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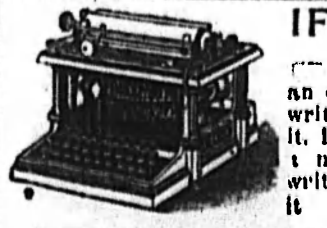

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CURRENT TOPICS.

THE excise officers of Montreal, Canada, a few days ago, raided an illicit whiskey distillery at the Trappist Monastery, at a place called Oka. During last year these monks manufactured and sold 30,000 gallons of wine. What a business for a so-called religious institution!

PRESIDENT CLEVELAND presided on March 3d at a meeting in Carnegie Music Hall, New York City, in the interest of the Home Mission work of the Presbyterian Church, and made an interesting address upon the occasion, strongly endorsing the work. A representative in Congress from Montana took great offence, however, at some of Mr. Cleveland's remarks, considering them as a reflection upon the civilization of the West, and proceeded to denounce him pretty severely in Congress.

A TREMENDOUS sensation was created in Italy last week by the announcement that the army which had been operating in Abyssinia trying to subdue the Abyssinians had suffered defeat at Adowah with very great loss. Italy has occupied Abyssinia over since 1885, claiming a protectorate over the country. King Menelek resented these claims some time ago and raised the standard of revolt. So great was the excitement and indignation in Italy at the result of the battle that there were wild scenes of disorder in Rome and other cities. The Italian Cabinet, with Signor Crispi at their head, were compelled to resign and another Cabinet, headed by the Marquis Di Rudini, has been formed. Troops are being hurried over to Abyssinia, but against the vigorous protests of the Italian people, who seem to think that their friends and brothers are only being sent to the front to be slaughtered like the others. Their national pride seems to have suffered a very considerable shock.

EVER since the summary discharge of Commanders Ballington and Maud Booth from the chief post in the American wing of the Salvation Army, public interest has run high over the question of the final outcome of it all. At last the expected has happened. The discharged commanders have declared their intention to resist Gen. Booth's absolutism and to take whatever course seems to them best for the American Army and the cause of Christ, to whom they owe supreme allegiance. The younger members of the Army are generally enthusiastic in their demands for separation from the main Army, with Ballington Booth and his wife as commanders-in-chief. The older members, however, while acknowledging their devotion to the leaders who have made the American Army the success that it is, still profess allegiance to the original authorities and deplore the prospect of separation. Since the above was written Commander and Mrs. Booth have decided to organize an American Army.

MISS CLARA BARTON of the Red Cross Society, who recently organized a relief expedition to carry assistance to the suffering Armenians, of which fact we made mention at the time, writes back from Constantinople on February 19th: "Not only was the fullest permission given by the Sublime Porte for our entrance into Armenia, but an active and generous effort was displayed toward making our journey safe and pleasant. Mr. Terrell was very much gratified, and seems very happy over our success, to which the State Department and he contributed so largely. As soon as an outfit can be made and passage secured our men will start for the desolated regions. It will be cold and terribly hard for them, but that is what they came for. I have met several of the leading missionaries and other American gentlemen here. It is hoped that the massacres are over, but it is of course uncertain. The general belief is that Russia has said, 'Enough.' The distress and suffering through want and sickness are described as being both enormous and terrible."

THE concurrent resolution passed by the House of Representatives to recognize the Cubans as belligerents has gone back to the Senate on account of some differences between the resolution passed by the House and that previously passed by the Senate, and is now being discussed by the latter body. The probability of its passage does not seem so great now as it did before. It is quite a question also whether in case it should be passed by both houses President Cleveland would act upon it, for the reason that if he should do so it would be almost equivalent to a declaration of war with Spain on account of the temper of the Spaniards, who, as we noticed last week, resented very indignantly the passage of the resolution by Congress. There have been further expressions of this indignation by the Spanish. Some of the students at Princeton College resented the indignities of the Spaniards to the American flag by similar indignities to the Spanish flag, dragging it through the dust in the streets and afterwards burning it. These things, however, are simply the youthful ebullition of students, and should not be taken as the serious expression of the sentiments of the people of either nation. We do not know that the time has fully come to recognize the belligerency of the Cubans according to international law, as they have no established government at present. We hope, however, that the time will soon come when it can be done. We should be sorry if such an act would involve us in a war with Spain. We should prefer that the matter should be settled by peaceful negotiations, but we believe that war, terrible as it is, would be better than to sit indifferently by and see a neighboring people oppressed and almost destroyed without lending them a helping hand. There is such a thing as justice in this world, and justice is above either expediency or ceremony.

A British Island in Eastern Waters

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

The Britisher comes as near being omnipresent as any mortal on this terrestial ball; and his mother-land comes as near having her flag floating over a piece of real estate under every star as any nation on the globe. The oratorical curl about the sun never setting on England's possessions is not fiction. The little island, that looks like a speck on the world's map, has managed, by one way and another, to plant her colonies in every clime; and from the home-land to far India and China her war and mercantile ships can touch British possessions at convenient distances, without the line being broken during all these thousands of miles.

In this paper I desire especially to speak of Hongkong, a British island in Eastern waters. In the year 1839 the Chinese authorities took strong procedures against the foreign opium merchants; British property was destroyed, a large number of foreigners imprisoned, and every effort was made by the Chinese to put a stop to this traffic that has proven to be such a curse to the nation. Matters were brought to a crisis on the 20th of August, 1839, when foreigners were expelled from the island. War was immediately declared, and, as might have been expected, in less than two years the British flag was planted on the island, the Bogue forts at the mouth of the Canton River were silenced by English guns, and the provincial authorities were forced to accede to the demands of a superior power by allowing trade to be carried on at Canton and Whampoa.

The settlement of Hongkong was commenced in May, 1841; the following month Hongkong was declared a free port; and before the close of the same year the population had increased to 15,000. But John Bull did not have smooth sailing for some years; the Chinese Emperor severely censured the imperial commissioner for the cession of Hongkong, and war broke out afresh.

It was not until after the treaty of Nanking in 1842 that it was definitely settled that the island should be a British colony; and the charter bears the date of April 5, 1843. But during the coming years the trend of affairs proved, repeatedly, that one John yielded to the other John simply because the one John was weaker than the other John. Here, as in so many other places where she has planted her foot, "the other John" acted on the principle that "might makes right;" especially has this been her motto when she has been in the heavenly business of introducing the opium trade—fit harbinger, indeed, to English Christian missions!

In October of 1856 some Chinese sailors, serving on the British Lorcha "Arrow," were taken from the vessel by the native authorities, which led to the bombardment and capture of the city of Canton, and the cession of the peninsula of Kowloong and the payment of an indemnity of eight millions of taels by the Chinese government to England. Although I am told by the English at Hongkong that the colony is now firmly established, I have it from the best authority that it is viewed with hatred and suspicion on the part of the native mandarins; and the repeated riots, and the wholesale attempt to poison the entire European community by means of the bread supplied by a Hongkong baker, which occurred some years since, proves that the situation is not altogether lovely.

The island, lying off the coast of the Kwang-tung province, at the mouth of the Canton River, and about ninety miles from the city of Canton, consists of a rugged mountain ridge, running from east to west, broken into several peaks, the largest of which attain an altitude of over 1,800 feet. Its greatest length is about eleven miles, with a breadth of from two to four miles; and a circumference of about twenty-seven miles.

The word Hongkong means "fragrant streams," and long before the arrival of the English it was customary for Chinese vessels to get their water supply from the sparkling springs that abound throughout the island. As you approach the city from the harbor you are reminded of Naples. The situation is truly a magnificent one. Most of the houses near the beach are large and handsome structures, built of granite and well calculated to withstand the force of the typhoons, which have done much damage in the past. Broad roads, lined with trees, wind up the hillside from terrace to terrace; the private residences are situated principally upon the hills, rising tier upon tier to the height of seven hundred feet above the sea level; and the large gardens covered with a wealth of tropical plants and flowers give the landscape a charming effect from the sea.

The public gardens are said not to be excelled by those of any other British colony; and not only are they admirably laid out and managed, seemingly with scientific skill, but they boast a number of rare trees and plants. The palm beds, the Australian ferns, the Norfolk Island pines, and the ornamental hedge formed of the aloe, attract, at once, the attention of the visitor.

The most enjoyable excursion on the island is a trip to Victoria Peak. This is reached by an elevated tramway, which is a work of great engineering skill; and from its height, which is 1,880 feet above the water, your vision sweeps the full circumference of the island, the hill-locked harbor, dotted with every variety of craft, from the ocean steamer and warship to the slipper-boat and sanpan; and far into the distance, on the mainland, can be seen numerous native villages, built down to the water's edge; and still further away, with the aid of your glass, you can count a score of islands,

washed by the blue waters of the bay.

On the Chinese streets, here as elsewhere, one is bewildered by the countless number of curios; for John Chinaman has studied the whim and fancies of the "outer barbarian," and goods are on exhibition to suit every taste. In a walk of two blocks you see elegant embroideries on silk and satin; delicately carved ivory fans, ornaments, chessmen and vases; walking sticks of ebony, horn, ivory and bamboo, with embossed silver knobs; fairy-like bouquet holders and any variety of filagree work; goblets, card cases, flower baskets, incense burners, and bangles, earrings, scarf pins and finger rings of intricate workmanship; sandal wood boxes, carved most artistically; and curiously cut horns of the rhinoceros and water buffalo, and inlaid ornaments made from the large bony beak of the toucan.

Some of the work of the Chinese in silver is exquisite. A chased and embossed salver is very attractive, as the design is often wonderfully fine and minute in detail. Every little figure has its own peculiar expression, the tiles on the roofs of the houses and tiny temples are distinguished one from the other, and even the construction of the Lilliputian bridges is plainly visible. As skilled labor is cheap in China, these fine pieces of workmanship can be obtained for amounts only very little larger than the actual cost of the silver itself. The filagree work is made somewhat differently from that in southern Europe. The silver frame work is first cut out, and gold leaf and mercury are mixed together until they form a paste. The frame is then warmed and the amalgam rubbed in, after which it is made quite hot to drive off the mercury, and the gilding is finished. The filagree is made of silver wire extremely fine in texture, and designs of every description are worked out by the expert Chinaman with this clever cord. The Chinese shops on Queen's road here in Hongkong are more elaborately ornamented than most of their shops elsewhere, and although they are only twenty feet deep by ten or eleven feet wide, they contain great variety of goods. In the native quarters the sale-room is a dimly-lighted, unattractive place; at the back of the shop a little lamp is kept burning before some small image, surrounded by paper flowers or pots of growing plants, such as the favorite narcissus or the dwarf orange; and on the walls are frequently to be seen scrolls, containing extracts from the writings of Confucius, Mensius and others, extolling the dealings of the honest tradesman and commending courtesy towards strangers. When you enter, the shopman approaches you indifferently, disguising all eagerness to drive a bargain; salutes you with the greeting, "chin-chin," and only when he sees that you hesitate in your purchasing does he seem to awaken to the occasion and exhibit his genius as a salesman.

PIDGIN-ENGLISH—A LAUGHABLE LANGUAGE.

Pidgin-English, a strange mixture of English, Chinese and Portuguese, is spoken by most of the natives at Hongkong; and it was not many days after my arrival before it was understood by me sufficiently to serve me for all practical purposes. Its basis consists of turning the consonants "r" into "l" and "v" into "b," adding a final "ey" or "ee" to most words; and above all the constant use of the word "pidgin," which means business in the most extended sense of the word. "Hub got good pidgin," means that the business situation is a good one. "To-day belongee number one heshen pidgin day" is the conventional phrase for a day of Christian observance. "That no belongee boy pidgin, belongee coolie pidgin," is the form of your servant's remonstrance if you ask him to do what he thinks ought to be done by a servant of lower rank. Am, is, are, and the parts of the verb "to be" are generally translated by "belongee;" "hab belongee"—was; and "by-m-bye belongee"—shall be. The word "side" is used for a particular locality: "Hongkong side hab got too muchee piecee Chinaman" means "there are many Chinamen in Hongkong." "No man" is "impossible;" "chop chop" means "quickly;" "chow-chow," "food;" and "chin-chin" is "good-day" or "good-bye." "I catchee dinner this side to-night" is the expression for "I dine here to-night." I overheard this order and reply. "Boy, go talkee amah pay me one piecee handerchief;" "Missy, no can catchee amah, have go out." I will leave this for the reader to make out! A gentleman in Hongkong was interrupted in his work one day by his boy, A. Lin, who came into his office and gravely remarked: "Missy Smith hab got one piecee small cow chile." This was his graceful and delicate way of announcing that Mrs. Smith had presented her husband with a daughter.

Hongkong, China.

Pat's Grip on the Government.

BY J. Q. A. HENRY, D.D.

Part First.

The Jesuits are the sworn minions to the foreign tyrant who seeks to rule America. They are bent on the destruction of our public schools, the debauchery of our politics and whatever can work the overthrow of Protestant liberty and the triumph of Catholic despotism. Nothing less than this is the ultimate purpose of Jesuitism. The *Freeman's Journal*, one of the leading organs of Catholicism, asks the question: "Is it the intention of the pope to possess this country?" and replies, "undoubtedly." "In this intention is he aided by the Jesuits and all the Catholic prelates and priests?" and the reply is, "undoubtedly, if they are true to their religion."

To any one who is at all familiar with the facts of our country's history, it is astonishingly and alarmingly apparent, and the papal hierarchy is silently and surely accomplishing this treasonable purpose.

Catholics themselves being witnesses, the Catholic Church in America is not only getting a corner on the post-office, the police and the fire departments and the city schools, but also on the saloons, and is furnishing an overwhelming proportion of the inmates of jails and penitentiaries.

Many who are well acquainted with the true character of Romanism are indifferent to it because not aware of its rapid growth among us. They tell us, and truly, that Rome loses great numbers of adherents here through the influence of our free schools, free institutions, and the strong pervasive spirit of independence which is so hostile to priestly authority. But let us not congratulate ourselves too soon. The losses of Romanism in the United States are not necessarily the gain of Protestantism.

Romanism is chiefly responsible for German and French infidelity. Skepticism and infidelity are the legitimate children of unreasoning and superstitious credulity, and the grandchildren of Rome. Apostate Romanists are swelling our most dangerous classes. Unaccustomed to think for themselves, and having thrown off authority, they become the easy victims of the wildest and most dangerous propagandists. Thus far, all the bomb throwers have been furnished by the Roman Catholic Church.

But, notwithstanding the great losses sustained by Romanism in the United States, it is growing with great rapidity.

From 1800 to 1880, the population increased nine fold, the membership of all evangelical churches twenty-seven fold; and the Romanist population sixty-three fold.

From 1850 to 1880, the population increased 116 per cent. the communicants of evangelical churches 185 per cent. and the Romanist population 294 per cent. During the same period, the number of evangelical churches increased 125 per cent. and the number of evangelical ministers 173 per cent. while Roman Catholic churches increased 447 per cent. and priests 391 per cent. (Strong).

Rome, with characteristic foresight, is concentrating her strength in the western territories. As the west is to dominate the nation, she intends to dominate the west. In the United States, a little more than one-seventh of the population is Catholic: in the territories taken together, more than one-third. In the whole country there are not quite two-thirds as many Romanists as there are members of evangelical churches. Not including Arizona and New Mexico, which have a large native Roman Catholic population, the six remaining territories in 1880 had four times as many Romanists as there were members in all Protestant denominations collectively; and including Arizona and New Mexico, Rome had eighteen times as many as all Protestant bodies.

The most wretched members of society count as much at the polls as the best, and often much more. It is poor consolation which is drawn from ignorance of any portion of our population. These degraded people are clay in the hands of the Jesuits. When the Jesuits were driven out of Berlin, they declared that they would plant themselves in the western territories of America. And they are there to-day with empires in their brains. Expelled for their intrigues even from Roman Catholic countries, Spain, Portugal, France, Italy, Austria, Mexico, Brazil and other States, they are free to colonize in the great west, and are there, proposing to Romanize and control our western empire.

There are some stubborn and fearful facts concerning Catholicism in the strategic centers of our political and national life. It is exclusively manifest in the history of our country that Romanism allies with any party that will give it power and further its interests. The greed for money has ever possessed the church of Rome, and wherever she has ruled she has built up her influence both by public funds and by impoverishing the masses. "Her plunder of treasuries and her exactions from her adherents have been so pitiless and ravenous that in the end they have been emasculated, stripped of power and robbed of inspiration."

The Roman Catholics have twelve million dollars worth of property in the city of Washington, largely secured since the civil war. Fully two-thirds of this represents contributions by Protestants; gotten from government clerks by a system of beggary, with more or less of coercion in it, and from the government by appropriations which are regularly made to some of their institutions. All of the Protestants' holdings in this city do not approach in value half of this amount. This immense ecclesiastical power has now become a menace of frightful proportions. Satolli and his retinue are referred to by the daily press of this city as the papal legation. This is by Roman Catholic direction or approval, of course, as nothing goes into press which has not the approval of the Roman Catholic Church. Government officials do their work under a Jesuitic surveillance that puts the whole government system practically under the eye of Romish priesthood. The clerks are expected to pay money over to the nuns. In the civil service examinations the Roman Catholics always succeed better because they can get, in advance, the questions of the examination. Romanists are not over a seventh of the population; their voters are not over a tenth of our voting population; and their illiteracy, foreign spirit, and birth would make their just proportion in official positions a mere handful. Why do they preponderate in Washington? For political effect. There are government clerks who thus pay regularly from ten to twenty-five per cent of their wages for the purpose of holding their positions. On pay days in the pension bureau, as the clerks receive their pay, they file out between two nuns, who stand on either side, with boxes extended. As is well known, the Roman Catholic Church maintains an Indian bureau at Washington. All of us remember how a committee of Roman prelates endeavored to prevent the confirmation by the Senate of a man who was the choice, not simply of the president, but of all who believed in Indians being educated in government schools and made intelligent citizens. It is the misfortune of the Roman Catholic Church in this country that it seeks to control education. The misfortune lies in the fact that its purpose leads to constant irritation of public feeling and dispute, because the people of the United States are resolved that no church shall control education. Every sect is, of course, free to establish schools at its own expense for the instruction of such children as may be sent to them. But the use of public money to sustain such schools is contrary to public feeling and policy. The purpose of these schools primarily, as it was in the early Jesuit mission in Canada, is to make Roman Catholics rather than American citizens.

Now, in eight years they have received $2,366,466 to teach Indians of the Northwest that the only true church is the Roman Catholic, and to detach them from loyalty to the Stars and Stripes. Every popish chapel is a standing protest against God's government, and a threat against the peace and liberty of the country which shelters it.

Why were Catholics placed at the head of the national campaign committees of both the great political parties in the past presidential campaign? For political effect alone. Are there not able Protestants, in either the democratic or republican parties, who can be entrusted with these high duties? Is it not about time that Protestants and cabinets and congresses were called to strict account for pandering to a church that has been the assassin of liberty in every land where she has obtained foothold?

Our Field Editor's Letter.

While traveling over the many turnpike roads radiating from Knoxville, Tenn., in all directions over the country, I was led to think of the dirt road travel of my early days. While ruminating on the past and comparing it with the present, I said: What a set of old fogies our forefathers were! They would keep men in jail six or eight months as a punishment for some crime. During this time the county furnished gratuitous board and lodging to them with good fires. The prisoners, who were often loafers and deadbeats, were so delighted with this kind of punishment that they spent most of their time fiddling, dancing and playing cards. But, thinks I to myself, these Knox County people are getting too sharp for such expensive and luxurious punishment as that. When their loafers and their deadbeats will not mend their mean and low ways the county fathers put stripes on them and make them mend the public highways. If such characters will not take Sam Jones' advice and quit their meanness, it will not be many decades before Knox County will have every big road, little road, and cross road nicely piked to the edge of the county, in all directions, just to keep her rascals employed and out of mischief. What a happy idea of these county fathers to overrule the low ways of the transgressors for the greater improvement of the public highways, and thus bring good out of evil.

Another thing that occurred to me was: These nicely graded and piked highways came just in the nick of time for the use of the bicycle steeds that are dashing over them in all directions.

In passing out of Knoxville one day, a gray-haired matron and her boy dashed by me, each on a bicycle, and soon left my trotting horse out of sight. She may have been an ancient maiden, but I gave her the benefit of the doubt, as she had the boy with her. In thinking how rapidly and easily she distanced my trotting horse I had to exclaim:

What's the world a-coming to,
Kentucky would like to know,
When our women are so fast,
And our horses are so slow?

Can the *Western Recorder* give us any light on the subject?

A. B. CABANISS.

Defects and Excellences of Modern Preaching.

In discussing this subject let us notice first some of the more prominent defects of modern preaching.

1. A lack of careful preparation seems to be one fault in much of the preaching of our time. Occasionally we read sermons from the most gifted men, which are, at best, poorly prepared homilies. Hurried preparation rarely produces satisfactory results. Virgil is said to have written his "Georgics" at the rate of one line a day. While a sermon is not prepared with the view of being a faultless literary production, still, other things being equal, the most carefully prepared sermons accomplish the greatest amount of good.

2. The absence of spiritual power is another defect in modern preaching. I greatly fear that not a little preaching is done in a mechanical, perfunctory manner. There are strong temptations to excel in the ministry, and quite a good deal of earnest prayer is necessary to keep a minister in full sympathy with the work which has been enjoined upon him. No other Christian grace deserves more care than true humility. The minister of the gospel should carefully guard against spiritual vanity. It is unfortunate for a minister to be deficient in grammar and rhetoric; it is simply disastrous to be deficient in spituality.

3. Another defect in modern preaching is a failure to labor for immediate results. I am aware that the pastor must "feed his flock," "comfort the saints," and all that; but is it not poor policy to waste time and energy on worthless church members (real Christians require but little feeding), while sinners are dying without the warnings of the gospel?

"A good speech," says Broadus, "is a good thing, but a good verdict is a better thing; speak for a verdict." It is wrong to preach simply for the sake of preaching. One or more conversions should be expected as a result of every sermon preached. Satan labors unceasingly for the destruction of souls; why should the watchman in Zion be less untiring in his efforts to rescue souls from endless ruin?

But while modern preaching has not a few defects, let us not overlook the fact that it possesses a many excellences as well.

1. Conciseness may be given as one of the excellences of the average modern sermon. Many of the sermons a century ago were at least twice too long. At that time but few preachers in this country preached more than a dozen sermons at the same place in a whole year. Hence they felt called upon quite frequently to admonish, reprove, and exhort the saints with all "longsuffering," and to set forth with great minuteness the plan of salvation to sinners. With the modern preachers the conditions are quite different. Many of them have to speak to the same congregation twice or three times every week, consequently it is neither desirable nor expedient that they should attempt to cover so much ground in a single discourse. And, as a matter of fact, concise, pointed preaching is much more common than formerly.

2. Scripturalness is another excellence of modern preaching. While it is true that there is much unscriptural preaching at the present day, it is also true that there is more pure gospel preaching than ever before. Spiritualizing is a sore defect that is fast dying out. Text interpretation is more thoroughly appreciated and the context more carefully studied now than formerly.

3. Again, modern preaching is more direct than that of former times. In fact, the style of preaching has undergone quite a change. Modern preaching is less oratorical and metaphysical and more pointed and practical. The modern preacher no more secludes himself behind a massive desk and intones to the delight of his drowsy audience, but stands out face to face with the people and speaks plainly and practically to them of their dangers and duties.

The conversational style is quite a noticeable and desirable feature of modern preaching. Many ministers employ it. They are beginning to learn that the people are not deaf, and that, therefore, it is not necessary to *bawl* in order to make them hear. Much of the "preacher's sore throat" is greatly merited as a result of bawling. The average pastor manages to become fairly well acquainted with his congregation, and may adapt his preaching to the peculiar needs of his several hearers.

4. I may add in closing that fewer preachers read their sermons now than formerly. Among the large number of preachers whom I know at the Southern Baptist Theological Seminary, not more than a dozen, I think, made a habit of delivering their sermons from manuscript. By the way, the professors in the Seminary recommend the most careful preparation possible, but discourage the use of manuscript in the pulpit. "A sermon," says Broadus, "is not matter on paper, but is that which one speaks when he is all afire with love to God and a desire for the salvation of immortal souls;" and adds, "a sermon is a part of a man, and is not a sermon until it is preached."

Not long since a pastor said to me, "I never feel like my sermons will accomplish anything unless they cost me a part of myself."

While there is much worthless preaching which justly deserves the strongest censure, let us be thankful that in city, town and country there are to be found men who are filled with the Holy Spirit and who shrink not from declaring the whole counsel of God. May they ever remain faithful.

R. L. MOTLEY.

Cleveland, Tenn.

—All missionaries going to the South Seas, sent out by the London Missionary Society, are required to take a course of training in medicine.

Several Things.

Captiousness in religious journalism is as hurtful to the Master's cause as a like spirit in the pulpit. Great principles are misjudged and go unheard for generations because of thorny framing. "In pictures of silver," rather, if we would win a hearing, have a hopeful audience.

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The effort of the average platform speaker is to be humorous, funny, sharp, rather than convincing, instructive. How much the thinker is needed—the thinker whose soul is red hot with thought and purpose to reach conviction. The clown, yes, the clown, how disgusting, disappointing, defrauding, whether in the politician or the preacher.

.....

What do my people need that they may be stronger, that their possibilities may be developed and the Master's name glorified? So the pastor inquires, and disposes of his forces and ministers accordingly. And not less considerate is the wise journalist. He, the preacher of the widest field, so thinks, gathers and distributes seed-thoughts for the millions, that he may stimulate to new life, inspire, educate for grandness, the best.

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A giving that is apologetical, and not according to one's prosperity, is an Ananias and Sapphira falsehood. It answers the plea for the cause that the amount given is all that he can give and all that the cause demands, while God knows and the "giver" knows that the interest has not been so much as weighed, and a paying into the Lord's treasury made accordingly.

.....

Much of church music is a hollow pretension—an ostensible worship, yet utterly destitute of such reality. The approbation of the gaping audience, and not praise to God, the end sought. Jesus would turn away from our anthemic mummeries with his known disapprobation for such Pharisaism. How much the great congregation long for the singing of the many—the great audience—instead of the spiritless few, the technical renditions of noted pages as destitute of spiritual melody as a Chinese gong service.

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When the salaried official fails to do the great things his office contemplates, the people repudiate his claims on their beneficence, and lose interest in the cause, however much they may love it. He must do something, either by instruction or inspiration, else he will be charged with getting something for nothing, and have a hearing of indifference.

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No wiser thing could be inaugurated by our zealous Conventional leaders than to persistently let the young people's issue stay where it belongs—*in the hands of the pastors*, each to manage his congregation, from the smallest tot to the oldest attendant, just as his judgment may suggest. There is just as much right and propriety in our Conventions demanding State organizations for the old as the young. If in the one, why not the other? This meddling with congregations is most hurtful to pastoral authority and leadership. To the observant the trend of all this is to the subversion of healthy discipline, intelligent development of forces and the perilling of church organization.

.....

The church that depends on entertainments for its financial existence has its funeral preached in these festive gatherings. When the voluntary gift fails, grace-fires need to be rekindled, and this can only be done by prayer, repentance and consecration. How much our church building and church funds have woven into their history the apology for giving to the Master's cause, instead of the best that could be done. Neither Jesus nor Paul leaves any hint that justify our modern methods for filling our treasuries. How simple that which won so grandly in apostolic day: "Lay aside weekly as the Lord has prospered." Only this method has in it the divine promise of approbation.

.....

The healthiest revival work in a church is that developed by the pastor's prayerful preaching. Permanent results are reached gradually. It may take months to align the saints with God so as to enable them to successfully glean, even in the whitest harvest fields. David's prayer and realization must be that of a church before the people are saved and the divine presence is manifest. We may have excitement, the ranks filled, and the people moved up, but it will not be permanent. Much of revival work is most hurtful, being destitute of the Holy Spirit's power.

B. G. MANARD.

Holden, Mo.

A True Picture.

She was conducting quite a large hotel in a growing railroad town. Her patronage was fine, and she was making money. She was an energetic, intelligent woman of affairs, with quite a family of sons and daughters around her, her husband being a sort of a dry stick, whom she allowed to board with her. Her house was always open to balls, card parties, and such godless pastimes. You could hardly turn round without seeing a "deck of cards." The writing table in the office was often converted into a card table for "poker," "seven-up," "euchre," etc., while the quiet guest who "didn't play cards," but might want to read or write, must go elsewhere for room and convenience. This family all "belonged to the church," whose rector didn't forbid any of these "innocent amusements."

As pastor of the Baptist Church, through the courtesy of one of my brethren and "pillars in the church," I was for a short time a boarder at said hotel. We had on hand the erecting of a parsonage. I was one of the chief solicitors of funds therefor. It proved to be a very popular enterprise and almost everyone contributed. I applied to this lady—quite a number of her regular boarders had already given more or less. Methodists, Presbyterians, Episcopalians, Adventists, and men of the world helped us to build. Even some colored men contributed in work or draying. I asked this woman for a contribution. "Not one cent, sir, will I give; my money is too hard to make," was her tart reply. We got our money from others and built our pastor's home. This woman had money always to rig out her children to go to balls and such like in the neighboring towns, and spend time at watering places, but no money for preachers or churches, or charity.

But how now? One of those sons is a most pitiable, worthless wreck from inebriety and other dissipations. She must feed and clothe and *endure* him in what ought to be his vigorous, active young manhood. Another—well, what shall I say? Eight years he spent in the State prison chain gang! Now he and his wife and child are helpless and absorb that mother's substance. *When sober* he can go to the postoffice and bring in wood and make fires.

But why continue this gruesome picture? Others are just as helpless, if not so degraded as those mentioned. Might it not have been well for the mother to have now and then gone to church, paid respect to preachers, and contributed to the Lord's cause, and encouraged religion in her children? He who sows the wind may expect to reap the whirlwind! Might it not pay to be church-respecting? S. S. S.

CORRESPONDENCE.

Our Texas Letter.

The new year has hardly gotten in good motion with reference to business. The winter has been wet, but not cold. The rainy season continues and consequently farming is very backward. Business of all sorts has been sluggish since the close of the past year. The ministry, depending upon their professional resources, are seriously feeling the pressure.

Mr. Ingersoll has recently visited Texas, delivering his pet lecture in several cities. The infidel people received him gladly. Many Christian people also paid their $1.50 to hear his musty tirade upon the Christian religion. Dr. Carroll replied to the lecture in a most exhaustive and eloquent discourse in defense of the Bible and Christianity. We had the pleasure of hearing the sermon, and are glad of such a discourse, so able and so timely. The sermon is published in the last copy of the *Baptist Standard*.

Elder Edgar Mullins of the Foreign Board was in the city recently. His visit was broken on account of the death of his child.

The Mission Board is making special efforts to arouse and develop the sluggish spirit of missions among the people. At its last session it authorized the appointment of two general missionaries to assist the General Superintendent and to hold Pastors' Institutes, and otherwise labor to develop the spirit of missions. This policy of the Board, with the salaries of the two missionaries fixed at $1,500 per annum, is not meeting with general favor.

Local option and prohibition campaigns are now progressing in different portions of the State. Texas is almost a local option State, and but for the *anti* element in the large cities and towns, the traffic would soon be swept from our country.

The political campaign, in all of its different departments, is opening up and bids fair to be a most lively campaign, as there are so many parties and candidates.

The colleges are getting on fairly well, and will soon begin to look toward the close of another term.

We doubt if a very large delegation from Texas will attend the Convention in May, judging from the present stringency in money matters.

T. E. MUSE.

Waco, Texas.

Ohio Notes.

I have recently closed a meeting with the church at this place which resulted in nine additions. Rev. E. V. Pearce, the young and aggressive pastor at Ironton, Ohio, assisted me four days, and Dr. R. N. Barrett of Ashland, Ky., one of Tennessee's most promising sons, assisted me one day. The outlook is favorable for other accessions in the near future.

Our beautiful and commodious church building was packed to its utmost on last Sunday night by an audience made up of those of all persuasions who were desirous of witnessing the administration of baptism. According to previous announcement I discussed the Scriptural statements in which the mode and symbolic teachings of this most beautiful and solemnly impressive ordinance are set forth. This was done without apology, but with courtesy toward those of other opinions.

After the meeting closed I made a short tour into West Virginia, passing through Ashland, Ky., going and returning. Dr. Barrett has accomplished a grand work there. About seven months ago he went there as pastor, and his first congregation numbered fifteen. He has steadily grown into the hearts of the people until now his congregations crowd the church every Sunday. He is one of the grandest men that ever went from our beloved Seminary. He is cool and undemonstrative, but he has the power of stirring the hearts of men in the way that we read Jonathan Edwards did. His reserve force seems absolutely inexhaustible. He is young and comparatively little known now, having graduated only last year, but if God spares his life he is destined to be an intellectual and influential giant. Ashland is in great fear that some large metropolitan church will find out what a prize they possess and try to lure him away. When he preached for us here his text was, "Ye are the light of the world," and we could see that the great secret of his power lay in the fact that he had thought of Christ so much that he was in no small measure Christ-like. He returned home with me last Thursday, and at night delivered his popular lecture on "The Land of the Sunrise."

C. C. HILL.

Wheelersburg, Ohio, March 5th.

Carson and Newman College.

Rev. P. S. Henson, D.D., pastor of the First Baptist Church of Chicago and editor of *The Baptist Teacher*, has consented to deliver our baccalaureate sermon Wednesday, May 27th, at 10:30 a. m. and the annual literary address on the 28th at the same hour.

Rev. W. M. Vines of Morristown addressed the college last Thursday evening on "The Necessity of Christian Culture in College." His address was heard with unusual pleasure and made a profound impression.

We count ourselves quite fortunate that we are to have a visit this week by Dr. J. B. Gambrell of Mercer University. On Thursday evening he will lecture in our auditorium on Common Sense.

Yesterday morning I rode on horseback from Johnson City to Elizabethtown, a distance of ten miles, riding up the beautiful Watauga by the home of the Taylor brothers. Elizabethtown was the place selected by "The Co-operation Town Company" for their ideal city, but like many other enterprises of the last few years it has fallen, and great is the fall of it. However, the Baptist Church was revived about five years ago, and under the wise leadership of Dr. Kincannon and the support of the State Board an elegant meeting house has been erected and the membership now numbers 103, many of whom have recently been added by the zealous labors of the present pastor, J. T. Hickman. I was accorded a patient hearing, and while I came away with only $60 in pledges for my work, I am confident the fruits of my visit must not be estimated solely by dollars and cents. The members in the main are poor and have been very much burdened with their building enterprise.

I had the pleasure of attending the Baptist Church at Johnson City last night. I enjoyed the sermon of pastor Barnett to the young people on "Temptation" and heard the best church music I have heard in many days.

J. T. HENDERSON.

A Meeting and Other Notes.

Dear Bro. Folk:—I am in your editorial jurisdiction for a few days and will report. The Lord is blessing us here in a gracious revival. Thirty-three have been added to the fellowship of the church already, and the work is widening and deepening. Many others have professed faith. The bold Bro. Simmons has on this entire city approaches the phenomenal. He has inaugurated some advance movements, such as the "Sanitarium" and the "Sunday-school Seminary."

The Southwestern Baptist University might well be regarded as the glory of any State. It is a pleasure to me to come in contact with those strong and consecrated men of God. Dr. Savage, with eye undimmed and strength unabated, and yet with hair a little thinner and whiter, is full of hope for enlarged endowment, so much needed to increase the efficiency of this already magnificent institution. I could not for the life of me tell any Tennessee Baptist a better way to lay up treasures in heaven, and achieve fame imperishable on earth, than by putting some money into the Southwestern Baptist University to educate deserving young men, and especially those gifted and godly young ministers of Christ.

Prof. and Mrs. H. C. Irby have entertained me in their beautiful home, and more genial, thoughtful and elegant hospitality it would be difficult to imagine. This eminent educator illustrates in his own great influence and character the rewards and ends of an honorable, industrious, Christian life.

Jackson is a charming city to the visitor. Cultivated, growing and church-going, it impresses one most favorably. It captured this scribe three years ago when with them in a meeting with the lovable Tribble, and has increased its grip this trip.

They say here you are making the finest paper in the South. Success to you, old classmate.

P. T. HALE.

Jackson, Tenn., March 4th.

Seminary Notes.

Since our last report Bro. J. B. Bozeman has been ordained by the Walnut Street Church.

Bro. S. E. Ewing has been conducting a revival meeting at Logan Street Church, assisted by Bro. Eberhardt of Midway, Ky.

Missionary Day came on the 29th of last month. Reports from city missions show an average attendance of about 1,100. Drs. Folk and Willingham were present and made speeches that were much appreciated.

Dr. Folk spoke to the subject of "Holding the Ropes." He discussed the question as to how to arouse a greater activity in Missions. He spoke of the difficulties and suggested some remedies. He mentioned (1) Hard times. Put God before self and more money will be the result. (2) Widespread want of confidence in our Boards. Increase the confidence, for they are but committees for the churches. (3) Want of information about Missions. We want definite information—plain, simple and solid facts. (4) Want of systematic benevolence. System in giving is taught very clearly in the Bible. (5) Want of missionary spirit among our people. If we had the spirit of Christ we would be missionary.

Dr. Willingham discussed "Home Support to Foreign Missions." He spoke of (1) the conviction that people in the home land must have about missions. It is the work of Christ; (2) of the consecration of men and money for the work; (3) of method in the work; (4) of constancy and continuity of the work.

The Tennessee students enjoyed a quite helpful conference with Dr. Folk.

Sunday, the 1st, the writer preached for Bro. W. O. Carver at South Union Church.

Sunday Bro. H. F. Burns preached to children at Leitchfield.

Bro. W. F. Dorris has accepted a call to the church at Camden, Ark., and has begun work.

Board for February amounted to $7.

Supplies: Walnut Street, morning, Dr. Sampey; night, C. M. Thompson.

BOND.

Self-Denial Week.

I see from the papers that the Home Board has asked that this week be one of self-denial for its great work. I want to join heart and effort in this. My heart fills with gratitude to God when I think of the mighty work this Board has done and is doing. If we will all join hearts, hands, and money for the work of the Home Board, He will do yet greater things for us. God bless the noble women who are pushing this effort. I hope no one will think I meant to conflict with this work when I made an appeal for a week of self-denial and prayer in the interest of the Sunday-school and Colportage Board. I did not know this appeal for the Home Board was contemplated until mine had been printed. I believe those who will really deny themselves for Christ's sake and make an offering to the Home Board will find so much real joy in it that they will be ready to do so again by the first week in April.

More and more I am beginning to realize the truth of Christ's statement, "It is more blessed to give than to receive." I can truly say that the more I give the more I love to give. The joy comes when we give for His sake. Pastors and teachers, will you not show your people how their gifts can be used for His glory? Give them some practical, living illustration and they will give if they are converted. Many of us do not really realize that when we give to missions He accepts it as a gift to Himself. Oh! if the Holy Spirit will only make us to grasp this truth fully how gladly would we give.

W. Y. QUISENBERRY.

On-the-Go, March 9th.

Mississippi Notes.

Dear Brother:—For several years I have had a high regard for your excellent paper, and occasionally have had the pleasure of reading it. When it was known as *The Baptist* my mother read it and has spoken of it to me. If I mistake not, it then had a Mississippi department, edited by the lamented Gen. M. P. Lowery, so well known and much beloved by our fathers and mothers. So I hope a few lines from a Mississippian will not be out of place.

Tennessee has laid hands on some of my classmates, sons of Mississippi College—Brethren J. W. Gillon of Milan, J. F. Tull of Brownsville, and L. A. Little, who is soon to take up his abode at Brownsville. Bro. Folk, will you kindly look after these exiles, and when through with them, please to send them back home?

My work here at Macon is hopeful. The church was without a pastor last year until I came to them in August. The church seems to be in a better condition now for earnest work and permanent development than for some time. Not long since we had the roll call of our membership, which will do good, I think. May I ask the prayers of you and your readers for us?

The Lord bless you in your work for the blessed Master.

G. C. JOHNSON.

P. S.—Our State Convention meets at Starkesville in July, to which we would gladly welcome the editor of the BAPTIST AND REFLECTOR.

G. C. J.

MR. GEORGE MUELLER, who feeds, clothes and educates 2,000 orphans at Bristol, England, tells of many wonderful answers to prayer in emergency. Many times he had nothing in hand to supply the daily wants of so many; but he did not let this be known to his wealthy friends. He only went to God in prayer for their daily bread, and often the means to provide for them came in answer to prayer in his extremity. It is often said that man's extremity is God's opportunity.

NEWS NOTES.

PASTORS' CONFERENCE REPORT.

Nashville.

First Church—Bro. Frost reported for the church. Bro. Thos. A. Johnson of Louisville preached morning and night. Good congregations. Bro. Frost reported a very pleasant visit to Richmond. 200 in S. S.

Central—Pastor Lofton preached to fine congregations. Received one by letter. 340 in S. S.

Edgefield—Pastor Rust preached at both hours. Received four by letter, four for baptism, and one restored. Splendid day. 190 in S. S.

Third—Pastor Golden preached at both hours. Splendid congregations. Received one for baptism. Splendid young people's meeting. 178 in S. S.

N. Edgefield—Pastor Barton preached to good congregations. Good S. S. Splendid interest at night.

Seventh—Pastor Wright preached. Returned from McMinnville. Had a good meeting. 165 in S. S.

Centennial—Preaching at both hours by Pastor Cleveland. Good day.

Howell Memorial—Bro. J. F. Weaver preached in the morning and Bro. J. N. Keelin at night. Good day. 112 in S. S.

Mill Creek—Pastor Price preached. 90 in S. S. 54 at Una Mission.

Anson Nelson Mission—110 in S. S.

First Edgefield (col.)—Pastor Vandavell preached. Delightful services.

Bro. Sigmond Ragowsky read an interesting paper on the Talmud.

Brethren Strother, Trice, and T. A. Johnson were present.

Chattanooga.

First Church—Splendid congregations. Morning subject, "Self-denial." Two baptized. Evening subject, "The worst enemies of the working man."

Second—Very good congregations. Systematic mission work doing well. Good progress made.

Central—Best congregation in Pastor Haymore's pastorate. Morning subject, "Christ's failure." Evening subject, "Christ surprised."

Beech Street—Good congregations. Morning subject, "Prayer." Fifteen requests for prayer. One addition by experience. Evening subject, "Believing."

Hill City—Morning subject, "Self-denial." Usual congregation. Expecting to begin a series of meetings next Sunday. Bro. R. L. Motley of Cleveland will do the preaching, God willing.

First (col.)—Good services. Morning subject, "Self-denial." Evening subject, "Cross-bearing." The best Sunday in Pastor Vann's pastorate. Three additions.

Memphis.

First Church—Large congregations and large Sunday-school. The members are preparing for a meeting in April. Rudy Mission is prospering.

Central—Fine day. Congregations large. One addition to the church and one baptised. 240 in S. S. All departments of church work in a hopeful and promising condition.

Trinity—Large congregations. Two approved for baptism and two baptised. Pastor Thrasher spent some ten days at Osceola, Ark., assisting Pastor Bowman in a meeting, which resulted in five additions to the church.

Mt. Pisgah—Larger congregations than usual. Resolved to observe self-denial week. Collection for Ministerial Education.

Central Avenue—Large attendance morning and night. Four received by letter. Revs. W. T. Hudson and C. L. Owen worshipped with the congregation.

Bartlett—Good congregations, and best representative membership since Bro. Jordan has been pastor.

The Conference enjoyed the presence of Brethren N. W. P. Bacon of Hernando, Miss., W. T. Hudson and R. G. Craig. Bro. Craig reports the Sunday-school and other church work at Hernando to be in a prosperous condition.

Knoxville.

Second Church—Preaching in the morning by Pastor Jeffries, and by Dr. E. E. Folk at night. One received for baptism and one baptized. 366 in S. S.

Third—Pastor McPherson preached at both hours to usual audiences, and at Cherokee school-house in the afternoon. 140 in S. S.

Centennial—Pastor Snow preached at both hours. One received and baptized. 395 in S. S. Preached for the negroes in afternoon in their church in the neighborhood. Sunday-school raised their pledge for Orphans' Home.

First—Dr. E. E. Folk preached in the morning and Pastor Acree at night. 438 in S. S.

East Knoxville—Preaching at both hours by Pastor Powers. A full day and good interest. 110 in S. S.

Dr. Folk was in the Conference. His visit to Knoxville was heartily welcomed.

Johnson City.

Pastor preached at both hours. 166 in S. S. Prof. J. T. Henderson spoke after the sermon at night. Good day.

—Good services at Prosperity Saturday and Sunday. Small collection for missions. Preached at Round Lick Saturday night. Next Sunday, the third, Bro. Gilliam and I exchange appointments. He goes to Smithville and I to Shop Spring. What's the matter with Zion? J. T. OAKLEY.

—We had a good day at Friendship Sunday. Large congregation. I preached on missions. The mission interest is higher here than ever before. They are paying regularly every month to missions. Our fifth Sunday meeting will be held at this place.

GEO. W. SHERMAN.

—Board for February was $6.75. Our friends will please remember that this includes fuel, steam heating, toilet soap, matches, etc. We will reduce the bills as the weather grows warmer. In the spring our provisions will come cheaper. Contributions for the ministerial students are needed very badly. This boarding hall is saving its patrons nearly $2 per month. Let us build another.

W. JAS. ROBINSON.

Jackson, Tenn.

—We commenced a revival in the Baptist Church here Feb. 23rd and continued twelve days. Bro. J. H. Wright did the preaching, and he gave us some able sermons. He endeared himself very much to the people of this place. The Lord blessed our efforts in saving several souls. There were seven additions, three by letter, two by relation, and two by experience. The outlook here is very hopeful for the Baptists. We thank God for what he has done for us, and feel that we can take courage and go forward. I. S. BAKER.

Missionary State Board.

McMinnville, Tenn.

—We had Bro. C. Alva Barnes with us yesterday. He came at the solicitations of several Baptist families in this neighborhood to try and establish a church at this place. After preaching he called on all who were willing to go into the organization, and there were seventeen came forward, and there were eight others who reported through friends that they would take part in the move. As a preliminary step we appointed a committee on organization, also a committee to raise funds to build a house of worship. I think the outlook very favorable for a good church at this place.

R. A. BARNES.

Sadlersville, Tenn., March 10th.

—Yesterday at the close of the service Bro. Robertson of Beech Grove Church came forward, and in his happy way said it afforded him profound pleasure, in behalf of the young ladies of Fairfield Church and community, to present to the pastor a beautiful silk quilt, in token of their love and esteem of his work among them. As the quilt was unfolded in all of its sparkling beauty before the large congregation the pastor felt that he was somewhat of a preacher to win such a token of love from such noble hearts. How such expressions of love and sympathy encourage the pastor's heart in his work. May heaven's richest benedictions rest upon those precious girls.

B. MCNATT.

Wartrace, Tenn.

—Twenty-two ministerial students are now on the Board. The expenses for February were $6.75 each. The receipts fell much short. The indebtedness to the first of March is $320.10. I do not know what to do about it. Brethren, is there anything wrong with us? If so, and you see it, and will kindly write me, how thankful I will be. I promise it shall be removed. Those students do not long remain as beneficiaries of the denomination; for churches soon call them, and give them support. Of these twenty-two there will be most likely ten or more who will be self-supporting after this year if we can get them through till June. But something must be done, and that soon. Pastors, please give your churches a chance to have a share in this work.

G. M. SAVAGE.

—I am attending the protracted meeting at the First Church, conducted by Bro. Simmons, assisted by Bro. P. T. Hale of Birmingham, Ala. There have been thirty-three additions to date. The town is much stirred. Bro. Hale is a fine preacher. His sermons are full of love, persuasion, humor, and strong practicability. His sermon to business men on Wednesday has produced a wonderful impression for good in Jackson. At one hotel I heard drummers speak in feeling terms of that sermon. Bro. Simmons is in good trim and is as busy as a bee. The church is much strengthened. I will write fuller news later. Our paper meets a hearty reception from both Bro. Simmons and Bro. Hale. They speak in highest terms of its merits.

JAMES EVANS.

Jackson, Tenn., March 5th.

—Praise the Lord for the blessings bestowed upon us at Elbethel Church last Sunday. We met as usual on Saturday, Saturday night and Sunday. Organized a Sabbath-school Sunday morning with good prospects of success. Had preaching at 11 o'clock, prayer and song service at 3. Every service was largely attended and that reviving power from on high filled the hearts of all believers present. We are purging our churches, and we find that it meets the approbation of God, for He has blessed us in the act. The church are thoroughly aroused to their duty and are trying to meet every obligation. We are adopting systematical plans in this year's great effort for Missions, and find that it is much better than that haphazard way in which so many churches are pretending to give. The free-will offerings once a month in our congregations are very encouraging. The Baptist cause in Bedford County is prospering. To Thee, O Lord, we ascribe all the praise and honor for our very pleasant field and bountiful harvest for the last two years. CHAS. V. HALE, Pastor.

Shelbyville, Tenn.

—On Saturday, February 1st, our beloved pastor, M. B. Upchurch, assisted by A. F. Jones of Bluff City, Tenn., began a series of meetings with old Union Church, five miles north of Johnson City, which continued twenty-six days and nights. The church, which had grown cold and indifferent, was greatly revived. Twelve professed faith in Christ, seventeen united with the church—nine by experience and baptism, eight by letter—others to follow soon. Out of twelve professions six were heads of families, two Campbellites, and two Methodists. We feel the Lord has wonderfully blessed us, and we realize the fact that our responsibility as a church is greatly increased, and there is a great work for us to do. Pray for us that we may indeed and in truth be the light of the world and the salt of the earth. Our Sunday-school and prayer-meetings are in a flourishing condition.

R. B. EDENS.

Johnson City, Tenn.

Orphans' Home.

Following are the gifts to the Orphans' Home for February:

Immanuel Church, Nashville: Table clothes	$ 15
Clarksville, Mrs. M. S. Robbins' Sunday-school class: presents	50
Unknown donor: 43 jars canned fruit	9 15
Second Church, Jackson: Table cloths and napkins	4 15
Gallatin, Ladies' Aid Society: Dress and book	1 25
Brids Station, Miss Eva Biggie: Table cloths and napkins	3 00
Columbia, Mr. Walters: Sack of walnuts	1 00
Kodora Church: Sheets, pillow cases, napkins, quilt, etc.	6 25
Unknown donor: 1 sack of nuts	1 00
Johnson City Church: One box clothing	9 15

Some things come greatly damaged, perishable and unperishable goods are mixed. It is hard to put an estimate upon gifts except of funds. Some things are more valuable to the Home than others. Some are only valuable in that they show that some kind-hearted friend has remembered the Home. Money is what is needed. The Home cannot stand long without money. If every church in Tennessee should take a collection even once a year and send to the Home we would be able to go on. As it is there has not been so much as $10 paid on support of the Home for February, outside of Nashville. Let some say what they think of these things. Let us hear from you.

W. C. GOLDEN, Pres.

A Loving Tribute.

Within the last ten days our church has lost by death Sisters Lucy W. Nokes, Mary Ann Payne, and Anne Chadwell. And yesterday the angel of death visited us again and took from us our brother, Dr. M. D. L. Jordan. We are this morning in mourning; the cloud of grief is heavy upon us. As an expression of our feelings as a church be it

Resolved, That we recognize in these three sisters noble women of eminent piety, who gave the best years and talents of their lives to this church. They were present at its organization, and have lived in it continuously until God called them into the membership of the church triumphant in the other world. We revere their memory with gratitude and thank God that he gave them to us. In the death of Dr. Jordan, we recognize the loss of a valued member and officer of this church. He was uniformly present at all our services, and habitually met with the deacons to consider the interest of our cause. He was giving the best energies of a mature life to this church when God took him

Resolved, That we tender our condolence and sympathy to the bereaved families of the departed, and that as a church we tender them our earnest prayers that God may help and sustain and comfort them.

Resolved, That a copy of these resolutions be spread on the records of the church and sent to each bereaved family, and furnished the BAPTIST AND REFLECTOR for publication.

J. O. RUST.

MISSIONS.

MISSION DIRECTORY.

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

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

Home Missions.—Rev. I. T. TICHENOR, D. D., Corresponding Secretary, Atlanta, Ga. Rev. 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, Mossy Creek, Tenn.

Sunday-schools and Colportage.—Rev. W. Y. QUISENBERRY, Corresponding Secretary, Chattanooga, Tenn.

Orphans' 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. C. S. Jackson, Nashville, Tenn.

CORRESPONDING SECRETARY.—Miss Lucie Cunningham, 1318 N. Spruce, Nashville, Tenn.

RECORDING SECRETARY.—Mrs. C. H. Strickland, Jr., Nashville, Tenn.

EDITOR.—Mrs. J. O. Rust, Nashville, Tenn.

—Our Corresponding Secretary has sent in the following encouraging notes from her correspondence, together with some valuable suggestions:

New societies have recently been organized at Stony Point, Holston Association, Mrs. M. J. Smeltzer, President; Santa Fe, Ebenezer Association, Mrs. M. F. Walker, President; and at Lexington, Beech River Association, an encouraging Young People's Missionary Society, Mrs. R. H. Pentecost, President.

Perhaps an exchange of plans and methods of work in the local societies would be beneficial. Try it, sisters. Use some of the space so kindly given us by Bro. Folk. One sister writes: "Any information as to plans for work will be most gratefully received." The president of a new society says: "We are anxious to do something, but do not know just what plan of work to take hold of." If you have good and tried plans, give these and others the benefit of them.

These encouraging words come from an earnest, faithful worker in a most unpromising field: "I am doing what I can to work up an organization here, with slow progress. But I most assuredly feel that the Lord is with me in this, and hope soon that all will be bright. I know the missionary interest is awakening, and think that a great step forward."

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—May I not kindly ask that those who have letters from missionaries and are preparing boxes will send them as early as possible. Some of them, and perhaps all, are in great need.

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—Frequently our Associations are so large as to require two vice-presidents to look after the work. This is the case in Holston Association, where Miss Fuqua and Mrs. Smith, the two able vice-presidents, find work for all their time.

***

—While the movers of the Tennessee Centennial Exposition are attracting admiration for Tennessee history, and securing immigration by publishing Tennessee's climate and products, shall not Christians arouse to make our State a garden of the Lord, where visitors and sojourners will find us walking in His paths, and will themselves be taught of His ways? As regards order of importance, really no department of missionary work takes precedence over that in our own State. Locality makes no difference in the value of a soul; and every church planted by our State Board becomes a contributor to every mission field. The good seed somewhere may bear fruit that will enrich "all nations."

S. E. S. S.

***

—In a certain W. M. S. it was customary, when the question was raised, "What shall we do with this month's collection?" to inquire, "Which Board is most in need?" This being ascertained, the Board most hardly pressed for funds was the one to which the help was sent. Just now the Home Board is an object of especial solicitude. Our self-denial week, we hope, will largely aid in relieving it from debt. But would it not be possible for us to consider another pressing call at the same time? The week of self-denial does not mean a concentration of our regular missionary contributions; it is intended to be an extra effort. We expect to make our monthly contributions just as usual. Bro. Holt has generously aided in setting forth the needs of frontier preachers by consenting to the publication of facts sacredly enshrined in memory. Shall we not bear in mind the great work this same brother is now doing as Secretary for our own State work? Last year the Woman's Missionary Societies did a good part toward bringing the State Board to the Convention free of debt. Again our sympathy is required. Fifteen hundred dollars must be raised by the first of April. Let us interest our sisters in turning the regular collections as far as possible into this channel.

S. E. S. S.

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—The Young Men's Christian Association, Cape Town, South Africa, is said to be one of the best in any part of the world.

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—There is a Baptist academy at Tokio, Japan, which opened its second term in January with nine boarding pupils.

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—The first Baptist missionary to Japan was Jonathan Goble, and the first translator of the Bible into Japanese was Dr. Nathan Brown.

***

—Among a population of about 40,000,000 in Japan, only about 40,000 are Christians.

***

—Japan is composed of 3,850 islands.

What of the Night?

"The field is the world." So said the lips of Him who spake as never man spake. Christ's people are to "occupy" this field "till He come." For the sake of our own convenience we divide this field up, and designate the divisions as State, Home and Foreign Missions. But it is all a proper field for operation, and we must hasten to occupy all. The obligation is on us all to preach the gospel in all the world and to every creature.

How are we Baptists of Tennessee getting along with this work? That is what we are here for, and in so far as we fail to forward this purpose of God we receive the grace of God in vain. (See 2 Cor. vi. 1).

If some of the persecutions now being visited on the children of God in Armenia were waged against the Baptists of Tennessee, we should be stirred up so as to appreciate the blessings of the gospel, and strive with more diligence and greater liberality to extend those privileges to others. Shall we have to await the heavy hand of affliction to drive us to our duty, or shall we perform it out of willing, loving, faithful hearts without being scourged to it? It is said that Japan sought the war with China to consolidate her own empire. Shall we await the calamity of war among Baptists of Tennessee to hasten our consolidation and co-operation?

FOREIGN MISSIONS.

It is a source of gratification that the contributors of Tennessee Baptists to this department of our work, under our present plan of systematic benevolence, are so great. Tennessee has forged to the very front rank in Foreign Missions, as will be seen from the official report. Only the grand old Baptist States of Georgia, Virginia, and Kentucky are ahead of us. It is also to be remembered that Tennessee does her own Foreign Mission work without cost to the Foreign Board. But let us relax no effort for this glorious work. Millions of heathen are lost. Let us hasten to occupy the whole earth for the Lord. We are yet in arrears with our apportionment to Foreign Missions. Let us during March and April make this good and go beyond it.

HOME MISSIONS.

Tennessee is also advancing in this department of her missionary contributions. Only Georgia, Virginia, Kentucky, and Maryland are ahead of us in contributions to this grand Board, while Alabama, Mississippi, Louisiana, Texas, North Carolina, South Carolina, Missouri and Arkansas are all behind us. Let us thank God and take courage. But we are yet at least $2,000 short of what we should raise for Home Missions by May 1st. Come, let us go forward, and give $3,000 before that time. By the help of the Lord we are abundantly able to do this. A great opportunity is before this Board. Whichever way the Cuban war shall turn or terminate, Baptists must advance upon it. Let us unbind Dr. Tichenor that his great heart and brain may find scope and means commensurate with these opportunities.

STATE MISSIONS.

It is humiliating to have to record that Tennessee Baptists have not advanced correspondingly in their contributions to State Missions. Owing doubtless to the fact that the Secretary has been urging the plan of systematic benevolence, which carries forward all the objects of the Convention, and one no more prominently than another, the contributions in all other departments have been advanced, and somewhat at the expense of State Missions.

We cannot afford to neglect State Missions, as it is the foundation of all our missionary work. We are not in debt, however. All our missionaries except one, who failed to send in his report, have been paid up to the last pay day. On May 1st next we must have in our treasury fully $2,000. Will not every pastor in this State help us in this?

Now is the great pressure on all our missionary interests—State, Foreign, Home. Let us within sixty days raise $10,000 to be divided between these three Boards. See how very easily it could be done if all were to work at it. We have 120,000 white Baptists in Tennessee. Ten cents from each of them would make more than this amount. Hundreds will give much more than this. Thousands will give nothing.

OPPOSITION.

Is it not passing strange that a Missionary Baptist should oppose this work? Yet it is even so that there are opposers among us. They oppose those plans which have been so successfully operated by Baptists these hundred years gone by. But if their opposition has effected anything at all, it has cut off their own contributions from our work and also the contributions of those whom they have been able to influence against us.

What effect has this on our work? Well, it leads us to have to employ fewer missionaries, to preach fewer sermons, to receive fewer members, and to fail to reach many lost sinners with the glad tidings. Can it be a source of gratification to the opposers that they have succeeded in causing a few more souls to be lost, a few less persons to be saved? Why do they thus? Come, brethren. If ye be men of God, let us go up and take possession of this land for Christ, for by his help and your co-operation we shall be abundantly able to do so.

A. J. HOLT, Cor. Sec.

Nashville, Tenn.

How to Reach the Masses.

Dear Bro. Folk:—In my last I promised some suggestions about how to reach us (the masses). I have not forgotten my promise, though the nursing of three sick children during the week has prevented my giving thought to the question as I expected to do.

Before we can correct a mistake it is necessary to know what the mistake is, and to prevent an error it is necessary to know the causes that lead to the error—an application of the principles of cause and effect. That we are in the midst of spiritual declension hardly admits of doubt. That this declension has produced an indifference to moral obligations is clear. We have organized churches all over the country. The members of a church have entered solemn covenant with each other—

1. To promote the growth of their church spiritually and practically.

2. To cultivate piety in themselves and in their families.

3. To seek the conversion of their kinsfolk and acquaintances.

4. To pray for one another, to watch over one another, to seek one another's welfare.

5. To attend the meetings of the church and contribute of their means to defray the expenses, support the ministry, etc.

This they have agreed to, they say, because they have been called by grace to accept Jesus as their Savior, and have publicly professed their faith in him by being baptized in his name. Five-sixths seem to have almost, if not entirely, forgot this agreement, while the remaining sixth seem to remember in a way that has but little effect upon the consciences of the delinquents. Bro. Lofton's lecture, "Let Each One Sweep Around His Own Door," suggests the place at which to begin. I ought not to criminate my brethren until I myself am righted; and then, the advice of the little boy to his teacher is in place here. The teacher said to the boy: "You are a donkey. Do you know how they should be treated?" "Feed them better and kick 'em less," said the boy. It is of no use to kick and scold, but soberly set about to mend the matter.

What we need is not organization. We have that, all that is necessary. Neither is it plans for practice, because "Where there's a will there's a way." We, asses, them are unfortunate. We are like an old man in another community. He said: "I'm not lazy. There's not a lazy bone in my hide. I just hain't got a will to do, that's what's the matter with me." That expresses our condition exactly, and the question is easy to decide. A will is needed. What is needed is a revival of Christianity, and when the Christ spirit pervades our hearts then the Christ-practice will result, and there will be unity of purpose and unity of action—perfect co-operation. We are brethren, and we would recognize this. Then we would feel the force of moral obligation and would perform our agreement in letter and spirit.

As none can be revived except from on high, it does seem that we would be as reasonable in spiritual matters as in physical. In physical disease we invoke the doctor, and follow his prescription till health is attained. We ought to do so in spiritual matters. We ought to invoke the great physician, and follow his prescription until we attain spiritual health.

Will we do it? That depends on our knowledge of our case—If we believe we are spiritually well we will not; but if we realize our true spiritual state we will surely do it. In the meantime let those of us who realize our condition set about to pray for a revival and to perform our covenants, and thus gain the attention of the delinquents.

T. J. EASTES.

Grant, Tenn.

Just a Word to the Pastors.

Perhaps no office filled by man is so important as yours. It concerns the life you now live and that which is to come. Nay, more: it is vitally connected with the present and future interest of the church or churches of which you have charge. Under God you are placed in charge, and will be held responsible for the development of the people over which He, by virtue of the office you fill and the relation you sustain, hath made you overseer. If we could only appreciate fully the far-reaching influence of the life and work of every one who assumes the relation of pastor to a church, any of us would tremble under its weight. When the relation is formed and there is congeniality enough to make it stand, the pastor will soon be the great leveler both of the piety and the work of the church. If the pastor be a devout, pious, Godly man, his people as a body (not always as individuals, for alas! there are some in all the churches who do not have the "root of the matter in them") will gradually reach up to the plane of spiritual living where their pastor dwells. If the pastor is filled with the spirit of missions, his church, or churches, will soon breathe the same spirit. So with all other departments of our church or denominational work. The writer does not feel that he has filled the measure by any means, but sorrowfully realizes, as he stands a year or so on the shady side of fifty and looks back over twenty-five years in the pastorate divided between four different fields, that he has fallen far short.

But I have drifted away from what I intended to say. I wanted to call the attention of my brethren in the pastorate to the work of our Sunday-school and Colportage Board. It may be of interest to you to know that the local members of the Board in this city are more and more appreciating the magnitude and the importance of the work committed to their care. Our Secretary, as he goes over the field and sees the destitution and hears the cry for help, has gotten himself into a run, and our fear is he will break down on the way.

Brethren, do talk to your people about this work and see what can be done. Remember this Board is the youngest child of the Convention, and should have your watchful and tender care.

R. D. HAYMORE, Ch'm. Board.

Chattanooga, Tenn.

In Memory of Rev. G. W. Dalbey.

"The memory of the just is blessed."

Rev. George W. Dalbey was born April 11, 1833, at Wheeling, West Virginia, and died at the home of his son, H. E. Dalbey, at Woodlawn, Ala., on Feb. 18, 1896. On May 18, 1858, he was married to Miss Elizabeth Thomas in Covington, Ky. Shortly after his marriage he moved to Carrollton, Miss., where he was in business until March 30, 1865, when he was ordained to the gospel ministry of the Baptist Church, in which he faithfully and constantly labored until about eight months prior to his death.

Bro. Dalbey had successful pastorates at Carrollton and various other places in Mississippi, after which he moved to Shelbyville, Tenn., where he was pastor for a number of years. He was also pastor at Winchester, in the same State. While at Winchester he received a call to Union Springs, Ala., where he entered upon his work in September, 1891, and resigned on account of failing health December 31, 1895. This was his last pastorate.

G. W. Dalbey was a self-made man. Having lost his parents in youth, he was left a poor boy to battle with life for himself. But he fought it bravely and well and won a glorious victory. Bro. Dalbey possessed an intense nature, and put his soul in all he did. As a Christian he was consecrated: as a preacher and Bible student he was thorough and zealous. He had a pleasing way of putting things, but never sacrificed strength for beauty. He was decided in his convictions and fearless, though kind, in his utterances. He had no doubt of his call to the ministry, and felt with the great apostle, "Woe is unto me if I preach not the gospel."

In his home life he was one of the kindest of men. A widow, who stood beside him in all the vicissitudes of a long and useful life, and five devoted children are left to mourn their loss. But their sorrow has many points of relief, for it is true of him for whom they mourn that

"Life's race was well run,
Life's work well done,
Life's crown well won,
Now comes rest."

The many friends of our lamented brother extend to the family tenderest sympathies in their distressing bereavement, and commend them to His grace who has promised to be "a refuge in times of trouble."

W. A. HOBSON.

Woodlawn, Ala.

A DISPATCH from Paris states that a deputation from the Panama Canal Company is now enroute to America with a proposition from that corporation to combine with the Nicaragua Canal Company. It now seems that the Panama Canal is an impossible thing to realize, owing to insuperable natural barriers, and it is proposed to begin under the name of the Nicaragua Canal Company the vigorous prosecution of that company's enterprise, and bring it to the earliest possible completion. Bankers of both Europe and America will be eager to float the bonds of the consolidated company.

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NASHVILLE, TENN.

A Good Meeting.

My church at Elizabethton has been blessed recently with another gracious revival meeting. The meeting continued about fifteen days, and resulted in twenty professions and several additions to the church, some of the most prominent ones coming from Presbyterian and Methodist churches. Rev. S. H. Harold was with me nearly two weeks and did some sound gospel preaching. May the Lord bless dear Bro. Harold in his work at other places. Rev. Geo. H. Burnham, a member of the Elizabethton Church and an earnest Christian worker, was with me and did some good preaching. Bro. Burnham thinks of entering Carson and Newman College next year. The Elizabethton Church was under the State Mission Board three years ago, but is to-day the leading church in town.

My third year as pastor of the Talbott Church closed on yesterday. I was called for another year, but did not accept the call made. I will give a few statements in regard to the work done during my pastorate. Beginning with seventeen disheartened members, of which more than half were ladies, we succeeded in building a house of worship worth fully $1,500. The membership increased during the three years, by baptism, 54; by letter, 27; total increase, 75; total membership, 92. I enjoyed my work during the three years I preached for the Talbott Church. A better people cannot be found. May the Lord bless the people of Talbott and prosper the church there that I love so dearly, is my prayer. The Lord has blessed me beyond measure this season in my revival work. JOHN T. HICKMAN.

Mossy Creek, Tenn.

DR. G. J. JOHNSON of St. Augustine, Fla., having made the statement in the Chicago *Standard* that St. Augustine was "the oldest city on the American Continent," Rev. Wm. H. Sloan of the City of Mexico writes to the *Standard* and corrects the statement. That honor, he says, belongs to the city of Mexico, which, he says, "was 300 years old when the first inhabitants went to St. Augustine; Cortez captured this city in 1521, forty years before the founding of St. Augustine, and he found it a 'right smart chance of a place' of between two and three hundred thousand inhabitants. A printing press was at work here, and a university started before St. Augustine was thought of. The city of Vera Cruz, also, is nearly a half century older than St. Augustine."

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E. P. Thruston, Pres't.
James McLaughlin, Vice-Pres't.
D. R. Johnson, Sec'y.

Baptist and Reflector.

Nashville, Tenn., March 12, 1896.

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

OFFICE.—Cum. Pres. Pub House.

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7. Advertising rates liberal, and will be furnished on application.

THE MASK THROWN OFF.

The first page editor of the *Gospel Advocate* of this city has frequently made the assertion that "the same process which makes a man a Christian constitutes him a member of the church." This assertion he not only repeats in his issue of Feb. 13th, but proceeds to argue it at considerable length. Among other expressions we take the following "The church is the body of Christ, which includes and consists of all Christians." And again. "Christians all belong to and constitute the family or household of God because they are the children of God, and this house of God is the church. It is also the body of Christ. This is the only church the New Testament authorizes anyone to belong to." How does a person become a member of this church? The editor does not leave you in doubt as to his position. He adds: "One becomes a member of it by being baptized into it." Again he says: "The church includes and consists of all Christians. The world includes and consists of all who are not Christians." Who are Christians? Again the editor expresses himself very plainly, saying: "Christians are all folks who have been baptized." To prove this assertion he quotes John iv.1: "The Pharisees had heard that Jesus *made and baptized* more disciples than John." The editor completely ignores the fact that John makes a distinction between *making* disciples and *baptizing* them, saying expressly: "Jesus made *and* baptized more disciples than John." Evidently the "made" and the "baptized" were separate acts. Evidently, also, from this very verse, it is one thing to make disciples and another to baptize them.

In whatever way they are to be made disciples it is certainly not by baptizing them, for this is spoken of as a separate and distinct act. As to how disciples are to be made, John had just explained in the preceding verse, which, according to our awkward custom of dividing the Bible into chapters and verses, happens to be the last verse of the third chapter, while the verse under discussion is the first verse of the fourth chapter. That method is given as follows: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Notice also that the language in John iv. 1 implies that people are *first* to be made disciples and *afterwards* baptized.

Our editor then quotes the great commission: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." (Matt. xxviii.19 R. V). He then proceeds to explain the commission as follows: "The meaning of this is that they were to make disciples *by* baptizing them. According to the New Testament there is no other way to make disciples. Those who refuse to be baptized, by that refusal simply decline to become disciples." Please read that first sentence over again. "*The meaning of this is that they were to make folks disciples* BY *baptizing them.*" Here is baptismal regeneration for you, without any explanation or apologies. This is pure, simple, genuine, unequivocal, unadulterated, straight-out Campbellism—Campbellism stripped of all its sophistries, Campbellism with the mask thrown off. With reference to this interpretation of the verse, however, we wish to say two things.

1. What our Savior said was to go and make disciples and *afterwards* baptize them. There is the same distinction made here which was made in John iv. 1 between *making* disciples and *baptizing* them.

2. But it is claimed that the way "to make folks disciples" was "*by* baptizing them." This interpretation, however, is wholly gratuitous and would only have been resorted to by a man anxious to save a desperate cause. There is nothing in the verse to indicate that it should read, "Go ye therefore and make disciples *by* baptizing." The Greek word for baptizing is simply the present participle and means exactly as translated, "baptizing them."

We are glad, however, that the editor of the *Gospel Advocate* has at last ceased his dodging, thrown off the mask and expressed himself squarely and boldly as believing in baptismal regeneration. As we have told him before, it was a conclusion to which he was logically driven by his premises. We have known for a long time that he took this position, but try as hard as we might, we have never been able to induce him to come out openly in favor of it before. We suppose that there is no use in asking him further the question which we have so frequently asked him, and which he has as often dodged: "What about the pious unimmersed? Will they be saved?" Logically, necessarily from the above position which he has assumed, he is compelled to answer that they will *not* be saved, thus dooming to eternal death Methodists, Presbyterians, etc., who believe in Christ and who try to live a Christian life, though mistaken in their conception of duty upon some points.

According to the first page editor of the *Gospel Advocate* there is no hope for them unless they will consent to be baptized. The only way they can be made disciples of Christ is by being baptized. Let us suggest to the *Advocate* editor that he would be doing a charitable act if he could succeed in catching some of these Methodists and Presbyterians who refuse to be baptized and baptizing them anyhow by force, just as Catholics do when other means fail, and just as Mohammedans are accustomed to make disciples of Mohammed, believing that in that way they are doing God service and saving a soul from death. Perhaps the editor of the *Gospel Advocate* is not aware of the fact that he occupies the same ground upon this question as Catholics do, and virtually the same ground as Mohammedans do, or as the old Jews used to occupy—that is, that people are made disciples of Christ, or of Mohammed, or made Jews, simply by a formal, external, artificial ceremony. Let us ask, Where is faith then? It is excluded. By what law? By the law of baptism. Let us ask another question also:

WHAT IS THE USE FOR CHRIST?

KNOXVILLE.

We enjoyed a visit to Knoxville on last Sunday. We spent the morning with Dr. Acree at the First Church. When he carried us to Sunday-school, he told us that he would show us the finest Baptist Sunday-school in the State. We do not care to make comparisons, but certainly it was a fine school. There were 488 present that morning, which was somewhat less than usual, we were told. Superintendent John McCoy evidently knows his business. It was quite interesting to see the order prevailing in the school under his management. The congregation at the morning service was very large, so large that it became necessary to put chairs in the aisles to seat the people. This, we were told, however, was no unusual occurrence. Dr. Acree is both a fine preacher and an exceedingly popular pastor, and it is said that he has the largest congregations in town.

The congregation at the Second Church at night was large also. Dr. M. D. Jeffries, the popular pastor, has taken a strong hold here. The church has grown considerably under his ministry, both in numbers and in spirituality. They have had a heavy debt upon them on account of their house of worship, which was begun several years ago during the boom, and which they have not yet been able to finish. Arrangements have just been completed, however, by which the floating debt has been wiped out. Their bonded debt was already provided for. Dr. Jeffries thinks that in a year or two they will be able to get in their auditorium upstairs without any trouble. When they do they will have one of the finest houses of worship in the State, or indeed in the South.

We found Pastor Snow, of the Centennial Church, in quite a quandary to know what to do with the large crowds which flock to hear him. Their house has already been enlarged once since he went there, and now it seems necessary to enlarge it again. Bro. Snow appears to have that end of the city in a swing. Dr. Acree says that all Snow has to do is to stand out on the hill and blow his horn and everybody will stick his head out of the window and say, "Yes, Bro. Snow, what will you have?"

We had the pleasure of meeting Pastors J. Pike Powers of the East Knoxville Church, and W. C. McPherson of the Third Church, and heard good reports of their work, also. In fact, we do not know of any place in the State where our Baptist cause seems to be more on the upgrade than in Knoxville. We said that there were 438 in the Sunday-school of the First Church, but the reports at the Pastors' Conference showed 366 in the Sunday-school at the Second Church, and 395 at the Centennial Church. There is a Baptist sentiment and a Baptist drift in Knoxville which is sadly lacking in many other places. This prosperous state of affairs is due largely, under God, to the character of men who are in the leadership of Baptist affairs in Knoxville. We do not know a finer set of pastors anywhere. They are true yoke fellows with each other as well as faithful servants of the Lord. It was a pleasure to be with them. We enjoyed very much spending a short while in the hospitable homes of Brethren Acree, Jeffries and Snow. We are strongly of the opinion that the "powers behind the thrones" in their homes have had as much to do with the success of these brethren as anything else, next to the Holy Spirit.

THE PILLAR AND GROUND.

The *Journal and Messenger* replying to a question which we asked it several weeks ago in discussing the question of alien immersion with it, "What about the passage which says that the Church is the pillar and ground of the truth?" enters into a labored argument to prove that "the pillar in ancient architecture was not a support for the building, but rather an ornament." It says also that the "ground" is to be connected with the pillar, and that it also was an ornament, the pillar and ground being simply approaches to the temple. From this the *Journal and Messenger* argues: "When, then, we come to think of 'the Church of the living God' as 'the pillar and ground of the truth,' we must think of it not as the *support* of the truth, but as an *ornament* of the truth." [Italics ours.] The *Journal and Messenger* thinks also that when Paul spoke of James and Peter and John as "pillars" in the Church, he meant simply that they were ornaments. The *Journal and Messenger* insists that the Church cannot be the pillar and ground of the truth because churches do not last long. It says: "So far as we know there is no true Church of God on earth which has stood three hundred years."

We have neither the time nor inclination to enter into a long discussion of the matter with the *Journal and Messenger*. We have simply to say:

1. While a pillar may be an ornament, and often is such, its primary purpose is to uphold and support something.

2. The ground of anything is that upon which it is based. It is certainly very far fetched to speak of

the ground simply as an ornament, even if the ground be the floor, as the *Journal and Messenger* understands it to be.

3. The Church may be an ornament to the truth, but when Paul speaks of it as the pillar and ground of the truth, he means simply, it seems to us, that it upholds and supports the truth.

4. Paul may here be referring to the Church Universal, as most commentators think, but the local Church of Christ is simply the localized, concrete expression of that Church Universal, and becomes itself an upholder and supporter of the truth.

5. It is true these local churches pass away, but they are intended to be and are the upholders and supporters of the truth as long as they last. They are to be the living representatives of Christ on earth, the repositories of His truth, the foundations upon which His truth reposes in the world—in other words, "the pillar and ground of the truth."

GRACE STREET CHURCH.

We mentioned last week the fact that Grace Street Church, Richmond, Va., of which Dr. W. E. Hatcher has long been the honored pastor, and which had just been completed a short while ago after considerable struggle and sacrifice upon the part of the members, was burned on Feb. 25th with all of its contents. It is stated that the insurance will about pay off the debt which was due on the building that was burned, so that they will have to start from the bottom again. Dr. Hatcher says in a private letter to Dr. Thomas of the *Baptist Courier*: "I lost my books, my manuscripts, important letters, the gathered treasures and souvenirs of a lifetime. Indeed, every paper and document of any value, along with a portion of my clothing, and all my little conveniences for personal comfort, went out in the general ruin." Bro. C. S. Gardner in the *Baptist Courier* suggests that "brethren all over the country ought to help Dr. Hatcher and his church to rebuild their house of worship." Bro. Gardner adds: "We have no nobler leader and no more faithful church in our brotherhood than Wm. E. Hatcher and Grace Street Church. They have ever been true to the cause of Christ as represented by the work of our Southern Baptists. In all our denominational enterprises they have been among the foremost helpers. They are not a people of great wealth; and they have recently worked hard and given to the extent of their ability to build a beautiful and commodious temple, suited to the needs of their great and growing work." We heartily echo the expressions of Bro. Gardner with reference to Dr. Hatcher and his church, and indorse the suggestion by him to help them. Dr. Hatcher has many friends in Tennessee, and especially here in Nashville, where he held so successful a meeting with the First Baptist Church something over a year ago. We hope that a number of our brethren in the State will see fit to send him something.

The *Religious Herald* states that "the sympathy of the Richmond people is extraordinary. Its like was never seen among us. It is confined to no class or race or creed. It has manifested itself in almost numberless ways." Various buildings were offered to Dr. Hatcher as places of worship until his church could be rebuilt. Many people in Richmond have contributed to assist in its rebuilding. Among others, the Second Baptist Church, of which Dr. W. W. Landrum, recently called to the First Baptist Church, this city, is pastor, promised $2,500. Letters of sympathy have been pouring in upon Dr. Hatcher from all over the South, many of them containing contributions. Let us in Tennessee join in this universal feeling of sympathy for so noble a man and so noble a cause.

DR. PIERSON.

We mentioned last week the fact that Dr. A. T. Pierson had recently been baptized by Dr. James A. Spurgeon in West Croydon Church, Loudon. On the following Monday evening he was given a reception by the church, when he delivered an address in which he said:

"Now, do not think that I have not for some considerable time been more and more inclined to take this position. I was brought up in an altogether different communion, and with quite different conceptions of the relation of this ordinance to the believer's life. But, before I came to the Tabernacle—after Mr. Spurgeon and his brother here had been speaking to me—my mind had begun to be very doubtful with regard to infant baptism, and with regard to all that pertains to the position of infant baptism—so-called in the Pedo-Baptist churches. When I came to the Tabernacle, and met with this dear people, everything I saw of Tabernacle life and people brought me more and more to the conclusion that I could not any longer sprinkle infant children; and I discontinued entirely. Then I began to see that something was wanted in the place of infant baptism; and that that must be believers' baptism. Then I began to meditate upon the matter, and just as soon as I saw the thing absolutely clear, and my convictions were properly matured, I wrote to Dr. Spurgeon and asked him to undertake that ordinance for me. * * * I may just add that I have had some uncomfortable texts that would keep coming up from time to time. Once when I preached in the Tabernacle about the eunuch's baptism, I was somewhat sorely perplexed to reconcile the teachings therein shown forth with the practices of my past life. And afterward, when I was preaching on 'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins,' I felt still more uncomfortable. At last I went home, and I told the Lord that I believed I had seen a heavenly vision, and that I proposed to be obedient to it—and I have been. Well, now I have told you the whole story, and it is a very honest story—though, perhaps, not altogether creditable."

Dr. Pierson says that his mission to England is to undertake to visit the churches at large—"not so much on an evangelistic tour as to speak to the dear people of God about certain things that I think are very much neglected. First of all holiness—holiness of life; victory over sin, rest in God; confidence in the Word of God, as the inspired and infallible book; recognition of the personality and power and presence of the Holy Spirit of God, and Christian missions. That is what I am here for and for nothing else whatsoever, either directly or indirectly." He tells us that since he was in the Tabernacle he had a very marked and rich experience, which he hopes is to color and to characterize his future career.

WE learn that the commencement sermon of Brownsville Female College will be delivered on May 31st by Dr. T. S. Potts of Memphis. We feel sure that the people of Brownsville may expect a good sermon, and we are sure also that Dr. Potts may expect a pleasant time among them.

FIVE THOUSAND SUBSCRIBERS.

They are still coming. What? Those 5,000 new subscribers. They have not all come yet, but they are coming, and we hope that all will come before the end of the year. Have you sent us any yet? If not, can you not do so? Remember our premium offers. See if you cannot get one of these premiums.

PERSONAL AND PRACTICAL.

IT is said the center of population of the United States is likely to move Eastward instead of Westward for the first time in our history. Since 1890 Massachusetts has gained over 11 per cent.: New Jersey, 15 per cent.; Iowa, only 7¼ per cent; Oregon, less than 8 per cent; while Kansas has actually lost in population in the last five years.

THE *Gospel Advocate* has come out in a new dress, and has adopted the four column style, very similar to that of the BAPTIST AND REFLECTOR. This is quite an improvement. Now if the *Advocate* will only try to be more like the BAPTIST AND REFLECTOR in the character of its contents and in the doctrines which it teaches, it will make still further improvement.

WE mentioned last week the fact that Dr. W. W. Landrum of Richmond, Va., had been called to the pastorate of the First Baptist Church of this city, and we expressed the hope that he would accept. We are sorry to state now that he has declined the call. The dispatches state that he made this announcement to his church on last Sunday morning, and the announcement was greeted with many evidences of rejoicing. We should have been glad to have him here in Nashville and in Tennessee.

IT is sometimes said that a pastor accepts the "loudest call," and the loudest call is the one which offers the most salary. But here comes the statement that Rev. Cornelius Woelfkin, who is pastor of the Green Avenue Baptist Church, Brooklyn, on a salary of $3,000 a year, has declined a call to the Clarendon-street Church, Boston, to be the successor of the late Dr. A. J. Gordon, although the salary offered was $7,000 a year and the pastor's home. This is only one of many instances of the kind which might be given.

WE learn that Congressman Gibson of the Second District, in this State, has introduced a bill in Congress to pay to the Trustees of Carson and Newman College $8,000 on account of damages done to the College during the war by the Federal army. Congressman Gibson is a member of the Claims Committee, and it is thought that the bill has a good chance of passage. We hope so. Similar claims have been allowed elsewhere, and certainly there is no more deserving institution than Carson and Newman College, and none perhaps where this amount would accomplish more good, leaving out of account the justice of the claim.

REV. J. S. KIRTLEY, pastor of the Delmar Avenue Baptist Church, St Louis, Mo., spent a day in the city last week, visiting his friend, Rev. J. O Rust, pastor of the Edgefield Baptist Church. Under the able ministry of Bro. Kirtley the Delmar Avenue Church has grown very greatly in numbers and in influence during his pastorate of eight years. Among other things they have built an elegant house of worship in a beautiful and growing part of the city. Bro. Kirtley lacks one qualification, as laid down by Paul, of being a good bishop. We hope, however, that he may be able to remedy that defect before very long.

A MRS. PIERCE, sister of the poet Longfellow, is still living at the old Longfellow home in Portland, Me. When quite a young girl herself, Mrs. Pierce took charge of a class of little girls in the Sunday-school. From these she was never separated till one by one they had all married and moved away. Some of these are now gray-haired grand-mothers, yet so strong is the friendship and love for their old teacher that they never miss an opportunity of visiting her when they return to Portland, and even while widely separated from her cherish the same intimate and loving friendship. This is an example of the power of love and unselfish service for others over their lives and destiny.

We take the liberty of copying the following paragraph from a private letter received from a friend a few days ago: "No pastor ever becomes a wholesomely sovereign power who does not fill his house and keep it full. Until he does that there are fellows in the pew who will think themselves as big men as he, but that conceit gloriously vanishes before fine congregations." How true that is! But how can a preacher fill his church? Let him remember that the best way to do so is by preaching the simple gospel. There is a drawing power in the gospel unequaled by anything else. Let it be borne in mind also that there is such a thing as a drawing church as well as a drawing pastor.

OUR readers have observed, we presume, the large number of new advertisements in the BAPTIST AND REFLECTOR during the last several weeks. Most of these advertisements are those of firms located in Nashville. These are all good firms. Some of them are composed of Baptists. All of them are reliable. We hope that you will read over these advertisements carefully, and when you have occasion to buy anything in those lines write to those firms about it, or call to see them when you come to the city. We should be glad also to have you mention the fact that you saw their advertisement in the BAPTIST AND REFLECTOR.

THE Virginia Baptist Historical Society met at Fredericksburg, Va., on February 28th. Addresses were delivered upon the life and times of William F. Broaddus by Drs. Geo. Braxton Taylor, Thomas S. Dunaway, Andrew Broaddus, J. C. Hiden and President F. W. Boatwright and others. A paper on the life and times of Dr. Wm. F. Broaddus, written by Rev. W. A. Whitescarver, was read by C. H. Ryland, the secretary. The paper recited Dr. Broaddus' expulsion from the Association at Rock Hill in 1833 because of his advanced views on missions and Sunday-school work. Mr. Thomas S. Franklin of Fredericksburg testified that he was present and witnessed that event sixty-three years ago.

WE mentioned last week the fact that Rev. A. J. Ramsey of Paris, Ky., had been called to the pastorate of the Immanuel Baptist Church of this city, and that he had promised to give his answer to the church on Wednesday night of last week. We are glad now to state that his decision was favorable. He announced definitely that he had decided to accept the call and would assume charge of the church on the first Sunday in April. We extend to him a most cordial welcome both to Nashville and to Tennessee. He has accomplished a fine work at Paris, building up the church at that place largely in numbers and in influence. He is spoken of as a fine preacher and a popular pastor. He will have an excellent people among whom to labor here, and we predict for him a successful and useful pastorate in our midst.

THE HOME.

At The Door.

I thought myself indeed secure,
So fast the door, so firm the lock;
But lo! he toddling comes to lure
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous, baby knocking and
"Please let me in—it's only me."

I throw aside the unfinished book,
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in Eternity,
I, like a truant child, shall wait
The glories of a life to be,
Beyond the Heavenly Father's gate?

And will that Heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"Tis I, O Father! only I?"

—*Eugene Field.*

How Dick Became a Gentleman.

BY HARRIET A. FARRAND

It was a cold, stormy night when two ladies stood in the throng upon the platform of the Lake Street Elevated Road in Chicago, waiting for the train to come along. One of them happened to drop her muff; the wind caught it and would have blown it away, but a boy who was standing near ran after it, caught it and gave it to her. The young lady thanked him, and smiled at him so sweetly that Dick—his name was Dick Ackley—thought she was just the prettiest lady he had ever seen in all his life. She had bright, dark eyes, and her cheeks were just the color of the soft pink feather on her hat, and when she smiled, it seemed to Dick just like a flash of sunshine.

The train came rushing along; the people crowded and pushed and jostled each other in their hurry to get into the car first and get the best seats; and they crowded and pushed and jostled the ladies, too, so they were obliged to stand back and wait until the men had all gone in.

Ordinarily, Dick would have rushed and pushed with the rest o' them; but after that smile and that "Thank you," he couldn't think of pushing the young lady or her mother out of his way; and some new instinct of politeness made him stand back and wait until the ladies had passed in. They noticed it, and the younger one flashed at him another smile which almost took his breath away; for Dick was not used to being smiled at by pretty ladies in such fashion.

At Ashland Avenue the ladies got out. It was Dick's stopping place also, and as they went down the stairs the older lady said:

"How disagreeable all this pushing and crowding is!"

"Yes," replied the younger; "that boy who picked up my muff and then stood to one side till we passed in, seemed to be the only gentleman among them all. He was a real little gentleman."

Now it happened that Dick was walking right behind them, although they did not know it, and heard every word they said. It was a minute or two before he realized "that boy" they were speaking of was himself; but when he did take it in he was so bewildered that he stopped short, and his cheeks burned in the darkness, and he whispered over and over to himself: "She said I was a gentleman! She—said—I—was—a gentleman!"

Now, Dick's idea of a gentleman was somewhat vague. If anybody had asked him what a gentleman was, he would probably have replied that he was a man who wore fine clothes, and smoked cigars, and rode in a carriage, and had plenty of money to spend—things which he had never dreamed of aspiring to. He stopped under a street lamp and looked at his shabby clothes and grimy hands. Surely they were not like a gentleman's belongings. Then he began to wonder what he had to done to merit the title. He had picked up the lady's muff, and stood one side and not pushed her and her mother when they got on and off the car. He wondered if being a gentleman didn't mean being good to women. Then he remembered vaguely how he had seen men lift their hats when they met their lady acquaintances. He remembered seeing them help ladies carefully in and out of carriages, and assist them in going over rough places, and—yes, he was sure that being a gentleman meant "being good to women."

By the time he had settled this matter to his satisfaction he had arrived at home, and a poor home it was. He was the oldest of five children, and his pale, over-worked mother was always tired and sometimes irritable. His brothers and sisters were noisy and quarrelsome and generally Dick was only too ready to do his full share of the noise and quarreling.

He was very sober all through supper, but he was very happy too. After supper his mother tried to clear the table, carrying the fretting baby upon one arm, and working with her other hand as well as she could. All at once this thought came to Dick: "A gentleman is good to women. My mother is a woman, and if I'm a gentleman I must be good to her." He knew very well that the best way to be good to her would be to take care of the fretting baby. He was tired. He had been running errands all day; but his mother looked tired too. And almost for the first time in his life he unselfishly put aside his own pleasure for the sake of some one else, and coaxed the crying baby to come to him, and played and sang to her until she finally fell asleep in his arms. He felt very happy when his mother, as she took the baby after her work was done, said: "You have helped me so much, Dick."

The next day was very cold, and Dick's clothes were old and thin, and he had a good many errands to do; but he kept saying to himself: "She said I was a gentleman." And the thought of it seemed to keep him warm.

Now that his eyes were opened it was wonderful how many things Dick saw that day that he would ordinarily have passed by without a thought. A shabbily-dressed woman, with a big bundle in her arms, was going along the icy sidewalk. She slipped, and would have fallen; but a finely-dressed man in fur-trimmed overcoat and dog-skin gloves, who was passing along, caught her and helped her up. He asked her where she was going, hailed a street car, put her on it, paid her fare to the conductor, while Dick looked on with admiring eyes, saying to himself, "He's a gentleman."

In the afternoon, as Dick was going up an elevator, two men in it were talking about another man. One of them said: "Oh, Smith is no gentleman! He cheated Brown in that bargain."

Here was another thought. Gentlemen did not cheat! Now Dick had the name among the other boys of being very sharp at a bargain. He had, in fact, cheated whenever he could, and had felt a little proud of it, too. He thought it was smart, but—a gentleman did not cheat. Would the pretty lady have called him a gentleman, he wondered, if she had known he ever cheated? His face got very red as he thought about it. He pondered over it after he went to bed that night. If he really was a gentleman—and she said he was—he must never cheat again, no, not so much as a penny's worth; and he solemnly resolved he never would.

(Concluded next week.)

A True Story.

A poor Christian woman was left with two young children, and had to pay debts contracted by her husband. When she saw the last article—the bed on which she and her children slept—carried out to be sold, she fell fainting on the ground; but on regaining consciousness, she was perfectly resigned and cheerful, swept the room, made a little bed of straw on the floor, and there, with her children, had a good night's rest, trusting in the love of her heavenly Father.

In after life, when in comfortable circumstances, she told her children that on recovering consciousness that day her mind was full of the Savior's words to Peter—"What I do thou knowest not now, but thou shall know hereafter," and that it was these words that enabled her to be contented and cheerful in such abject poverty.

Multitudes, now around the throne of God in heaven, have had their earthly pilgrimage brightened and gladdened by the Word of God.—*Gleanings for the Young.*

Different Ways.

What different ways women have of saying yes and no! A lady comes to Mrs. A. asking a favor, which the latter can grant as well as not. Indeed, in her own mind, Mrs. A. has already decided that she will do so; but she goes all around Robin Hood's barn, as the saying is, before she says yes. If it is a personal service she recounts all the work she has to do for weeks in advance. If it is a gift of money, she gives a dissertation on the hard times and the many calls upon her pocket-book for help. If she is asked to take a place on a committee, or do some church work, all she has done for months past, or has promised to do for months to come, with careful attention to details, is passed in review before her visitor. Of course, she says yes in the end, but no wonder the patience of her long-suffering friend or acquaintance is exhausted, and she exclaims: "That yes was bought at a dear price; Mrs. B's no is a positive pleasure in comparison. If Mrs. B. cannot reasonably say yes, she is so truly sorry that she cannot and thinks so well of the enterprise or object of charity, suggests so many who can help, that one leaves her home strengthened and encouraged for future efforts. If she can say yes, it is done at once, as if she was receiving, not conferring, a favor. It costs little and helps wonderfully to meet others half way.—*Congregationalist.*

"Help Those Women."

The Evangelistic Training School, planned last summer by the World's Woman's Christian Temperance Union, is at work with excellent results. It has a non-resident class of about fifty. Its resident students, as a "College Settlement," are doing noble service in one of the worst parts of New York City. They carry a meeting on in the chapel every evening, a Sunday-school, boys' meeting, girls' meeting, a Young Woman's Club, free kindergarten, etc. So far, Mrs. Willing has borne the main expense of it all. She ought to have help. Any one who sends her money, stamps, house furnishing, food, or clothing for the poor, to the value of fifty cents, will receive a copy of the booklet that Mrs. Willing has written upon the life of Dr. Willing, entitled "A Prince of the Realm," as a token of appreciation of the gift. Address J. Fowler Willing, 163 W. 32nd St., New York City.

A Collection Story.

A little boy's mother gave him a quarter of a dollar. The little fellow put it in his mouth, and got it fastened in his throat. Unable to get it out, the doctor was sent for in great haste. He came, but seemed very slow and serious. The mother in her alarm, thinking her little boy would choke to death, said: "O do send for the minister." This vexed the doctor, and he replied: "Yes, send for the preacher. If he can't get it, nobody can."—*Epworth Era.*

—A stronger attack upon the liquor traffic could not be made than is contained in the following lines written by a saloon keeper to his wife, just before he committed suicide, after a drunken debauch: "Dear wife. Give all the blame to the business we went into unadvisedly." The writer of those words was once a respected business man. He went into the saloon business, and now his body lies in a drunkard's grave.—*Baptist Beacon.*

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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 RAKIN, Editor.
604 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Retrorsum.

Our missionary's address: Mrs. Bessie Maynard, 68 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

Missionary Catechism.

Mission subject for March, Japan.

1. What are the Christians all over the world doing for Japan?
2. What has been accomplished since Japan opened her doors?

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—JESUS.

Young South Correspondence.

I wonder how many of us are learning those "golden" or "motto texts" week by week. This is especially precious. Put it away so deep down in your heart that it can never escape you. You will need it so often. Hear God's beloved Son as he speaks these blessed words to you and me.

There are twenty-one people waiting to speak to you this morning, so I must not take up another moment of their time. Texas, Idaho, Alabama, all answer, "Here!" We will do the polite thing and listen to them first.

First, the "Lone Star:"

"For a long time I have read the Young South letters, and I have often wished to do something for the cause of Christ. I send now a little offering to be placed where it is most needed."

A LOVER OF JESUS.

"Mercedes" can be had from the "Baptist Book Concern," Louisville, Ky. I think the price is $1.25. Most gratefully I divide this gift. Let us hear often from your part of great Texas next year.

Now Idaho:

"Enclosed find the contents of our pyramid. Let this go to the Orphanage. The next will be for Japan."

MRS. R. P. CHATTIN.

Well done for our out-post. Stay by us this next year.

Then our Alabama boy is here again and so welcome:

"I wonder if you have missed your Alabama boy. I have not forgotten you nor dear Mrs. Maynard. Since I wrote last I have had two bad spells of sickness, and my mother has been ill, but we are both better. 'Whom the Lord loveth, he chasteneth.' Afflictions bring us closer to him. My missionary hen already has eight chickens. I hope to raise them all and send you the money they bring me. My third birthday is just passed. Mother gave me a nice dinner, and our pastor, Bro. Lowery, was with us. I send a thank-offering for our missionary."

BEN FRANK ANDERSON.

We hope the bright spring sunshine will bring health to this Alabama home. Those early chickens will bring a fine price, I am sure.

I give you this Fruitland letter first of all from Tennessee, because it answers our missionary catechism on the subject for this month. I am so much obliged to this correspondent, and I hope each week to find at least one who will thus show interest in our subject. Listen closely:

"With mother's aid I shall try to answer some of the questions concerning Japan. This country lies in the Pacific Ocean, east of China, and has a population of nearly 38,000,000. The religion is chiefly Buddhism. There are some 75,000 Buddhist priests, and over 15,000 priests of Shintoism, while the Christians throughout the empire number only 40,534. Concerning education in these 4,000 islands that make up Japan, I have to tell you that there is one university with 1,880 students. Over 3,000,000 are in the elementry schools, and 00,000 in the schools of high grade. I have only heard from my mother of our own missionary, Mrs. Bessie Maynard, who is at Kokura, but my mother hopes as I grow older (I am not quite a year old) I will become as much interested in the cause of missions as my grandfather, Rev. W. T. Bennett, would have liked to have me."

CLIFTON TRIBBLE.

Will you think these facts over carefully? What can you add to them? I am especially anxious for last week's questions in regard to the late war and its effects to be answered. Don't delay.

While we are on this subject, a "Mission Student" gives us a few facts:

"The Southern Baptist Convention has in Japan now at work, six missionaries, with five native assistants, and these hold services at eight stations. There is only one regularly constituted church with a membership of forty. They gave over $25 last year."

Thank you, dear student. May you go on learning and teaching us in turn. We shall soon have a new report, and perhaps there will be more encouraging facts. Just remember the twelve whom our Master sent forth, if you are tempted to feel discouraged for Japan. What have those humble workmen done for the whole world?

The next letter is from my own city. And that reminds me to beg you once more to remember that I, your treasurer, live, not in Nashville, where the paper is published, but in Chattanooga. Make all your orders payable to me here. Would it not be a good idea to copy the address from the top of our page before you start to the postoffice or the express office? Two letters came this week payable at Nashville, and that gives extra trouble and takes extra postage. But to this home letter:

"The example you give us is not a difficult one. I find we must raise yet $52.28 to make the $500. We can do it. I send you mine and my sister Ruby's offering, half for Mrs. Maynard, half for the Orphanage. We enjoy reading the Young South page very much."

MYRTLE ROBINSON.

Work the example over again now. See how much nearer we have come. Shall we fail? I think not. I am sure not, if all come promptly to the rescue, as these little neighbors of mine.

I am so pleased to show you this pleasant account of a Sunbeam meeting at McKenzie:

"At our meeting last Sunday some one was asked to volunteer to write to you of our work, and I agreed to do so. Last Sunday was the first time we had carried out any regular program. Our subject was Japan. We had such a good meeting because each one seemed glad to do what she could. Mrs. Maynard's letter was read, and in response to her request for cards 250 have been sent her by our society, and we asked God to bless them as they went into the hands of the Japanese children. We want our offering divided equally. Some of us will write you soon again."

EDNA BOWDEN.

Who else will try this plan? I am sure it has proved a success in McKenzie. Let us hear often from this band. What has become of our Morristown Sunbeams? And those "Busy Bees" at Mossy Creek? Won't they come once more this year?

Here's our Shop Spring band:

"According to promise, though a little slow, here we are with a little contribution for Mrs. Maynard. We hope it may do some good."

SHOP SPRING INFANT CLASS.

Of course it will—good to the cause, and good to us who read the message, and good to those who gave. Keep up the good work.

From Puryear comes a good letter, but I am forbidden to publish it. I hope the new church will soon be done. Thanks for the grandmother's gathering. With such a leader the children will not be far behind.

Linwood brings us a new member:

"I have been reading the Young South, and I like the letters so much. I live in the country, three miles from church, and I don't go to school now."

IDA BINGHAM.

You are the very one to work for us in your neighborhood. Send a stamp for a pyramid and leaflets. Try to interest others and do all you can for us next year. Will you?

And here is just what I expected. Our dear Shiloh Band is never left out when the need is pressing. Would they were as numerous as our white roses will be soon. Listen:

"We send you our mite which you can use for missions. As the weather is getting better we hope to accomplish more. There will be yards to clean, gardens to plant, and lots of work by which we can earn our mission pennies. We expect to go to Nashville this spring, and will write you of our visit to the Orphanage."

SHILOH WHITE ROSE BAND.

The "mite" was $4. Don't you call that a pretty big one? We are so much obliged, and we count on this dear circle for next year.

But I must baston. Aunt Mattie's little ones are here in force. Just hear them:

"I am going to send you four new members this week that I hope will be welcome. Also a message from one of our old members, but the youngest in my band. They are all earnest little workers and willingly divide with the orphans."

AUNT MATTIE.

"No. 1 says:

"I send 50 cents for the Orphanage. Aunt Mattie gave me a nickel. I bought sugar with it and made candy, which I sold for 55 cents. I keep the 5 cents to work on some other time."

MATTIE BLACK.

Look here, some of you big boys and girls! What per cent. did this child make on her capital?

No. 2:

"I want to join your band. I send you 50 cents which I made by selling cocoanut candy, which mamma helped me to make. It was very nice. Would you like the recipe?"

MAUELLE WILLIAMS.

Yes, indeed! Shall we call it "Young South candy?" Send it on and we will try it and report progress.

No. 3:

"I send 50 cents for the Orphanage which I made helping mamma while papa is away. I make fires and help tend the store. Thank you for the pyramid. I am sure I can save my money better with it."

HERBERT LEE SULLIVAN.

This little boy comes quite often. We like those that keep it up. There is no chance of wearying the Young South that way.

No. 4:

"Here are two motherless little boys, members of Aunt Mattie's Band. We have worked and made 25 cents each. We have a grandmother to care for us, and we feel so sorry for the orphans who have nobody, and so we send our gift to the Orphanage."

DOUGLAS AND BERRY WILLIAMS.

We are so proud of Aunt Mattie's Band. They certainly make a fine showing. May we hear often from all during next year. Thank you, Aunt Mattie, for bringing them to our help.

Here's more good news from Jackson:

"For the first time I write to the Young South. My sister and I are so fond of reading the letters that we want to work with you. We will send Mrs. Maynard some cards."

ANNETTE CAMPBELL.

I send you the pyramid and literature, and hope to know you well hereafter.

Still another new one! The more the better, isn't it? She says:

"May I join your band of workers? We have recently subscribed to the BAPTIST AND REFLECTOR, and I like it so much. I have a good many friends that I hope to win to help me work for the Orphanage and Mrs. Maynard."

CARRIE HUNT.

You shall have the "helps" at once. We welcome you most heartily.

I beg Margaret Newman's pardon for overlooking her request for a pyramid and leaflets. I send them now, and hope she will use them so well that her contributions will soon require her to write another letter.

Humboldt has some pleasant words for us:

"We are a family band of four. My brother, Frank James, and I send $1 each to our missionary, and my children, Stanley and Velma, 10 cents each for the Orphanage, and to this last little Glenn adds 1 cent for each month of his life. We are going to send some cards to Japan."

MRS. A. J. HAMILTON.

We are so glad to enroll this band. May they work with us long.

I must hurry to Benton:

"Enclosed find $2 from myself and daughter, Mrs. Sue Lillard, for the Orphanage. We are glad to help, and we pray our Father's blessing on your work."

MRS. E. A. BIGGS.

Thank you! Do come again.

We must end with Nashville:

"Please find enclosed 50 cents, an offering to Mrs. Maynard from Miss Carrie Payne's Class, Third Baptist Sunday-school. We are a class of

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Some persons insist on having the costliest of everything. They do not buy Ivory Soap. Those who want the best do.
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little girls, and few in number. I take great pleasure in reading the Young South. We hope to send in another donation soon." OLLIE WYATT.

We have heard from this class before, I think, and I'm sure we shall again. May God bless them in their work.

Now don't you count this gathering a pleasant one? Next week we want all of you who are left. When you read this there will only be a very few days left in which to make up that much desired

FIVE HUNDRED DOLLARS.

If you are to have any part in it do not delay an hour. Let me have half a hundred letters to end with, and then I have a lovely surprise for the beginning of our third year. Earnestly yours, LAURA DAYTON EAKIN.

Receipts.

First half-year	$206 65
October gathering	21 56
November gathering	30 82
December gathering	64 96
January gathering	45 51
February gathering	33 38
ORPHANAGE.	
Lover of Jesus, Texas	50
Mrs. Chattin, Idaho	75
Myrtle and Ruby Robinson, Chattanooga	50
McKenzie Sunbeams, by Edna Rowden	1 49
Mrs. M. E. Morris, Puryear	2 60
Mattie Black, Lucy	50
Mabelle Williams, Lucy	50
Herbert Lee Sullivan, Lucy	50
Douglas and Berry Williams, Lucy	50
Velma and Stanley Hamilton, Humboldt	20
Glenn Hamilton, Humboldt	11
Mrs. Sue Lillard, Benton	1 00
Mrs. E. A. Diggs, Benton	1 00
JAPAN.	
Miss Payne's Class, Third Baptist Sunday-school, Nashville	50
Frank James, Humboldt	1 70
Mrs. A. J. Hamilton, Humboldt	1 00
White Rose Band, Shiloh	4 00
Shop Spring Infant Class	25
McKenzie Sunbeams	1 43
Myrtle and Ruby Robinson	50
Ben Frank Anderson, Alabama	1 00
Lover of Jesus, Texas	50
Margaret Newman, Alpha (Mexico)	15
Postage	06
Total	$476 45

RECENT EVENTS.

MRS. JUSTIN D. FULTON, wife of the distinguished Dr. Fulton, died at Summerville, Mass., on February 26th.

DEDICATION week for the new Tremont Temple, Boston, begins Sunday, April 5th. Dr. P. S. Henson of Chicago will preach the dedicatory sermon.

WE have a number of fifth Sunday meeting programs already in type which we find it impossible to get in the paper this week. We will publish them next week.

MR. HENRY C. BOWEN, editor and proprietor of *The Independent*, New York, died on Monday, February 24th, at the age of 83. He had been connected with *The Independent* ever since 1848, and had made it one of the greatest papers in our land.

VOL. I, No. 1 of *Carson and Newman Magazine*, published monthly by the literary societies of Carson and Newman College, has just reached us. It is neatly gotten up and does credit to the College. We hope that it may secure a large number of subscribers.

OUR friend and brother, Hon. Morgan C. Fitzpatrick, announces in the last issue of the *Hartsville Vidette* his retirement from the editorship of that paper. Mr. Rufus M. Fields succeeds him. Mr. Fields is well equipped for editorial work both by native ability and experience.

WE stated in the BAPTIST AND REFLECTOR recently that Dr. W. M. Lawrence, pastor of the Second Baptist Church, Chicago, had accepted a call to the church at Brookline, Mass. Our information was taken from another paper. Dr. Lawrence writes us that it was a mistake; that he has declined the call.

REV. JOHN WATSON, of Liverpool has been chosen to deliver the Lyman Beecher course of Lectures at Yale. Dr. Watson as "Jan Maclaren," author of "Beside the Bonnie Brier Bush" and "Auld Lang Syne" has won the distinction of being perhaps the best storyteller of the nineteenth century.

REV. W. E. HATCHER, D.D., of Richmond, Va., was present at the Baptist Social Union of Chicago, a week or ten days ago, and made an address in his usual happy vein, which was greatly appreciated, and greeted with hearty applause. The Union voted the sum of $500 out of the treasury to the City Mission Society.

WHAT is the greatest educational corporation or university in the world? It is the University of Calcutta in the Bengal Province of India. Every year about 15,000 young men of this provence, which has a population of 74,000,000 of people, are being educated and lifted out of their Hindu superistitutions at this great college.

A CARD from Rev. J. W. Gillon, recently pastor at Milan, in this State, informs us that he has accepted a call to the church at Orlando, Fla. We are sorry to lose Bro. Gillon from Tennessee. He has done a fine work at Milan, building up the church largely both numerically and spiritually. We wish him great success in his new field.

DR. J. A. CHAMBLISS has been pastor of the First Baptist Church of East Orange, N. J., for six years. During this time 238 members have been added, $70,000 raised for all purposes, and more than $12,000 contributed to benevolent objects. Dr. Chambliss is the father of our friends, A. W., R. M., and Sam Chambliss of Chattanooga. We are glad to know that his ministry in East Orange has been so successful.

THE subject for debate at the recent anniversary of the Literary Societies of Wake Forest College, N. C., was, "*Resolved*, That the government should own and control our railways and telegraph system." After an interesting and spirited discussion by the two speakers on each side, the question was put to a vote of the audience, and was decided in favor of the affirmative by a vote of 188 to 57.

THE *Christian Herald*, usually so correct in its presentation of the Scripture, makes a palpable error in its first editorial of February 19th. It says: "When Sosthenes and his crowd dragged Paul before the judgment seat?" that is—of Gallio; when it should be stated that the Greeks took Sosthenes and beat him before the judgment seat. Sosthenes was beaten because he believed Paul; he was not against Paul, but for him.

HON. CHAS. L. COLBY was making an address in a meeting at Newton Centre, Mass. In the address he referred to his sainted mother, saying that he soon expected to meet her in heaven. He took his seat and immediately fell over and expired. He was prominent in Baptist circles in the North, and his benevolent labors were quite generous. He presented the first chapel car to the American Baptist Publication Society.

DR. JAMESON, the South African fillibusterer, who led the ill-starred expedition against the Boers in the Transvaal, has arrived in England and been tried for the offense of making hostile aggressions against a friendly State. But the real state of public feeling is shown by the fact that a genuine ovation was given him when he landed and was renewed at the court where the farcical trial was conducted. He was released for two weeks upon his own recognizance.

REV. A. H. MITCHELL announces in the *Texas Baptist and Herald* that he has tendered his resignation as pastor of the First Baptist Church, Austin, to take effect on April 1st, for the purpose of engaging in evangelistic work. He says that he has long felt a desire for such work and that he could not be contented in the pastorate. Bro. Mitchell will be remembered by many in Tennessee as formerly the pastor of the Central Baptist Church, Chattanooga. He is a fine preacher, and we believe he will make a very successful evangelist.

—THROAT DISEASES commence with a Cough, Cold or Sore Throat. "*Brown's Bronchial Troches*" give immediate and sure relief.

—The last we heard of our Field Editor he said: "I am rejuvenating among the boys and girls of Carson and Newman College, where they have such a magnificent building and educational facilities so far ahead of what they had in my young days I almost envy them their opportunities, and am tempted to exclaim, 'Oh! would I were a boy again.' I gave them a lecture on 'The Pursuit of Knowledge Under Difficulties,' and illustrated my arguments with such telling facts from the leaves of my memory that they gave me rounds of applause to the very last, and then many came up and thanked the old man for the plain, practical, and timely advice given them. All the thanks I covet is that they will give heed to my advice and not let any of the *witches* that beset a student's career catch them before they get through and lead them so far into the wilderness that they will never find their way back to the college to finish up. All honor to President Henderson and his associates for the grand work they are doing at Carson and Newman. I was pleased to meet and welcome my friend Dr. J. M. Phillips and family, back to Tennessee. It was a very fortunate arrangement to get Dr. Phillips as pastor of the church and his accomplished lady and their daughter among the faculty of the college."

—Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black, is Buckingham's Dye for the Whiskers.

—It is not to be wondered at that Ayer's Pills are in such universal demand. For the cure of constipation, biliousness, or any other complaint needing a laxative, these pills are unsurpassed. They are sugar-coated, easy to take, and every dose is effective.

THE Sheriff of Anne Arundel Co., Md., says: "I have used

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"*I consider them the great family medicine.*

"If taken when required, they keep the stomach in a healthy condition."

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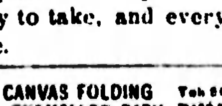

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Safety Pins, 2 cents dozen.
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Hooks and Eyes, 1 cent card.
Needles, 1 cent paper.
Witch Hasel, Buttermilk Soap, 9 cents box.
We keep Combs of all kinds, Soaps, Tooth Brushes, Hair Brushes, Clothes Brushes, Men's Suspenders, Clocks, Razor Strops and hundreds of articles you need that are too numerous to mention.
No. 1 Lamp Burners, 4 cents, No. 2, 6 cents.
Lamp Chimnies, No. 1 3 cents, No. 2 4 cents
Lamp Wicks, 2 and 3 cents dozen.
Stove Lifters, 1 cent.
Our Hardware Department is a wonder to every person who has seen it.
Tacks, 12 boxes for 7 cents.
Hammers, 2 and 3 cents.
Files (none better made) 2, 3 and 4 cents.
Why pay 300 to 400 per cent. on these goods when you can get them at such prices.
Pint Cups, 2 cents; Quarts, 3 cents.
1 Quart Coffee Pot 3 cents, 1-quart 2 cents, 2-quart 3 cents, 1 gallon Coffee Pot 11 cents.
1-quart Tin Bucket, with cover, 3 cents, 2-quart 5 cents, half gallon 3 cents, 1 gallon 9 cents, 2 gallon bucket 14 cents.
Measures, Funnels, Dippers, Bread Pans Pie Plates, Milk Pans, Shovels, Lemon Squeezers, Stove Polish, etc.
Don't you know we can save you money. Try us.
24 sheets good Writing Paper, 2 cents.
12 Lead Pencils, 2 cents.
Best Ink, 2 cents.
25 Envelopes, 2 cents.
Banjo Strings, 7 cents set.
Guitar Strings, 15 cents set.
25 Marbles, 1 cent.
Bone Collar Buttons, 2 cents dozen.
Window Shades, Lace Curtains, Etc.
Unlaundred Shirts, 25 cents.
Unlaundred Shirts, reinforced front and back, continuous facing throughout, only 35 cents, worth 75 cents.
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There are two kinds of sarsaparilla: **The best — and the rest.** The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root, — the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit is that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards — culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best — shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

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I bought an Electropoise in July for my little granddaughter. She has been partially paralyzed since birth. When she was put upon her feet her ankles would turn; she was very nervous and could never hold herself straight. Since she has been using the Electropoise one ankle is straight and the other is getting all right. She is not nervous now, except occasionally, and she holds her head like any other child. She can feed herself all right now. She could not talk plain, but now she talks as plain as most children of her age. She has improved in every way. She is now 9 years old. Yours very truly,

M. D. BARBER.

Fall Creek, Tenn., Nov. 21, 1895.

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—Raised out to-day, the day of our *exceeding* effort for the Orphanage. Will try again. Bro. Lusk, on the second and fourth Sundays, has fine congregations, on which days he gives us the marrow of the gospel in earnest, burning words. We intend helping all our interests, and hope to contribute as liberally as possible before the May meeting. Indeed, all the churches should ponder seriously as to the need of our Boards, and act promptly in the matter. A small amount, even, from every church would make a mighty aggregate. Let us not forget our schools. They are the very lifeblood—the life of the blood, the red corpuscles of our highest and best activity, next to the personal piety of those preparing to promote those activities. There can be no disputation as to the need of pre-eminent personal piety and great purity of life in those who teach the taught.—We feel deeply the loss of Dr. Bell from the State, and of Dr. Frost from the pulpit. Bro. J. W. Porter has been invited to hold a meeting for our pastor and people on the second Sunday in August, and we hope he will come.—Your complimentary reference to Mr. Moody and his work and method meet my hearty concurrence. No one has impressed me more by his knowledge and zeal in helping the people and extending the gospel.—Our prayer-meeting "averages," as the negro said, but can you tell us how to make it go beyond the present average?—Your types made Bro. James Evans denominate our large-hearted brother, friend and physician, Dr. *Ganey*, instead of Dr. *Yancey*.—Your paper is looked for with interest and usually read at one sitting.

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Rates of one first-class fare for the round-trip, tickets of iron-clad signature, form limited to continuous passage in both directions, to be sold May 6th-8th, 1896, valid for return within fifteen days from date of sale, and to be extended and made good for return within fifteen days additional upon their deposit with joint Agent at Chattanooga, on or before May 14, 1896.

I have applied to have tickets made good going, May 5th to 8th.

The Tennessee River Transportation Co. grants a rate of one fare for the round-trip.

Other announcements will be made later. Any information regarding railroad matters will be cheerfully given by O. F. GREGORY.

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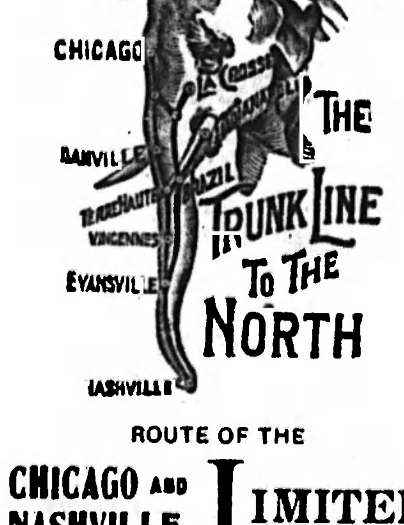

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OBITUARY.

NOTICE—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and should be paid in advance. Count the words and you will know exactly what the charge will be.

CRENSHAW.—Dabney Crenshaw, Sr., died at his home near Lucy, February 18th, in the 82nd year of his age. He lived with his wife, who survives him, over fifty years. They reared seven daughters, who are all zealous church members. Some of them have gone to heaven. They also reared twenty-seven orphan children. Bro. Crenshaw and his church, Big Creek, of which he was a member forty years, were anti-missionary in early life. They, however, turned missionary Baptist as a body. He for many years had been a faithful deacon and also a zealous worker in the Sunday-school. During revival meetings he was ready to exhort or pray and in every way advance the interest of the services. Bro. Crenshaw died peacefully clapping his hands in joy, saying "The Lord is with me, I am going home."

J. D. ANDERSON.

ROACH.—It is with sorrow that I chronicle the death of a dear little niece. Clara Roach was born Oct. 31, 1882, and died Dec. 30, 1895. She was converted and baptized into Friendship Church, Fackler, Ala, in August, 1894. Clara was the oldest child of W. W. and Annie Roach, a child of lovely disposition, ever kind, affectionate and thoughtful of others' comforts, forgetting her own. She is sadly missed in her church and Sunday-school, and more than can be expressed in the pleasant home once cheered by her presence.

In dreams we see her dear young form
But wake alas! to find her gone.
We sadly miss her, but 'tis better so,
She has gone to a world of light we know.
Forever freed from sin and care
She is far, far brighter over there.

MRS. J. H. ROACH.

RICHARDSON.—Died at his home near Hickory Valley, Tenn., on Nov. 14, 1895, Thomas J. Richardson, aged 60 years. He had lived all of his life in the neighborhood in which he died. He had many friends and will be missed. He was always ready to help in time of need. He made a profession of religion and joined the Baptist Church in 1892; was baptized by Dr. G. M. Savage. He was sick only a few days. His death was a great shock to his family and friends. He leaves a wife and seven children, one brother and two sisters to mourn his loss. He was a worthy member of the Knights of Honor and was buried by them with the honors of their order, in the presence of a large crowd of friends and relatives. Oh! God, give us grace to so live that we can say as he, "Praise the Lord. I fear no evil." May the blessings of God rest on the family and guide and protect them in the paths of truth and righteousness.

BY ONE WHO LOVED HIM.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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The Baptist and Reflector

For 1896.

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CANCER—Dr. John B. Harris, of Fort Payne, Ala., Cured us of Cancer: N. D. Johnson, 41 S. Broad St., Atlanta Ga.; J. S. Killee, Minden, La., Sallie Lilea, Looxohoma Miss., W. W. Dabney, M. D. Lodi, Miss., Mrs. Jas. O. Bryan, Mexico, Mo., N. R. Philips, Tax Collector Dale Co., Ala., Arguta, Ala., A. C. Rinehart, Summerville, Ga., J. W. Russell, Orange Heights, Fla., W. A. Ratherford, Linwood, Ind., Z. T. Watkins, Forsyth, Ga. Each of us cured at home. Send three two-cent stamps to Dr. Harris and get book and literature. His home treatment cost from $20.00 to $25.00.

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Resolutions.

In view of our pastor's resignation and approaching departure for a distant city to which the providence of God seems to call him; and in view of the fact that we appreciate his worth as a preacher and pastor; and desiring to voice the sentiments of the church in a manner which we trust will be pleasing to him, and will stand also as a tribute to his faithfulness and an expression of our regrets at his departure, we draft the following resolutions:

Resolved, That in Bro. I. J. Van Ness we recognize a man of more than ordinary ability, a man consecrated to the work of the Lord, whose preaching has been singularly faithful as a pastor in times of sickness and distress, a man who with unusual diligence has ever been alive to the interests of his people, and has won the respect of the whole community in which he has moved.

Resolved, That we commend Mr. Van Ness to the people among whom his lot is to be cast; and very respectfully, and we trust in a manner which will not be deemed an intrusion on the privacy so dear to a womanly woman, we also commend to the love of her new friends our Sister Van Ness, who has been pre-eminently a helpmeet to her husband. With her unusual gentleness and exquisite tact she has seemed almost a co-pastor, certainly one of "the women who labored with us in the Lord."

Resolved, That these resolutions be spread upon our minutes, and that a copy be sent to our pastor, and a copy furnished the BAPTIST AND REFLECTOR for publication.

Adopted by the Immanuel Baptist Church, Jan. 29, 1895, on the occasion of accepting the resignation of their pastor, Rev. I. J. Van Ness.

W. F. MARCH, Mod.

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INTRODUCTION BY JAS. H. POTTS, D.D.

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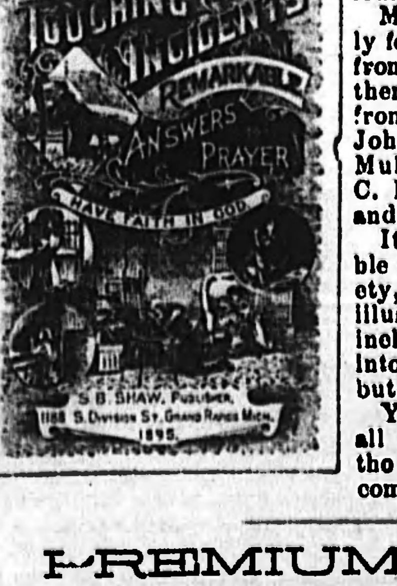

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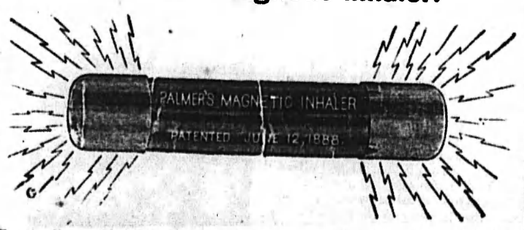

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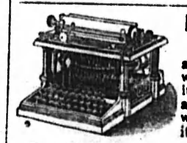

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CURRENT TOPICS.

JOHN W. MCKAY, the millionaire, is building a splendid mausoleum for himself and family. It will be built out of fine granite and will cost $250,000.

THE Germans in America are bent on the destruction of our Sabbath as a holy day. The legislature of New York has just received a petition signed by 115,000 beer drinkers who pray for less stringent laws regulating the observance of the day.

THE City Council of Nashville on last week by a tie vote of nine to nine refused to adopt a resolution providing for the reading of the Bible in the city schools. It was stated in the course of the debate, however, that the Board of Education had acted on the matter and would ask the Council for the authority to introduce the Bible in the public schools.

IN Iowa there is a plan on foot for the construction of bicycle roads. These are to be made by setting aside a strip six feet wide from the public highway and reserving it for the bicyclist exclusively. The owners of bicycles are to be taxed for the cost of construction of these roads, then they are to be under the control of the commissioners just as other roads are.

A COTTON STATES EXPOSITION will be opened in Chicago about August 15th, or September 1st, of this year. Chicago is to furnish the money for defraying the expenses of the exposition and the States South of the Ohio are to furnish the exhibits. The Board of Directors will consist of a local board of Chicago business men and one member elected by each State furnishing an exhibit.

GOD'S American Volunteers is the name of the new religious organization instituted by Mr. and Mrs. Ballington Booth. They have established headquarters in Bible House, New York, and are receiving much sympathy and material support. Many members have already enlisted, but it is not yet known what character the organization will finally take on nor what its methods will be.

REV. PETE RICHARD KENRICK, Archbishop of St. Louis, died in that city last week, within a few days of 90 years of age. He was 64 years a priest and 50 years a bishop. In the Vatican Council of 1869-70 he, with a few illustrious men, opposed the doctrine of papal infallibility. For this sin against Rome he was never forgiven, for while Rome forgives all other sins, she never forgives the sin against Rome. He was frowned upon and ignored the rest of his life.

THE *Cumberland Presbyterian* states that assurance comes from all parts of the State that large delegations will attend the proposed Convention, or mass meeting, in the State capitol, Nashville, April 30th. This is gratifying. We hope that there will be a large number of Baptists among those in attendance. We find that nearly every one, so far as we have heard, is in sympathy with the movement, but the time has come when we need more than mere sympathy. We need work, hard work.

IT is announced that a British advance up the Nile to Dongola has been determined upon. Eight thousand troops are now under arms ready for marching orders. The campaign, it is said, has been impending for a year past, but was precipitated by the Italian defeat at Adowa, which it is thought will have a depressing effect upon the prestige of European arms and may consequently lead to an advance Northward of the Dervishes, which advance has been threatened for some time. It is stated that the British government consulted and obtained the approval of a majority of the powers before deciding upon the advance.

IT had been predicted by some one that a comet known as Perrine's comet was to strike the earth last Saturday and cause a great conflagration. The publication of the prophecy in the papers caused considerable consternation among superstitious people, who thought that it portended the end of the world. Fortunately, however, for most of us, the comet failed to arrive on schedule time, and the astronomers at Lick Observatory announce that the comet was 00,000,000 miles away from the earth with no prospects of coming any nearer. As long as it will keep at that respectful distance there is no occasion, we think, for any great alarm about it.

THE itinerary of the center of population in our country, besides being very interesting for the facts it presents, suggests some grave problems to the student of sociology and to the legislator. While there has been a steady tide to the Westward from 1790 to the present time, there has also been a slow but continuous drift toward the South. The first of these facts is only what would be expected, but when we remember that the floods of immigrants that come to us every year go to the North and Northwest, it is not quite clear how we are to account for a more rapid increase of population in the South. The editor of the Louisville *Christian Observer* of March 11th points out the fact that population statistics show also that the vast majority of immigrants remain in the North and West. To compensate for this increment from abroad, the North is yearly sending us tens of thousands of her soberest and best native born people. These citizens that come to us are helping us to make the South the garden spot of America, and are a strong support to our educational and social institutions. On the other hand, may we not see in the disparity between the North's moral losses and gains from this exchange of population an explanation for the greater corruption in the Northern cities, and for the greater prevalence there of socialism and anarchism and every other crase the disordered society of the Old World breeds?

Facts and Fancies About Indians.

BY GENERAL THOMAS J. MORGAN, Formerly Commissioner of Indian Affairs.

There is probably no subject about which people generally talk so much and know so little, as the present number and condition of the North American Indians. I am sometimes amazed, very often surprised, and occasionally almost startled, by the questions put to me by intelligent people, and with the statements made in public by men who are supposed to be especially well informed on these points. The usual debates in Congress, when the Indian bill is under consideration, are a study to one at all acquainted with the facts in the case.

It is a popular fancy that the Indians are comparatively few in number; that they are rapidly disappearing, and that in the ordinary course of nature they will have died out not many years hence. The fact is that there are 250,000 of them, exclusive of the Alaskans; that they are not rapidly decreasing, and with their improved surroundings, the absence of destructive wars, the gradual improvement of sanitary conditions, the spread of education and of Christianity, the North American Indians will long survive among us as a distinct type. They are a hardy people, not wholly unable to adjust themselves to changed circumstances, having a great deal of persistence, and maintaining against great odds their distinctive characteristics, habits and customs.

Another commonly received opinion is that they have been grossly wronged by the Government, and that in their relations with the conquering white race they have generally, if not always, been victims of greed, rapacity and violence, while they themselves have been wonderfully submissive and peaceable, as well as strictly honorable in the fulfillment of the part assigned them in the various treaties. Mrs. Helen Hunt Jackson has written eloquently of "A Century of Dishonor," and the indictment against the white man for his brutality in his treatment of the Indians has been drawn in vivid colors. There is indeed a truth at the bottom of this indictment, and it is impossible to excuse all that has been done by the pale face toward these children of the forest. It should be borne in mind, however, that there are certain great, well established principles growing out of the progress of human civilization; wherever there is progress, the indolent, the weak and the unprogressive will fall behind, while those who resist unreasonably will inevitably be crushed; no mere handful of nomads can, by simply claiming it, hold and keep forever devoted to barbarism, a fertile continent capable of maintaining a nation numbering millions of civilized men and women.

The occupation of this continent by the American people, and the development thereon of the highest form of human civilization yet unfolded, is to be counted one of the necessary stages in the progress of the race. If our forerunners, the Indians, are unable or unwilling to assimilate with us, and share in the progressive subjugation of nature, they must inevitably give way before us, and to call our occupation of this country robbery is to use language unwarranted by the circumstances. In one way or another they have been amply compensated by us for the lands which they have surrendered. They have had abundant opportunity to profit by the white man's superior knowledge, and to share with him the numerous advantages that his civilization offers, but they have scorned him and his ways; have preferred darkness to light, and savagery to civilization; they have not always observed their agreements with fidelity, and their bands have not been free from the stain of innocent blood.

Not long since I listened to the address of one of America's most popular orators while he depicted with a flowing fancy the wrongs of the Red Man, and the phenomenal prosperity of his spoiler, the much abused Indian agent. It was a thrilling speech and produced a profound impression upon the assembled wealth and culture gathered in the luxurious drawing room to listen; but it was a caricature on American history, a slander on American civilization, and too often void of fact. That there have been dishonest agents is true, and that they have been sometimes enriched themselves at the expense of the Indians is indisputable; so it is likewise true that there have been dishonest railroad magnates and financiers who have grown rich on the wreckage of Wall Street, feasting while the widows whose houses they have devoured have starved. But during the last twenty-five years, certainly, the Indian service, as a whole, has been comparatively free from corruption, and the average agent is certainly entitled to as much confidence and respect as the average alderman, perhaps as the average member of the legislature; indeed, I am not sure but that I might go further and say that he would have no occasion to blush if he were to be placed along side the average congressman. The Indian service has not been so much the scene of corruption as incompetency, arising from the fact that men were selected chiefly from political considerations for the performance of duties of a very complex and exacting nature.

I am frequently asked, as I was last night by a distinguished city clergyman, questions about the Indians, prompted by the fancy that they are all alike, and that what is true about the Sioux and Dakotas is equally applicable to the Apaches of Arizona, or the Pueblos of New Mexico; while the fact is that they differ among themselves in every respect—in language, dress, mode of living, manners and occupations. The Apaches are a tribe are ignorant, degraded, semi-savage, unprogressive, warlike; the Flatheads, Sioux and the Stockbridges are industrious, frugal, thrifty, progressive, peaceful and upright; the Pueblos oc-