son of Bro. and Sister S. F. Thomas, was born November 23, 1895, and died July 8, 1896. He was a bright boy, and we regret that he could not be developed into a noble manhood, but God knows best. This little life will not be lost to his parents nor to himself. Not lost to his parents, because his little image will stay with them through life, and his redeemed spirit will draw them to the sky. Not lost to himself, because he has just now entered upon life. He passed through the earth and tarried a little while, then went on home. He bore the name of his noble father, which is always an additional tie between parent and child. But Bro. Thomas is a man who accepts God's ways, and says they are the best. This is the first affliction sister Thomas has ever experienced but, she says in her own beautiful way, "My religion is sufficient even in a time like this."

The mother bowed down her head. Love's troubled fount was in tears o'er run— A murmur—a struggle and grace had won. "Not my will" she said, "but Thine be done."

Little Spencer leaves, besides his father and mother, five brothers and three sisters. They all miss him, but he has only gone on before, and some day may he fill his place in an unbroken family up in heaven.

LUTHER LITTLE, Brownsville, Tenn.

FITZGERALD.

Margaret Fitzgerald was the oldest daughter of T. E. Whittle, the wife of Rev. Asa Fitzgerald, and mother of Wm. H. Fitzgerald, a ministerial student at Carson and Newman College. She was born December 7, 1834, in Sevier county, and died May 23, 1896. She professed religion when a girl at Antioch church, Bradley county, where she was a member when she died. To say she lived a consistent Christian life is not strong enough. She was indeed a model Christian. It was said at her funeral by Rev. J. T. Huffaker that after an acquaintance of over 40 years she was one of whom he had never heard evil spoken. She was a patient sufferer for nine months, never complaining, nor even saying she wanted anything. In her death the church not only loses a member, but a mother. Her husband, though 87 years old, still lives to father the flock.

WHEREAS, Our sister was a Christ-like member in her devotion to the church, and,

WHEREAS, In her death we sustain a great loss, therefore, be it Resolved, That we cheerfully submit to the Divine Will, though we have lost a precious jewel.

Resolved, that we tender our sympathy and prayers to the bereaved father and son.

Resolved, That a copy of these resolutions be recorded in our church book, a copy sent for publication to the BAPTIST AND REFLECTOR, and to the East Tennessee Baptist, and to the county papers.

Approved by the church July 4, 1896.
J. F. MITCHELL,
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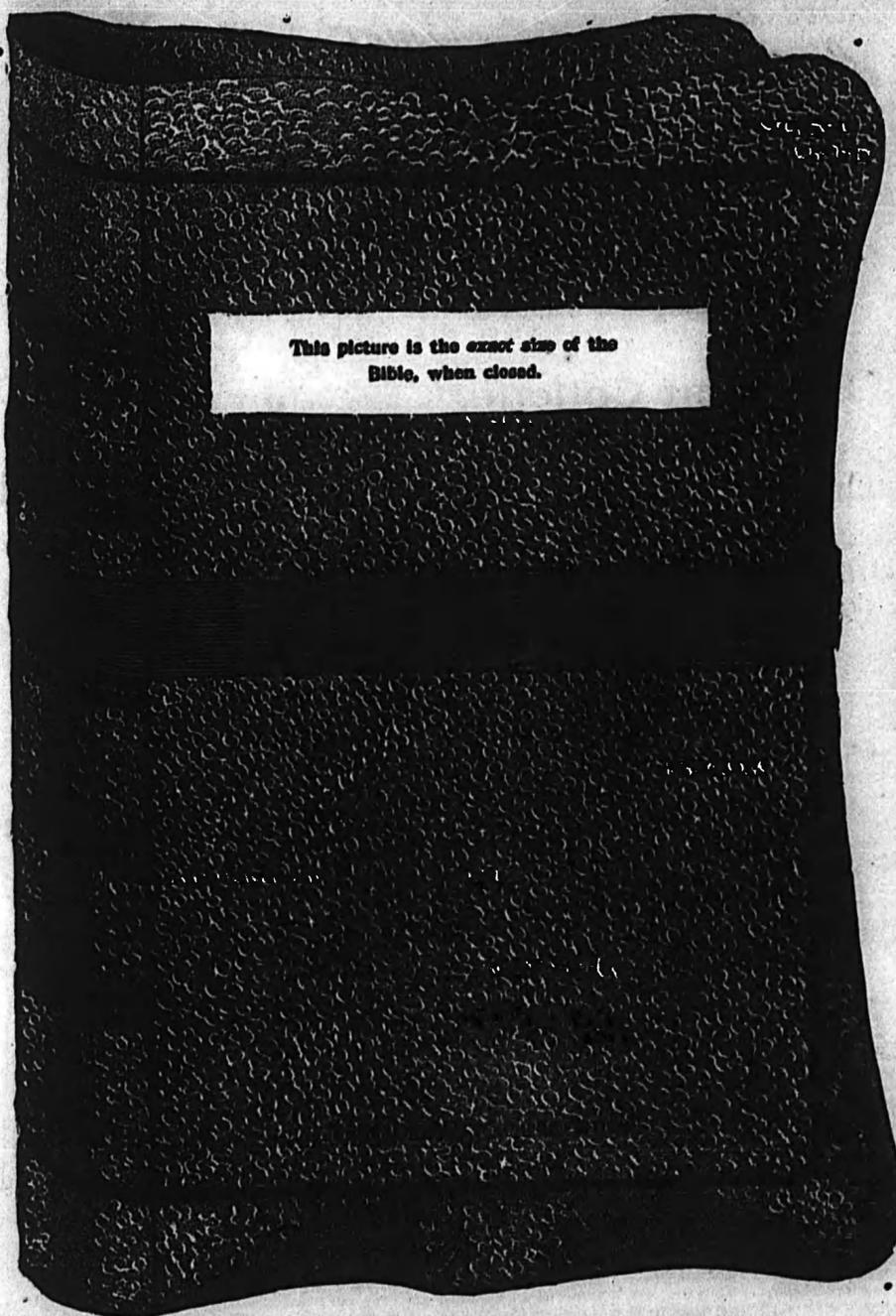
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SEE OUR GREAT BIBLE OFFER ON PAGE 15.

Baptist and Reflector

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

Old Series, Vol. LIX. NASHVILLE, TENN., JULY 30, 1896. New Series, Vol. VII, No. 49

The Blue Cross.

The blue cross appears again upon the paper of some of our subscribers this week. This, as we have said before, is intended as a gentle reminder to them of the fact that their subscription has expired, and a polite request for renewal. We hope that they will give prompt and earnest heed to the reminder and request.

CURRENT TOPICS.

The ex-Queen of Hawaii has joined the Episcopal Church.

Greece has enthusiastically espoused the cause of the Cretans. She knows how to sympathize with Crete, as she has been under the domination of the Turkish rule herself in times past.

There has been another uprising of the Matabeles in South Africa, and the city of Bulawayo is again being besieged by them, despite all of the efforts of Cecil Rhodes and others to disperse them. Things seem to be getting pretty serious there.

Chicago, in certain districts, is so infested with daylight robbers that the police authorities have advised store-keepers to arm themselves and be prepared to resist the robbers. It has come to a bad pass when the authorities of a city must advise people to violate law in order to protect themselves from the lawless.

A decision lately handed down in the Kansas Court of Appeals operates to invalidate many divorces granted by the courts of that State during the last 25 years. The decision is to the effect that neither husband nor wife can testify against the other in a suit for divorce or alimony. It is thought that the legislature at its next session will do something to prevent this decision from disturbing the relations that have resulted from divorces granted prior to this late decision.

The situation in Cuba remains very much the same, except that the Spaniards are growing very greatly discouraged through the demoralizing influence of the climate and of yellow fever, and their inability to accomplish anything against the Cubans. The trocha, or military line, of the Spaniards, which Captain-General Weyler proposed to make impregnable, is said to be a plaything for the Cubans which they cross and recross at pleasure. Some of the papers in Spain are recognizing that the campaign is a failure, and say that Spain will never be able to subdue Cuba.

Notwithstanding the hard times through which the American people have been passing, they have responded in a generous way to the call for help from Armenia. The different organizations for relief for the sufferers report about \$400,000 collected for that purpose. Beside this sum, the

people of England have contributed \$300,000. While in some places there is still a condition of suffering and destitution that almost beggars description, yet the contributions from our country and from England, in the hands of the Red Cross Society and various agencies for relief, have been the means of saving thousands and thousands of lives and of the amelioration of almost unimaginable sufferings.

Last week the National Free Silver Convention in session at St. Louis nominated Messrs. Bryan and Sewall as their candidates for president and vice-president respectively. The Populist Convention, in session at the same time and place, did the curious thing of nominating the vice-president first, and the middle-of-the-road men, as they called themselves, succeeded in defeating the nomination of Mr. Sewall and nominated Thomas E. Watson of Georgia for vice-president. Afterwards, despite the request of Mr. Bryan that his name should be withdrawn if Mr. Sewall was not nominated, they nominated Mr. Bryan by an overwhelming majority. Thus Mr. Bryan is the nominee of three political parties for the presidency—a rather unusual state of affairs. It is not true, however, that he is the nominee of all of the silver forces, as the Prohibition-Silver party has a candidate of its own, who also lives in the same town with Mr. Bryan.

The curious mixture of politics is stated by the Chicago Record in the following table:

- 1. The gold Republican party. 2. The free-silver Democrats, among whom are (a) those who want Populist support and (b) those who don't want Populist support. 3. The free-silver Republicans. 4. The gold Democrats, among whom are (a) those who will support McKinley and (b) those who will nominate a ticket of their own. 5. The Prohibitionists. 6. The bolting Prohibitionists. 7. The Bryan Populists, among whom are (a) those who favor Bryan and Sewall, and (b) those who are for Bryan and against Sewall. 8. The anti-Bryan Populists. 9. The voters who are on the fence. 10. The voters who have been taken to the woods.

This is part of the list. Six of the factions mentioned already have, or expect to have, tickets of their own in the field. The "third party" has multiplied into a fourth, fifth and sixth party, and the end is not yet.

And it is not at all certain that some of those factions will not want to split up and bolt from themselves.

For our part, we rejoice to see this independentism in politics. It is, we think, one of the healthiest signs of the times. When people learn to put principle above party, then we are more apt to have our country governed by principles, and not simply by unprincipled partisan politics.

STUMBLING BLOCKS

Or Difficulties of Thoughtful Minds in Bible History and Doctrine.

A Series of Sermons by Rev. P. S. Henson, D.D.

The Story Of Eve.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man"—[Isa because she was taken out of him].—Gen. 11:21-22.

Ever since, at shut of day, you and I bowed at mother's knee, we have been wont to reverence the very name of woman. This is the story of her origin, as recorded in the Bible. It is a story of profoundest interest and we do well to ponder it thoughtfully and prayerfully; for no part of the sacred narrative has been more widely misunderstood or more blasphemously caricatured.

Scorning skeptics and captious cavillers have been accustomed to represent the newly-made Adam as having been dozed with some sort of anaesthetic while the Lord Almighty like a surgeon bent over him, cut into him, and tore a rib out of him, damaging dreadfully his anatomy, and leaving him in the garden mutilated and bleeding, with nobody to nurse him into convalescence, unless indeed it was the first care of the new woman to woo back to life the man who for her sake had been brought so near to the gates of death. It is easy enough in this way to cast contempt upon one of the most sublime events in human history, and Heekel, the famous German naturalist, in referring to it, sarcastically says that anatomists have not discovered that man has fewer ribs than woman, or that he is lacking a rib on either side. A senseless fling, surprising in a scientist, unless indeed he had discovered the identical skeleton of our first father Adam. A scientist who has any just claim to that title ought surely to know that, as a rule, men mutilated in war or otherwise do not beget children that are similarly mutilated. But an objection that would be treated as utterly frivolous in any other connection, when it is made against the Bible is hailed as utterly conclusive by the jolly scientists; jolly I say, for while ordinarily solemn as owls, they seem strangely intoxicated when they touch the Scripture, and especially do they make merry over the opening chapters, gathering gleefully about the gate of Eden and shaking their sides with laughter, and derisively asking, "What ever anything so ridiculous? But the angels weep, if angels can, and Eve must look down with shame, if shame can be felt in heaven, at being the mother of such a lot of apes and idiots.

There are indeed soberer critics, higher critics they call themselves, who, though they do not thus blasphemously ridicule the Scripture story, insist upon it that it is not veritable history, but history idealized, if any body can tell just what that means, a sort of cross between allegory and heathen myth, a something that never really occurred, and which, if it had occurred, would have had some sort of spiritual significance.

They tell us that the first book in the Bible is to be interpreted like the last book in the Bible and that as in Revelation we have a tree of life and a river of life, and a city with streets of gold and gates of pearl and walls of jasper and a sea of glass and much more besides of merely figurative representation of the things that lie beyond, even so in Genesis we have pictures and poems that may be studied with profit, but are not to be accepted as veracious history. I will not allow myself to abuse the men that entertain such views, nor would I question their sincerity or piety. They believe in the Apocalypse, and that if there be not streets of gold, and gates of pearl, and walls of jasper, and a sea of glass, there are glories infinitely great that are only faintly shadowed forth by all this splendid imagery. And let us be charitable enough to hope that in some sense they also believe in Genesis. They believe in God and that in the beginning he created the heavens and the earth, but as to the processes, they utterly discard the literalness of Genesis no less than the literalness of Revelation. Thus they seek by a concession to propitiate the rationalists and the so-called scientists, while at the same time they seek to free themselves from the charge of heterodoxy by playing off the book of Revelation against the book of Genesis.

And yet it ought to be said that between the two books there is this mighty difference: Revelation does not pretend to be history but panoramic prophecy, and does not expect to be literally understood. Genesis however, purports to be history, and assumes to tell us of the beginning of things, of the stars above us, of the world on which we live, and the race to which we belong. This is what it undertakes to do, and for one I am in heartiest sympathy with that small boy who, returning from a service at which a higher critic had been ministering, very naively and naturally asked: "Papa, if the Lord didn't mean what he said, why didn't he say what he meant?"

And so with respect to the origin of the world and of the human race. If the Lord has been pleased to give us an account of it at all, one is apt to suspect that it would have been quite as easy for him to give facts as fables. And as to woman, it will have to be conceded that she originated somewhere and somehow, and why not in Eden and in the way which the Scriptures represent? Will somebody suggest a better place or wiser way?

If this opening up of Adam's body and the elimination of a part of his