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Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LX.

NASHVILLE, TENN., JULY 1, 1897.

New Series, Vol. VIII, No. 45.

Sowing and Reaping

BY LAURA BURNETT LAWSON.

In Faith's sweet spring, we sow our seed with lavish hand
And cease to wait the coming of the tiny shoot
That to the future yield.

Who sows children stand

Who plant a garden, reaping for the ripened fruit
The summer sun has warmed, and reaping time is come.
We shall go forth and gather in our sheaves, and then,
As good and faithful servants, great our sinners home.
Newport, Tenn.

A View of Church History.

BY REV. J. BURT COCKE.

It is a solemn lesson upon the strength of the powers of evil in this world antagonistic to Christ, that even in the days of the apostles degeneracy commenced in the churches. At Corinth, perhaps the most prosperous church of New Testament days, there crept in disorder at the Lord's Supper, and even gross immorality. The epistles to the seven churches of Asia show how in the first century of the Christian era professors had left their first love and neglected their first works. Our Lord knew it all, and surely had the power to have prevented it. It is a mystery, but there must be some reason why this wrong has been allowed to continue. It has been his intention all the way along that no church should stand between him and the human soul. Salvation is by union with Christ, and not with a church. It reveals to us also that ecclesiastical history is not our guide in matters of faith and practice, and so directs us to search the Scriptures.

Accurately speaking we have no church history. For many centuries an arrogant, persecuting hierarchy held power, and not only broke up each Church of Jesus Christ as soon as it became known to the rulers of this world, but destroyed the records. It was scarcely to be expected that the men of this world should preserve the names of those who were their avowed opponents. Their record is on high. What is called church history is for the most part the record of successful men who made religion the tool of their ambition. There are, indeed, many hundreds of volumes of theology of the past ages, in which may be found much truth, but they are tainted with anti-Christian views, and would never have been allowed to be either published or preserved unless they had been thought helpful to the ambitious aims of the Roman hierarchy. With the revival of learning in the fourteenth and fifteenth centuries it became illegal for any one to be in possession of a book which had not the sanction of the Romish priesthood, or even to converse about one. For example, in Great Britain in the early days of King Henry VIII. proclamations were issued against the possession of unauthorized religious works, and the severest penalties, even death by fire, were visited upon those who kept such books in their houses. Everywhere about that period every account that could be found of the churches of Jesus Christ was destroyed. And further, it is beyond question that the written histories of the Romish hierarchy and biographies of the priests were shaped to suit its claims with serious disregard of truth. The annals are untrustworthy. We have, therefore, in our search for truth to look across all the centuries of Christianity, and obey the implicit instructions of the Book of God, which, it might be said mischievously, has come down to us unimpaired. Rome tried to hide it, but happily was not permitted to destroy or change that precious gift of the Spirit of God.

Gleaning as from a mountain peak over the eighteen centuries of history since the days of the apostles, we may observe this much as true. The churches of the first three centuries, so far as trustworthy notices can be recovered, had considerable purity of faith

and courage of profession. Their history is one succession of martyrdoms by the heathen amidst which they grew and increased in number. Spirituality was their chief feature. But errors crept in. The degeneracy was rapid in the third century, and led to the baptism of unconscious babes, which indicated a departure from the idea of the complete spirituality of the churches, and developed a worldly element in their midst. The church at Rome grew powerful, the ambitious imperial spirit of the Roman prevailed, and with it arose the attempt to organize a great all-embracing ecclesiastical system. Bishops usurped authority, and became lords over God's heritage. Little by little, the ancient office of a bishop who humbly served the Church was transformed to that of a bishop who proudly ruled the Church. Then one bishop became supreme over the rest in the Roman Church. Then that bishop laid claim to authority over bishops of other churches. So step by step the imperial demands grew. To speak of the papal system being ancient and unchanged needs explanation, or it may bring error. The Council of Trent, to which Roman Catholics appeal for doctrine, first met on December 13, 1545. Not till our own time has the doctrine of papal infallibility been formulated.

From about the sixth to the fifteenth centuries the church of Rome held imperial sway in Europe. The ecclesiastical system ceased to be spiritual, and became a gigantic oppressive and persecuting power. Yet during those ages there were little churches, imperfectly organized because of the tyranny, formed here and there, speedily broken up by persecution, and even their records destroyed.

Christ has never been without witness. At length, about the fifteenth century, these gained strength, especially in the low countries of Europe, where the Anabaptists passed lives of holiness and prayer, and became so numerous that the work of the great reformers became possible. In the sixteenth century there was a vast upheaval of opinion. This led to religious inquiry, in which movement even the imperfect and garbled annals of the time cannot prevent our seeing that the students of the New Testament called Anabaptists took a prominent part. They were very grossly misrepresented, but we shall hear more about them in heaven.

Then came the great Reformation under Luther, Calvin, Zwingli and others, and the formation of Protestant churches. But the work was most imperfectly done. The destruction of the yoke of Rome was unquestionably an immense step in human freedom. In this respect it was a gain for true religion. But Protestantism did not go completely back to New Testament teaching. In many of the Protestant churches Roman elements are retained. But its four centuries have shown immense progress, especially in Great Britain and America. Non-conformity, as it is termed, the doctrine of a spiritual religion unsustained by State patronage and control, has led within the last century to a powerful reaction against the apostasy of the dark middle ages. Mission enterprises, by leading into more sacrificial obedience to our Lord, has brought new life into the churches. But on the continent of Europe religion is probably about the same as in the olden days. Possibly there is not amongst the great nations any larger proportion of spiritual worshippers today than in the past. Here and there are little churches of true followers of Christ—feeble, doing a work, bearing a witness, unrecognized, and sometimes soon passing away, as in the days of old.

Church history is misty enough, and the best historians contradict each other so continually that none can be assured that they have cleared away the rubbish and disclosed the foundation of fact. This much is sure, and improved methods of research prove it, that for the most part what is called ecclesiastical history is simply the records of the Papacy with the suppression of facts that do not subserve the aims of that imperial and imperious system. At the present

hour the outlook is glorious. Never was the Bible more widely circulated and never was the duty of Christ and the acceptance of him as the one teacher more surely recognized. Never was there a stronger resolution to obey his last command and preach the Gospel to every creature. Never since the days of the apostles was that Gospel more faithfully and simply preached. Never was there a more earnest desire in the churches to ascertain what is the will of the Lord and fulfill it at any cost. Sad and discouraging defects and tendencies are observed by anxious souls, but upon the whole there is a rapid advance and abounding evidence that the Lord has not forsaken his people and that the Spirit of God is with them. And, so far as we know the past, it seems impossible to indicate a period when churches formed on the model of the New Testament, keeping the commandments and ordinances as our Lord delivered them, were blessed with a larger measure of prosperity and peace.

London, England.

Impressions of Hinduism.

Rev. John Henry Barrows, D.D., Haskell Lecturer on Comparative Religions in the University of Chicago, recently returned from a visit to India. The prominent part taken by him in arranging for the "Parliament of Religions," at the great Exposition in Chicago, brought him into personal relations with some of the ablest and most highly cultured representatives of the faiths of the world. His recent lecture appointments in India renewed and extended these relations under conditions most favorable to generous judgment. Dr. Barrows is hardly open to the charge of lack of tolerance. Criticism of him has been made in many quarters on precisely opposite grounds. He has an open eye and a hospitable mind for any elements of truth and beauty to be found in the world's system of religions, or for personal excellences in the life and character of the best exponents of these systems. In lectures delivered at the University of Chicago since his return, he has given his impressions of Hinduism. He says the most that can be said in recognition of the elements of good that lie hidden, like pearls in a dust-heap, beneath the accretions of superstition and ignorance and moral debasement. Yet, having said this, he brings against the Hinduism of today a sweeping indictment, and lays at its door a charge of abuses and wrongs, and of such utter impotence as a redeeming and uplifting power, as to make favorable comparison of it with Christianity puerile and almost impious. A careful study of the religions of the world will not only disclose points of contact and similarity between them and the Christian faith, but will also bring out into clear relief the wide disparity between them. Christianity has nothing to fear from the most searching scrutiny and comparison. It carries within it its credentials. It gives proof of its divinity in transformed lives.—Baptist Union.

A New Chapel.

It has been commenced, to be continued as money is sent in. Let me speak of the needs of this building. If the session opens in September as full as it now appears it will be, 100 students will not be able to get seats in the chapel, unless the new chapel is ready. The Scripture readings, the songs and the prayers and the brief remarks earnestly made on some social, moral or religious topic make lasting impressions for good on these young people. The thought that these young people have no place to worship God together ought to stir the hearts of you who have comfortable church houses. Oh! for a room in which 200 Christian young men and women can sing with 100 unconvinced fellows morning by morning such songs as

Why do you wait, dear brother?
Oh! why do you tarry so long?
The Savior is waiting to give you
A place in his sanctified throng.

G. M. S.

A CONSECRATED SERVICE.

BY REV. WALTER B. VASIAN.

How few there are among the people of our churches, good as they are, who know much about a consecrated service for the Master which by any extension of charity can be called a consecrated service? Few would entertain the thought of a grudging service, but a coming up and laying all on the altar—that is beyond the most of us.

And yet such a life is really the only happy one. Nothing short of a consuming love for the Master and his work can afford real joy. All which falls short of this can only be called an indifferent service. We are grateful for the men who have set us a better example; men who have been burning and shining lights in their consecrated life.

We want to call attention to one such—the life of an humble man, whose thought of self was so little that his thought of Christ could be great. Uncle John Vassar, a name now gone over the Christian world—a name which brings precious memories to many thousands of souls—lived a life among his fellow-men which can in every sense be called consecrated. Dr. A. J. Gordon, in writing the introduction to the volume which gives the record of thirty years of toil, says: "It was a life so absolutely given up to God that I believe it would literally be impossible for him to have given more; a communion with God so unbroken that it may justly be said: The language of earth, its chatter, its frivolity, its idle speaking, was a foreign tongue to him."

This is the man who has the reputation of leading more souls to Jesus than any man since the days of the apostles. And men of his zeal, as Charles Spurgeon says, "Are men of the right stamp for missionaries of the cross" and must have many imitators if the wanderers are to be brought nigh.

Take a glimpse of this man whose soul was always at white heat. Noticing a young man in one of his meetings whose quick departure at close of service forbade grasping his hand, Uncle John tramped several miles to where the young man lived. The place was reached just at the dinner hour, and he was urged to eat the repast with the family, but the soul he was seeking not appearing at the table, Uncle John excused himself from the dinner, and hunted diligently through every building on the farm where a man might hide away, and at last, when about to give up the object of his search, he found the fellow away in the further end of the corn-crib inside an old hoghead. Without waiting for permission to enter such close quarters, this winner of souls leaped over, and turned the hoghead into a betel, for he then and there won a soul for paradise, and this, too, at the moment when the guilty runaway was being urged on by Satan to believe that Uncle John would not find him there.

What matters a cold dinner to a man with a warm heart? "Master, eat," was the urgent word of the disciples to their Lord. But he said: "I have meat to eat that ye know not of." But men of this order will be a success, for they turn defeat into success every time, and they have many opportunities to test the stuff they are of. In their path opportunities are all the time multiplying, and if they should not, they make them to order; they are like men who, with rod or gun, are looking for game.

Dr. Gordon says that going out of Boston to attend a religious service they came to a place of several roads, where also they met a stranger who wished to learn the direction into the city. When this had been given, this wise winner of souls said: "How sad it would be if you should lose your way to heaven," and added "straight is the gate," etc. Dr. G. says that the look upon the man's face showed it was a word in season.

Consecrated men will be reasonable men, neither too late nor too early, and in the work of their Master, whom they love, they will feel that opportunities are every warrant for their pressing home the gospel message.

Dr. Andrew Bonar of Glasgow, who writes the preface to this book out of which these incidents are taken, invites us to "come and see a man in real earnest for souls." That fact is plainly written on every page of this marvelous "Life" where illustrations of it multiply on every page.

We must give one more incident, and then leave our readers who have a passion for soul-winning to read for themselves.

Sitting in the parlor of a fashionable boarding house waiting for a friend, Uncle John spied behind the lace curtains a lady at leisure like himself. Not waiting for an introduction, he began to inquire of her about her soul's interest—that interest which every one feels. Being called out of the room, he left her in tears which angered her husband when he came in and learned the cause. He said, "Why did you not shut him up?" The wife replied: "He is

one of those men you can't shut up." To which the husband rejoined: "If I had been here I would have told him very quickly to have gone about his business." "Husband," said the wife, "if you had been here you would have thought he was about his business." Doing business for God! Who will undertake it? Men only who have that zeal which the Master himself had, and of whom it was said, "The zeal of thine house hath eaten me up." May the Lord raise up men of this character in great multitude!

Kentucky Letter.

The general Association of Kentucky Baptists met in its 60th session at Georgetown on Saturday of last week. Dr. W. H. Felix was elected President. The attendance was much larger than usual, about 250 delegates being present, also many visitors. The entertainment was of the best, as might be expected from such a place as Georgetown, in the heart of the far-famed blue grass region. The personnel of the body was fine, and as may always be expected of this body, the discussions were animated from start to finish.

The report of the secretary on combined missions, including Foreign, Home, State and District Missions, and Sunday-school and Colportage, showed a total contribution for the year of \$37,418. This was an increase of \$2,038 over the preceding year. The mission interest of Eastern Kentucky elicited a lively interest. Of the twenty-three county seats of the State still without Baptist churches nineteen are in this part of the State. How different from our neighbors just across in East Tennessee, and how much occasion for thanksgiving on the part of the latter that her mission fields have been so studiously considered by the State Convention.

Resolutions were passed with but little opposition, the object of which is to bring all our Baptist schools of the State directly under the control of the denomination, the latter electing year by year in its general meetings all trustees. This will insure to the Baptists a permanent lease on these, and will insure doctrinal soundness unless the denomination itself should become unground. It was also recommended that the denomination in each State should be allowed to elect its trustees for the Theological Seminary, and that the number of trustees from each State should be according to the numerical strength of the Baptists in such State. This might at first blush seem unjust, inasmuch as heretofore some States have given almost nothing to the Seminary, but balance over against this the fact that the largest givers, and perhaps a majority of all the givers, have already passed away and the matter assumes a different phase. The great importance of this proposed measure will appear in bringing to the denomination, at large, responsibility and obligation, and in bringing our institutions into sympathy with the masses, a thing devoutly to be wished.

The matter creating the liveliest interest was the introduction of the following resolution:

Whereas, Dr. W. H. Whitsett, President of the Southern Baptist Theological Seminary, reaffirms his belief in his discovery, and will continue to teach it; and

Whereas, The present administration of the Seminary is unsatisfactory for many reasons;

Resolved, That the trustees of the Seminary from Kentucky be requested, and are hereby requested, to urge, insist upon, and vote for, the retirement of Dr. W. H. Whitsett as President of that institution, also from the chair of church history.

A motion was made cutting off all debate on the resolution, that an aye and no vote be taken, each delegate voting aye or no, as his name should be called by the clerk, and that the name of the voter, with his vote, be recorded in the minutes of the General Association. All this was carried, and with the stillness and solemnity of death itself the delegates responded with their votes at the call of their names. When the result was announced 106 had voted in favor of the resolution and 78 against it. It was understood, and was so announced by the chair, that whatever way the vote should go the trustees of the Seminary from Kentucky would be honor-bound to vote likewise in any contingency, or resign their positions to those who would. From all this we see that this whole matter is no more settled, at least in this State, than it has been heretofore. I may say that in this matter and throughout the meeting Drs. Kerfoot, Dargan and Robertson won golden opinions on account of their quiet, Christian-like demeanor and their words of wisdom, whenever they spoke at all.

There were many other items of local interest which I might speak of but have selected only those of general interest. All our general boards were ably represented by visiting brethren and by returned foreign missionaries, and the preaching on Sunday by Kerfoot, McDonald, Frost, Robertson, Hale, Jones, Bow, Hunt and others was on a high order. The collection for the Students' Fund of the Seminary for the next session by Dr. Dargan was over \$1,100, with the promise of collections by fifteen churches additional.

The next Association goes to Hopkinsville, the Ministers' Meeting convening two days before, with your humble scribe preaching the sermon for the latter. Make your arrangements to be with us, and as the colored brethren would say, "Rise and shine." J. H. ANDERSON.

Owenton, Ky.

The Masses.

Missionaries and colporters should see to it that those with whom they come in contact are furnished with the word of God. It is evident that the masses are not being reached with the gospel of Christ. How can we reach them? Send out godly and consecrated men, send them to every nook and corner of this great country, send them out with their Bibles, Testaments and tracts, send them out everywhere, and as they go let them, like the apostle Paul, preach the gospel from house to house. Thousands can be reached by house to house, heart to heart, hand to hand, personal work. This kind of work will tell to the honor and glory of our Lord and Master. A missionary was doing house to house work in one of our Western States in a certain neighborhood. The neighbors pointed to a large residence in the distance and said, "Do you see that residence over yonder? You had better not go there." "Why so?" asked the man of God. "Because the man who lives there is an infidel; if you go there he will insult you."

The missionary felt impressed that he ought to go. Those of us who love the Lord Jesus Christ know something of religious impressions. The missionary went, and the infidel invited him into his parlor. The missionary showed him his books. The infidel said, "Why, the idea of your trying to sell me a Bible. I don't believe in the Bible. I don't want your Bible." The missionary showed him a Bible which cost 45 cents, first cost. The infidel said, "That is the cheapest book I ever saw. I believe I'll buy it." I suppose he felt a little sorry for the missionary and wanted to help him out. He bought the Bible. Before the missionary left he said, "Suppose we kneel in prayer." The infidel replied, "I don't believe in prayer, but I'll kneel with you." They knelt and the missionary prayed. The prayer being finished the missionary took him by the hand to tell him good-bye, and what do you suppose he said? Infidel, unbelieving as he was, the great big tears came into his eyes and he said, "I have been living in the West for twenty-two years and you are the first preacher that has ever put his foot into my house. I want you to come again." He was reached. Thousands and tens of thousands can be reached by personal work. Let us see to it that the masses are furnished with the word of God. There are people all about us without a copy of the Bible. The Bible should be circulated in every nook and corner. Do you think you have done your duty when you have built a church, dedicated it to God, called a pastor and supported him? Does your responsibility stop there? I think not; the Lord Jesus Christ didn't think so. He commands that we go out into the high-ways and hedges and compel them to come in. A church has no right to an existence that does not undertake to preach the gospel beyond its own borders. How better can we preach this blessed gospel than by furnishing the masses with the word of God? W. C. LUTHER.

District Bible Secretary Am. Bap. Pub. Society.
Atlanta, Ga.

Notes and Comments.

After Mark Twain's trip around the world he is reported to have said, "Every man who had a religious fad, went to India to preach it." Judging from what the religious papers say, it seems every man in the United States who has a religious fad goes to Texas to preach it, and not to India.

Some sixty and seventy years ago the Hardshell Baptists objected to our mission work because we had Mission Boards and agents to collect and forward the money, which they said was taking the work out of the hands of the churches where God had left it. They said, "We read nothing of mission societies in the Bible." Now, strange to say, we find some of our missionaries claiming that the Hardshell objections were all correct, and the Missionary Baptists have for the last hundred years been conducting their missions in an unscriptural way—with Boards and agents. Hence they have adopted the Hardshell idea of no society and no agents, and call it *The Gospel Mission*. After doing nothing for a hundred years, it seems that some of these Hardshells are waking up to the importance of mission work.

and are talking of joining and helping the gospel missionaries, since these have come to their views at the end of a century.

Some sixty and seventy years ago the Hardshell Baptists said it was all right to pay a pastor something for his services, but it was unscriptural and wrong to have a stipulated salary. The preacher should trust to God, preach the gospel, and let the brethren give what they feel like and God would not let him suffer. Strange and unscriptural as this appeared to the Missionary Baptists then, but little did they think that they would live to see the day when educated, pious and intelligent missionaries would adopt these Hardshell views for the support of the missionaries to a foreign field. But they have now started the Gospel Mission, whose members are to go out without any specified salary pledged by anybody. They are to preach the gospel, trust in God and to the brethren to give what they feel like. But a stranger thing is yet to be told. There are a number of Baptist pastors in our Southern land who applaud these gospel missionaries and their plan. They say this Hardshell idea is the scriptural plan for the preacher who goes to the foreign field. He should go without a specified salary and pledge. He should preach the gospel, trust in God and to the brethren to give what they feel like, and God will not let him suffer. But the strangest thing of all is, these same pastors who urge the Hardshell plan for the support of the missionary abroad will not accept that plan for their own support at home. Many of them are preaching to three and four churches with specified salaries pledged from each church. These pastors remind the Observer of a certain doctor of his acquaintance who would prescribe medicine freely for his patients, but when sick himself would not take a single dose. Since the Observer is acquainted with some of these pastors, and knows them to be good men, he does not suppose they have ever thought of their inconsistency. If this starts them to thinking the Observer will not have written in vain.

OBERVIEW.

Just From Georgia, Mostly From Atlanta.

The amount of vital energy that has been operated against evil in and around Atlanta in the year of grace 1897 is wonderful to contemplate. The week of prayer early in January, followed by six weeks of earnest, combined, well-directed work among the Baptist churches, in which all the white pastors and churches united, and in which Dr. L. G. Broughton came and preached a fortnight—during and since this three months work hundreds of converts were baptized into the First, Second, Third, Central, West End, Fifth and other churches. After this individual Baptist churches in the city held special meetings and baptized many, notably North Atlanta, the Seventh and Fair-street Mission.

Dr. Landrum has baptized every Sabbath during this year. He has made 1,700 pastoral visits since September 1st, and has not made the complete grand rounds yet. There is an indefatigable, irrepresible, indomitable pastor for you. If there is a Baptist congregation in the city that has not had the benefit of a visit from him this scribe doth not wot of it. He preached at the Georgia Baptist Convention, at Gainesville, at Newnan before the Georgia State Sunday-school Convention, at Wilmington before the Southern Baptist Convention; attended Mercer University commencement, making addresses and taking active part; preached the annual sermon in Augusta before the B. Y. P. U. of the State; preached in Philadelphia; attended Brown University commencement as an alumnus; visited Harvard commencement to witness his daughter's graduation—all this up to the middle of June, and yet keeps in the closest touch with his people, keeps them all on the run, in active service, preaches to crowded houses and sees a most wonderful development of contributions and general charity. Is he made of steel? It seems so.

The Edgewood church, Rev. J. L. D. Hillyer pastor, is now enjoying a gracious work of mercy and outpouring of the Holy Spirit. He expects to baptize a goodly number next Sunday.

The colored Baptists have also held a great union effort that gathered congregations that overflowed all accommodations, then the Moody tabernacle was called into requisition and great multitudes reported as converted. Rev. Dr. Carter, pastor of the Friendship colored church, the largest in the city, baptized several hundreds on two separate occasions. Dr. Carter is an intelligent, educated man, a good preacher, commanding the confidence of all the white pastors and congregations. He declares that his black brethren were never so banded together as just now.

I have not made mention of Sam Jones and George Stewart, who came and held a two weeks meeting in

the tabernacle, nor of the Epworth Leagues in the State, who had a great, successful meeting in the city, filling the tabernacle with their audiences; nor have I mentioned meetings of ingatherings among the Presbyterians.

Just now two huge tent meetings with double daily services are being held in different parts of the city, one conducted by a young Baptist brother, Sam C. Dean, and the other by Dr. Blosser, a Methodist. The torrid weather through which we are passing seems not to reduce congregations nor dissipate zeal.

The Central Church, under the conservative leadership of their new pastor, R. L. Motley, was never before so flourishing. The Sunday-school, under the wise management of S. P. Moncrief, is larger and more efficient than ever before in its history. It was always good. This church has lately licensed young Bro. Otis Moncrief to preach. He has been a student in Mercer University for two years. He comes of "preacher stock." His uncle, Adiel Moncrief, and his grandfather, David Harvey Moncrief, both preachers now of blessed memory, are known all over Georgia. Many prayers ascend that the mantle of the departed may rest on this rising son. It is a joy to the writer to call to mind that some years ago he baptized this young brother, and under the preaching of this young brother's grandfather, the sainted D. H. Moncrief, the writer was converted at old Hebron Church, in Cincinnati County.

A few Sunday nights ago young brother L. C. Blanton preached his first sermon at the Calvary Baptist Church, Rev. W. H. Strickland, pastor, remarking: "About nine years ago, under the preaching of your pastor, Bro. Strickland, I was converted to God in a protracted meeting in South Carolina. I am now about to preach my first sermon for Bro. Strickland here in Atlanta." He is a worthy son of Deacon I. A. Blanton, now of Atlanta, formerly of Williston, S. S. Another cause for a preacher to rejoice in seeing the "fruit of his labors" after many years.

Amid the Calvary Church and Bro. Strickland, the pastor, their relationship will soon be dissolved. The pastor has recently been elected by unanimous vote to the presidency of Perry-Rainey College, a new enterprise of four or five years growth over in Gwinnett County on the Sea Board Air Line road. This is a flourishing school in a most healthy and salubrious climate, where the ice-cold free-stone water gushes from the hills, where, looking to the North, the sky and Blue Ridge Mountains meet, where children, boys and girls are as thick as blackberries in June. A land of plenty, where pupils are fed and housed at the surprisingly low figure of \$7 per month; fed on home-raised bread, meat, poultry, and almost everything. This school has at one term enrolled as many as 302 students, and the mark set now is for 400, so I hear. The president-elect will remove to Auburn, the seat of this college, entirely reorganize the faculty and devote all his energies and experience to this work. The school is thoroughly Baptist, being the child of Mulberry Association, and now the Appalachee and Lawrenceville Associations have joined forces with the Mulberry and propose to help to support it.

Bro. Strickland goes among friends and acquaintances of former days, among whom he began his life work as a preacher and educator. He will open the school early in September, carrying with him the good wishes of many herabouts.

Atlanta, Ga.

HUMBOLDT.

Remarkable Development of a Negro Church.

It is Woodlawn Church, Haywood County, Tennessee. Rev. Hardin Smith is pastor. I called on the pastor a few days ago, a venerable old man. He informed me the church had 600 members, preaching twice a month, an evergreen Sunday-school with an average attendance of 200.

Eight young men and three young women of his congregation are students in Roger Williams University at Nashville, Tenn. A son of one of his members graduated there at the last commencement. Two more of the same father's boys will go there next session. The pastor's son, though just from college, was out at work in the cotton field. I told him I was glad to see he was educating his boy's muscles as well as his intellect, so as to make him a fully developed man and not a literary loafer, as was the case with some white boys.

"Oh, yes," he replied, "we try to keep them at work when not at school."

As the pastor has a second wife and another set of children, I remarked:

"You live so far off in the country that you labor under many disadvantages in giving your children a proper education." He said:

"Yes, but I try to remedy that by keeping a private teacher for my family."

He renewed his subscription for the BAPTIST AND REFLECTOR, saying, "I always look out for your Field Notes, and have read with deep interest your articles on the advancement of the negro since their freedom, a little more than thirty years ago."

This reminds the Field Editor that he has just received a letter from Booker Washington, president of that large negro Literary and Industrial School, Tuskegee, Alabama, thanking him for writing those articles on the progress of the negro. We now give the progress of this church as another evidence of the correctness of what we stated in those articles.

Just think of it! All the old members of this church were born slaves, and only thirty-four years ago were still in slavery. Now many of the children of these old slaves have far better opportunities for literary culture than most of their old masters had sixty-five and seventy years ago.

It is but just to state that the white people of that community give Rev. Hardin Smith the credit for the rapid advancement made by the members of Woodlawn Church. They say he is a strict disciplinarian, fearless in his denunciation of vice, a warm advocate for truth and righteousness, and has the confidence of the entire community, black and white; that they are more indebted to him for the peace and good order of that end of the county than to all their sheriffs, sheriffs and constables. The church transgressors have a salutary fear of his ecclesiastical rod. Amen! and Amen! Oh! for 1,000 such pastors as Hardin Smith in Tennessee. A. B. CABANISS.

Admonitory Examples.

One evident purpose which the Bible is designed to serve is that of giving admonition to people in all ages succeeding the giving of the Bible to the world. Before the New Testament was composed the Old Testament was designed, among other things, to reprove, to correct, to warn people concerning various important things. In reading the Old Testament by cursorily I have been more than ever impressed with the force of its admonitory examples. In hundreds of instances we see records of the fearful consequences of disobedience to God, of contempt for his authority and of a reckless pursuit of evil. There was not a disaster that came upon the Israelites which might not have been avoided had they obeyed God and walked in his ways. They were patiently and continuously warned by God against the dire consequences which were sure to follow departures from his commands and his truth; and yet, notwithstanding God's most tender and indulgent entreaties, his warnings and threatenings, they often wantonly rebelled against him, and of course they reaped the bitter fruits of their sins. God often used foreign nations, powers wielding great force, to punish and subdue the Israelites. I have been profoundly impressed with the fact that God so controlled all nations that when he wished to employ one or more of them to chastise the Israelites he did so. By his almighty, unseen power he moved upon the minds of foreign kings and military men, inducing them to engage in battle with the Israelites, putting fear and weakness in the hearts of the Israelites and turning them over to the enemy. In other words, God would withdraw his power and blessing from the Israelites and favor their opponents that his own people might be chastised for their sins and be brought to repentance before God. On the other hand, whenever the Israelites kept true to God he always gave them victory over their foes.

Ought we not to greatly profit by the admonitory examples of Old Testament history? Most certainly. C. H. WETHEMER.

A Day in Mexico City.

I reached the city at 7 a. m., and went to the Iturbide, where they give good entertainment at moderate cost. After getting rid of some of the train dust and taking breakfast, I am ready for business. I must bestir myself, as there is much to be done in limited time. Six blocks away I find Bro. Sloan of the Northern Baptist Board. Besides conducting all the services of his own church, he has three or four suburban missions and Sunday-schools. Being without a native assistant just now, he has to preach nearly every night in the week. Besides all this work he finds time to edit *La Luz* which he is developing into a most excellent paper. His son Arthur, 20 years old, has rendered him valuable assistance during the summer vacation. But he will return to Rochester Theological Seminary in the fall. Bro. Sloan received me with the greatest cordiality, invited me to return and take tea with them at night, and afterwards to talk to his Wednesday night prayer-meeting, all of which I did with real pleasure. I dropped in a few minutes to see Miss Lucy Caba-

nise, who teaches in a wealthy Mexican family just across the street from the Baptist church. She has charge of one of the mission Sunday-schools and does some other mission work as she finds opportunity. She works mainly on the self-support plan; though not connected with any Board, she receives steadily a small sum from a district Baptist Association in Ohio. She is a genuinely good woman, and no doubt, in a quiet way, is doing a good work.

I found a few minutes to call in on my friend, Rev. H. P. Hamilton (Presbyterian), who for many years has done a great work as general agent of the American Bible Society. Because of close times with the Society at home he had to cut down the number of colporters more than half—from 50 to 23. He had just received a letter from one of his men out toward the Pacific Coast, stating that he had sent a number of telegrams to the Governor of the State asking for protection from the fanatical mobs. Persecution in many parts is violent and merciless.

But the happiest part of this day's work was a meeting with Secretary Willingham and lawyer Wm. Ellyson who came down to look after the interests of the Board in Mexico. We prayed together, talked and counseled together about the Lord's work. May we receive the answer of peace and of blessing.

I. G. CHASTAIN.

Kentucky News.

Eminence.—Pastor Jeff. D. Ray has resigned his pastorate to return to his home in Texas. He has accepted the church at Caldwell, Texas.

Louisville.—Rev. W. B. McGarity, who is supplying Broadway church for a month, lost his only child last week. Mrs. McGarity is the daughter of J. T. D. Osborne of this city. Dr. Pickard will supply for Dr. P. S. Henson of Chicago during August. Rev. J. N. Prestridge of Williamsburg preached at Broadway Sunday morning. Rev. T. B. Thames of Danville, Va., will supply Broadway church from August 15th to September 15th. If you are going to Chattanooga in July, write at once to C. E. Nash, Louisville, for particulars.

Frankfort.—Our people were delighted last Sunday evening with a sermon from Dr. Prestridge of Williamsburg. We are always glad to have him in our midst.

Simpsonville.—Rev. S. C. Humphrey has been called to our church, and we look for him in the near future and expect great things.

Russellville.—Pastor E. S. Alderman is gaining right along in the estimation of all our people. He is a great preacher and gets better every Sunday.

Williamsburg.—There will be a ministers' summer school here from August 15th to 25th. We expect a good time. Williamsburg Institute has closed the best year of its history. President B. L. Whitman of Columbian University, Washington City, delivered their commencement address. Three young men graduated—C. T. Carpenter, Virginia; E. C. Mahan and A. V. Lester, Kentucky. The entire faculty was unanimously re-elected. The Sunday-school Board at Nashville, Tenn., has made a liberal gift of books to the Kentucky mountain work.

Providence.—Rev. Wright is in our midst as successor to Rev. E. S. Alderman. We are delighted with him, and look for a grand time in Zion.

Paducah.—Pastor Penrod closed his meeting with several additions and the church much strengthened. Rev. J. N. Hall did the preaching, and it was a treat indeed. We never heard a finer series of sermons in our life. Pastor Penrod is at Helena, Ark., where he is assisting Pastor Rosamond in a meeting. The ministers' and members' meeting was held with Pastor Rouse's home church, Friendship, just five miles out, last Friday, Saturday and Sunday. We attended most all the while, and never enjoyed a fifth Sunday meeting more than we did this one. Rev. Hughes Wickliffe was moderator, and he made a good one. He is unable to do active work now, and has been for some years, but he is one of the sweetest spirited Christians we ever met. We have learned to love him. We began a meeting with a church on the second Sunday. Rev. W. H. Williams of Clinton is doing the preaching, and is doing it well. Our house is crowded, and we are quite sure will be hardly large enough to accommodate the congregations in another night or two. We are having many requests for prayer. We have had four additions to this date and others are expected. Brethren, pray for us.

LLOYD T. WILSON.

Owensboro.—Sunday morning we had 400 in our Sunday-school at the Third Church. A temporary baptistry had been built within the walls of our new church building on Fifth and Allen, and at 3 o'clock in the afternoon I baptized 142 of the new converts. The time required was fifty-two minutes. This was at the rate of above 180 per hour. At the preaching

services morning and night chairs were placed in every available space in the building. Two more were received into our fellowship. To the 491 received from the First Church at our organization there have been added 308 more members, thus giving to us a present enrolled membership of 782. There were more than 300 at the prayer meeting last



Rev. J. H. Grime, Watertown, Tenn.

night. We resume work on our new building this week, and hope to push it to completion by the first of October.

FRED D. HALE.

Lebanon.—Last Sunday, while the pastor was engaged in an ordination service at Springfield, Rev. I. N. Yohannan, Persian student in our Seminary, preached for us here. A collection was taken to aid him. The Ladies' Circle of the church gave a strawberry supper last Friday night for the benefit of the pastor. Although the weather was unfavorable, about \$22 was realized. Friday and Saturday an interesting program was carried out at the Sunday-school Convention at Stewart's Chapel. Dr. Graves was in attendance and took part in the exercises. The measles have been epidemic in the city for the past two months. Your correspondent came in for his share of affliction. For nearly two weeks every member of the family was a sufferer. But many little kindnesses were extended to us by our neighbors. Our gratitude is especially due to some of our non-Baptist friends. It is highly gratifying that human sympathy and charity are not confined to denominational lines. May they realize in that great day that inasmuch as they did it unto these they did it unto Christ, and receive the Father's blessed welcome.

W. T. GORDON.

South Cincinnati, O.—The work on this side of the river seems to be making fair progress. In Covington the pastors and churches are well meeting the demands. Jones with his magnificent sermons; Swindler, the prince of pastors, and Lee with hustling talents, are bringing our cause to the front and the Baptists are felt. Pastor Sizemore is the right man for the large work in Newport. This church in the last few years has grown to be one of our largest as well as one of our best, and the work has not diminished since the going of Rev. G. W. Perryman. Pastor Sizemore has taken deep hold upon the people. Dayton church think they have the best preacher in Kentucky, and truly they do not miss it very far. Their work was never more encouraging than at present. Ludlow has just given Rev. A. L. Vickers a call to become their pastor. The selection is well made, and no doubt the work will move on well. The churches across the river seem to be getting along in ways very encouraging. All the churches in Cincinnati now have pastors. Pastor Strong of Rochester preached the sermon, and of course it was a great sermon as well as a great occasion, long to be remembered. The new pastor will find a fine people in Walnut Hills Church. Rev. G. W. Perryman, "our Kentucky boy," is bringing things to pass at the First Church. The Baptists of Cincinnati say that Pastor Perryman will swing that church back to her former influence and power. The congregations have more than doubled since he went there, and most of the recent additions have been fine business men. The church building is the finest in the city and the congregation is the most refined and cultured of our churches. I understand that he is greatly pleased with his people and they are equally so with him.

A. READER.

Sweetwater Seminary.

As indicated in my letter two weeks ago, we have been awaiting developments before writing a statement concerning Sweetwater Seminary, which needs to be brought to the notice of our Baptist brotherhood.

In 1891 the Baptist people in this vicinity, encouraged by the success of their high school here, determined to erect buildings suitable to give the seminary prestige among the colleges of our land. They felt that the denomination needed a school in this end of the State for the education of our girls—an institution to stand for East Tennessee just as the Brownsville Female College does for West Tennessee.

Relying upon the sympathy and co-operation of the brotherhood, and having raised a large sum in bonds and pledges, they began in 1892 to build. To secure the best bid on the work four generous brethren became personally responsible for the bonds, borrowed the money from the bank, from the Building Association and from private individuals, and paid the workmen for the erection of the beautiful four-story building which now adorns these grounds.

The financial crisis of 1893 came and many of the bonds were not paid. Very few, in fact, have been paid yet. So in the hope of better times in the near future, these four brethren have carried almost the entire burden, with its rapidly accumulating interest, for five years, and to-day the debt is more than \$17,000. Appeals have been made to our people time and again without canceling the bonds or reducing the debt. The four burden-bearers are not rich men, and they do not feel that they can carry the institution any longer.

An attempt has recently been made to sell the property to the town and unite the Seminary with the Sweetwater College (a male school) as a co-educational institution, under the control of no denomination. So far this attempt has proved futile. What remains to be done? To continue as we are means financial ruin to at least four of our noblest brethren. To sell out means a loss to our denomination of a most magnificent property. Yes, more than this; it means a reproach upon our people, a step backward in our denominational work, a stunning blow to our cause in this part of the State for years to come. Shall it be? Is not the loss—the shame—too great?

Some of us in the presence of this great question have on our knees vowed before God that we will not give up without at least one more struggle.

Despite the fact that times are hard, that our people are troubled with frequent calls for help in the various departments of church work, we have resolutely set our faces toward the task. We are determined to work, and write, and speak, and pray till our brethren are aroused or till we fall in the struggle.

Our plan is, briefly, this: We will not rely entirely upon bonds. Almost every school in the land has had trouble with its bonds; so many are never paid; no institution feels inclined to force the payment by law. But we want every Baptist in the State who has any denominational pride, even 10 cents worth, to show it now. Out of the 100,000 Baptists in this State there ought to be 17,000 who have a dollar's worth of honest pride for the success of our cause in this section. If you are one of the number, brother sister, send in your dollar. If you do not feel that much, why, send less; if you can give more, give it, but be sure to give something. Of course we look principally to the Baptists of East Tennessee. If all of these would give 30 cents each the debt would be paid; but many of our people are very poor; many of them will never see this proposition. Some are stingy; many are careless and indifferent. Will not some of the brethren of the Middle and Western sections make up for some of these who may not respond?

Now that is our plan. It may seem to some weak, childish, of no value. Very well. Ten thousand contributions will work wonders. Think what you please about the plan, but act. Send what you feel you are willing to give rather than see this splendid property, worth \$30,000, pass from Baptist control.

Send the amount for this purpose to me, as the recognized agent of the Board. Every cent received shall go to the liquidation of the debt. I charge the brethren nothing for my services, but will pay my own expenses and work for the school from now till September.

Sweetwater, Tenn.

W. D. POWELL.

Pay Day.

Only forty days until the next pay day, when \$2,000 will be due the missionaries. We have not now on hand \$500. At least \$1,000 will have to be contributed within forty days, or we will fall short in our payment. This is our closest quarter. Help us.

A. J. BOLT, Cor. Sec.

Nashville, Tenn.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

Centennial Church—Good day. Pastor Feazell preached at both hours. 105 in S. S.

Mill Creek—Pastor Price preached at both hours. 87 in S. S. Good day.

North Edgfield—Pastor Sherman preached morning and evening. 146 in S. S. 38 in Barton Mission S. S. Baptized one Wednesday night.

Central—Dr. M. H. Lane, former pastor, preached in the morning and Bro. R. H. Dement at night. One addition. 237 in S. S.

Howell Memorial—Bro. Holt preached morning and evening. Two additions by letter at night. Pastor Burns attended the burial of his only sister.

Edgfield—Pastor J. O. Rust preached at both hours. Four additions, three by letter and one by baptism.

Third—Pastor Golden preached to good congregations at both hours.

Seventh—Pastor Wright preached at both hours. Baptized one and received one for baptism. Had a fine meeting at both hours. It was a high day.

First—Dr. Hawthorne preached in the morning on "The Good Fight of Faith." Bro. Barnett preached at night.

Dr. J. M. Frost preached at the Central Church, Memphis.

Bro. W. C. Cleveland was with the Conference. He reported his work at Allensville and Elkton, Ky., very promising.

Bro. B. T. Lannon preached on Monday night at Anson Nelson Mission, and at Rains' Mission Sunday afternoon.

Dr. Holt has moved his office to the Baptist Sunday-school Board building, 167 N. Cherry St., and will be glad to see his friends there.

Bro. S. H. Price was elected Chairman of the Conference for the next six months; Bro. G. A. Lofton Vice President, and Bro. W. I. Feazell Secretary, Memphis.

First Church—Two additions and two baptized at night. Prayer-meetings more largely attended. Sunday-school had an interesting missionary program. Bro. J. M. Frost of Nashville and Bro. R. G. Craig made interesting addresses. Bro. McVeigh is elated over the success of the Sunday-school. The collections of the last month of each quarter are given to missions. The March collections with five Sundays amounted to \$35. The collection for the month just closing amounts to \$48 10.

Central—Dr. J. M. Frost of Nashville was with us at both services yesterday and preached to the great delight and edification of our people. The evening congregation was greatly reduced by the rain storm, but the sermon was one of great power. The people of Memphis greatly appreciate Dr. Frost's splendid abilities as a secretary and as a preacher of the gospel.

Trinity—Children's day was observed yesterday by the Sunday-school in an exceedingly happy manner. The excellent program was largely due to Mrs. W. H. Scrape, the teacher of the primary department of the Sunday-school and the class in her charge.

After the devotional exercises the program began with a song by the primary class. The address of welcome was delivered in a graceful manner by Myrtle Clausell; this was followed by a song from the primary class, "Joy Bells Ringing." Recitations appropriate to the occasion and songs followed. Among those who recited were Miss Clara Murray, Leuna Thrasher, Munsie Wilson, Ora Perry, Flora Byrd, Minnie Perry, Ione Larry, Lucile Childress, Glen Roney, Mary Bryant and Howard Whitsett. Solos were sung by Lucile Crutcher and Mary Rainey. Short addresses were made by the pastor, Rev. G. B. Thrasher; the superintendent, R. F. Hodges, and by the first superintendent of the school, Bro. W. Kearney. The church was tastefully decorated for the occasion and all felt that the children's service had been an enjoyable one and especially creditable to the teacher of the primary department, Mrs. W. H. Scrape. Pastor preached at night. One received for baptism and two baptized.

Central Avenue—Pastor preached on Missions at the morning hour. Rained out at night. Meetings begin the first Saturday in August.

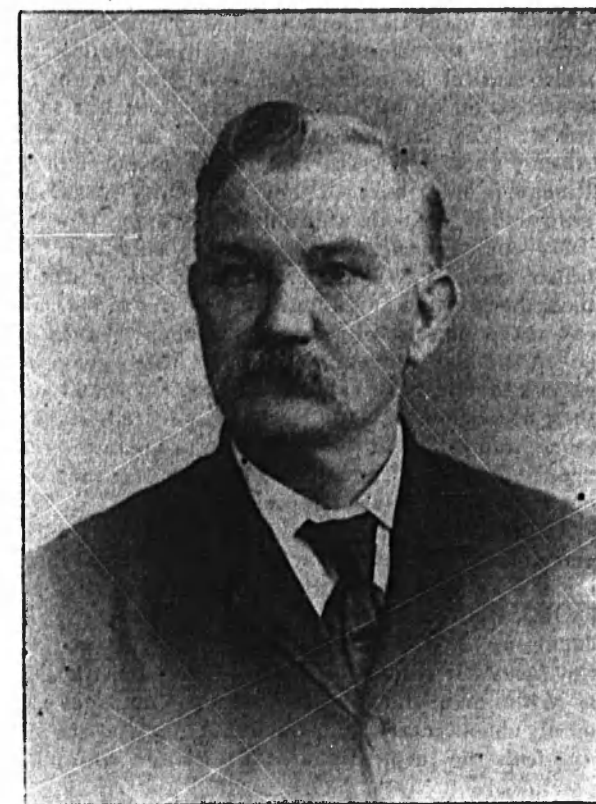
Johnson Avenue—Tolerably good day. Pastor conducted both services. Bro. R. G. Craig and wife were appointed delegates to the West Tennessee Sunday-school Convention, which meets at Martin, Tenn., July 6, 7.

Macon—Pastor Anderson had a good day. One received by letter. Had enjoyable visit and assistance of J. C. Tharp of Gibbo.

Kenesaw—Preaching by the pastor. One addition by letter. Protracted meeting appointed to begin the fourth Sunday in July.

Byballa—Bro. Dubois reported the church in good condition. Prayer-meeting better than for years past. Pastor did not preach at night on account of sickness in his family.

E. R. Carswell—Heard a good practical sermon from Dr. Lucado at Hernando yesterday. My own



Rev. A. H. Rather, Lamont, Tenn.

work at Okolona prosperous and hopeful. Several additions by letter and baptism.

Cottage prayer-meetings are resulting from outpost and fifth Sunday meeting work. The three inaugurated as a result of Egypt Church meeting are still in progress with good fruits. Last Saturday night, at the residence of Peter Davis, the attendance was sixty. The hour was spent in prayer and praise, much to the profit of the occasion, at which time a Bible distribution was made into the hands of twenty-five parties present.

Bro. A. E. Kitchen, appointee of our Sunday-school and colporteur representative in the Memphis Association, is still progressing in house to house work in the northern side of Shelby County and bordering in Tipton. Two new Sunday-schools have been organized in destitute places. Many families have been visited who say it is the first time a minister of the gospel has ever called on them, and they seemed to appreciate it. Everywhere he is cordially welcomed and urged to come again, and a hopeful work is being accomplished.

Knoxville.

East Knoxville Church—Rev. A. P. Smith preached to fine congregations. Three added by baptism, four by letter. Good S. S. Pastor Powers has resigned to take effect October 1st.

Smithwood—Pastor J. T. Hickman preached. Collection for missions. Good interest among the young people and in the Sunday-school. 106 in S. S.

Third—Pastor McPherson preached. Two warm services. 174 in S. S. B. Y. U. starts well.

Centennial—Pastor Snow preached. One added by letter. Missionary exercise in Sunday-school instead of review.

Second—Pastor Jeffries preached. One received for baptism. 311 in S. S.

First—Pastor Acres preached to good congregations.

Good session of the Sunday-school Convention at Mt. Olive.

The minutes of the late meeting of the Southern Baptist Convention have just been received, having been delayed in transit. They will be sent to any address on the receipt of the postage, three cents.

A. J. HOLT, Cor. Sec.

Nashville, Tenn.

Elder A. S. Pettie of Clinton, Ky., has been called to the pastorate of the Jonesboro Church. He is on the field, but has not accepted the work as yet. It is hoped by the church and people that he will accept the work. It is a fine field.

E. P. MINTON.
Jonesboro, Ark.

The BAPTIST AND REFLECTOR is my ideal of a religious newspaper, and if the Baptists of Tennessee do not rally to its support they will evince their lack of denominational pride. God bless the efforts of our brother to give us the best Baptist paper in the South.

O. G. SAMUEL.

Calhoun, Tenn.

—It was moved and carried, as recorded in minutes, page 23, that the Executive Board of Big Hatchie Association appoint the chairman of the regular committees for the next meeting of the Association, which is Wednesday before the fourth Sunday in this month at Denmark, Tenn., and promptly notify said chairmen in time to prepare their reports beforehand.

W. L. NORRIS, Clerk.

—Rev. Jno. B. Swanner preached for Pastor Norris at both hours. His sermons were earnest and characterized by deep humility and spirituality. May the Lord richly bless him in his work. While he is in Tennessee let us give him protracted meeting work to do. Tuesday night he will tell of his work among the Indians. I preached at Finley at 3 o'clock Sunday evening. Sunday-school and prayer-meeting good. Bro. S. C. Doyle is making a most excellent superintendent.

W. L. NORRIS.

Dyersburg, Tenn.

Trenton Notes.

We closed last Friday morning at 10 o'clock a series of very fine meetings, lasting through nearly three weeks. The members of the church were greatly strengthened in their faith and quickened in their zeal. Many parents were made to rejoice in seeing their children giving their hearts to God. There were during the meeting twenty-three professions and one restored, most of whom will probably join the Baptist Church. Twelve stand approved for baptism at present with others to follow. The pastor of the church conducted the meeting during the first week. Bro. Mabon of Humboldt came to our help on Monday of the second week and did the preaching from that time until the close of the meeting. I think I can say that I never heard a series of sermons preached in which there was more genuine gospel. Mabon has won all of our hearts and we take pleasure in bearing testimony to the fact that he is "a workman that needeth not to be ashamed, rightly dividing the word." All clap-trap and questionable methods were conspicuously absent, and as a consequence there was no undue excitement. It was what I should call an ideal protracted meeting. To His name be the praise and glory.

While I am writing let me thank you personally for the splendid paper you are giving us every week. It is simply the best all-round paper I ever saw and is constantly surprising us with improvements. The tenor of the editorials savor of the Christ-like spirit, so kind and considerate, yet so loyal to truth as held by the denomination. I am really proud of my State paper. The blessings of heaven rest upon you.

W. H. RYALS.

Trenton, Tenn.

Carson and Newman College.

Dear Brethren: We are sorry to tell you that President Henderson's health seems completely broken, and he will not be able to do much for a month or two even if he improves. He began to take subscriptions to become due September 1 in order to pay off a present pressing debt. A note is past due and must be paid. Many who subscribed at the Convention held here have failed to meet their obligations, and the amounts subscribed were to run from one to five years. A heroic effort is now being made to pay off the indebtedness of the college; and this plan seems most feasible. All who have subscribed on terms of one and five year plan are requested, if they can, to pay all at once and by the first of September. This will help wonderfully, while others are requested to subscribe who have done little or nothing for the institution.

The faculty, in addition to all they have subscribed and paid heretofore (and that has been no little), have again headed the subscription anywhere from \$50 to \$100 each. Some of the Board have subscribed liberally—S. S. Hale about \$175 and D. C. Maples \$150.

Now let us all rally during this sickness of President Henderson and lift a great burden from his heart and a just debt on the college. He has just about spent all his vitality for the college, and it can be restored to a large degree if we will all help.

Let every one who can, send in any amount just at this time.

When we consider what the college has done and what by the blessings of God and our help it is going to do, as Tennesseans we can afford to make greater sacrifices than ever before. May the Master direct our hearts just now and give us the heart to do liberal things. Send check or money orders to J. T. Henderson, Mossy Creek, Tenn.

S. M. JONES.

S. S. HALE.

Mossy Creek, Tenn., June 23rd.

CHRIST IN THE CONFEDERATE ARMY.

Sermon by Rev. J. B. Hawiborne, D.D., Pastor of the First Baptist Church, Nashville, Tenn.

"The children of Israel wept for Moses." (Deut. xxxiv. 8). No event connected with the Tennessee Centennial Exposition will elicit more attention and sympathy than the approaching reunion of Confederate Veterans. The generous people of this city have united to give these surviving heroes a warm welcome and a hospitable entertainment.

On the threshold of this event it has occurred to me that it would not be inappropriate to express not only our admiration for the patriotism of these men, but our appreciation of the Christian faith and fortitude which thousands of them so nobly illustrated amid all the temptations, privations and perils of the protracted struggle through which they passed.

No one doubts that Moses was in the truest sense a great man, and that his deeds and virtues have enriched the world.

Nature endowed him with extraordinary mental faculties which he diligently improved by all the means at his command. Brought up in the palace of a king, he had the best of opportunities for the cultivation of his intellectual gifts. There he had access to all the learning of one of the oldest and most progressive empires in the world. There he studied and mastered great problems in government, and accumulated much of the knowledge which prepared him for the organization and discipline of that weak and untutored people whom he was divinely appointed to govern.

He was great also in spiritual equipment. During his forty years of seclusion in the desert, by constant communion with God and his truth, he laid the foundation for his work as a spiritual teacher and prophet. What he said and wrote about God and his government is among the richest legacies to which we are heirs.

He was pre-eminently patriotic. Great was his love for his people. When he had grown to young manhood and saw how the Egyptians had enslaved and wronged the children of Israel, he forsook the royal palace, refused to be recognized as the son of the king's daughter, and chose to "suffer affliction with the people of God rather than enjoy the pleasures of sin for a season."

Forty years afterwards, in obedience to the voice of God, he came forth from his retirement and began the work of delivering the Jews from Egyptian bondage. Success crowned his heroic undertaking. This accomplished, for forty years more he devoted himself to the task of instructing and preparing that race of slaves for self-government in a country of their own.

At the age of one hundred and twenty years, having blessed his people and the world with his wisdom and by his unselfish devotion to duty, he died, and was buried by invisible hands in the mountains of Moab. The angels of God upturned the sod and laid him in his grave.

Then it was that the children of Israel wept for Moses. For days and weeks they bedewed the earth with their tears and rent the air with their lamentations. Their long-continued mourning for their great leader expressed the gratitude and affection of their hearts. It was a testimonial to his worth, so befitting and well deserved that God had it put upon record in his imperishable book for the instruction and inspiration of all succeeding generations.

We have, not only in the conduct of these ancient people of God, but in the example of Him who wept over the grave of Lazarus, a warrant for the tributes which we pay to the virtues and deeds of our own dead countrymen and brothers.

In his oration over the brave Athenians who fell in the Peloponnesian War, Pericles said, "Justice requires us to pay superior honors to the men who devoted their lives to the service of their country." I am persuaded that this sentiment is as strong today in the breast of the true American as it was in the heart of the ancient Athenian.

We will neither deify nor canonize our dead comrades, but simply commemorate, with grateful hearts and reverent spirits, their manly deeds and resplendent virtues.

We should honor them not only because they deserve it, but for the ennobling effects of it upon ourselves and our posterity. The ancient Romans were accustomed to place the busts of their distinguished ancestors in the vestibules of their homes that they might be continually reminded of their noble achievements. History records the name of many a great Roman who had descended from families in which that custom was observed.

We owe it to ourselves, to the rising generation as our freedmen, and to generations yet unborn, to preserve the memory of the names of those who laid down their lives in obedience to their honest convictions.

We cannot be forgetful of them without inflicting irreparable injury upon ourselves, our children and our children's children.

Mark Antony, standing by the dead body of his royal master in the presence of the Roman people, said, "I come to bury Caesar, not to praise him."

Why not praise him? Had he not led Rome's legions to many a glorious victory? Had he not adorned "the Eternal City" with everything that was beautiful in nature and art? Had he not laid contribution on all countries, and given law to the world? Yes, he had done all this, and yet Mark Antony dare not praise him in the presence of the Roman people, because they knew that Caesar had been selfish, despotic and unlawfully ambitious.

My countrymen, we can do more than bury our fallen heroes. We can praise them and claim for them the homage and admiration of the world. We can make annual pilgrimages to their graves and cover the sod beneath which their ashes sleep with earth's loveliest and sweetest flowers. We can record their names on towering monuments of imperishable stone, and celebrate their valorous deeds in the rapturous effusions of immortal song, because they were not selfish and unlawfully ambitious.

At the capital of our republic stands the tallest monument ever reared by human hands to human fame. In the eloquent words of Webster, "the earliest light of morning glides it, and the last rays of departing day linger and play upon its summit." *Oss Bonoi*! It speaks for itself. Mute and lifeless it is to the man who views it under the influence of a purely commercial spirit, but to the idealist—the man who feels the inspirations of a lofty and consuming patriotism—it lives, and breathes, and speaks. It proclaims from year to year and from generation to generation the nation's homage for those majestic virtues which made her Washington "First in war, first in peace, and first in the hearts of his countrymen." It stands there solitary and alone, and higher than any other monument to man, to tell us that there is one name in American history above all other names, one character more exalted than all other characters, and one example among the great men of the republic to be studied and revered more than any other example.

Let him be commemorated who is too blind to see, and too stupid to appreciate the helpful influence of such a monument on the country's character and destiny.

I am sometimes confronted by a cold-hearted, self-seeking, mammon-worshipping man, who wants to know what good will come to us from keeping alive such sentiments. He wants to know how much these reunions of veterans at the North and veterans at the South, and these memorial orations, sermons and songs, and this multiplication of monuments, will advance the material interests of the country. He wants to know how many debts they will pay, how many factories and railroads they will build, and how much new capital they will bring to our cities and towns.

My reply is that the poorest, weakest and meanest country on God's footstool is the country without sentiment. A nation without sentiment is a nation without character, without virtue, without power, without aspiration, and without self-respect. Who that has one fibre of true manhood in him could wish to live in such a nation. The Congoes, Kaffirs and Hottentots are noblemen and princes in comparison with those Americans North or South who are too gross and groveling to commemorate the deeds and virtues of the men who fought and died for what they believed to be their country's good.

Patriotism, in its last analysis, is the love of one spot or section of earth more than any other.

The late Governor Winthrop of Massachusetts, in one of the greatest orations of his life, said, "I am a New Englander, and I am bound by the strongest ties of affection and blood to assert and vindicate here and elsewhere the just renown of New England's sons."

You may call that sectionalism, but I call it patriotism. All honor to the man who, while he upholds his nation's flag, and stands ready to shed his heart's blood in defense of every inch of her soil, loves his own section of that nation more than any other section his own State more than any other State, his own neighborhood more than any other neighborhood, and his own home more than any other home. That sentiment deserves, and will receive, the unqualified endorsement of every truly patriotic mind.

This is not the occasion to discuss the issues upon which the two great sections of this country went to war with each other. It is enough to say that the people of both sections believed they were right, and from the beginning to the end of the struggle fought for what they believed to be the best interests of their country. They submitted their differences to the

arbitrament of war. The decision of that tribunal has been rendered, and every honorable and patriotic citizen of the republic on either side of Mason and Dixon's line will stand by and uphold it to the last extremity. The scarred veterans of the North and South have joined hands in a covenant of peace and fraternity. Inspired by their example their children of this and coming generations will stand together in holy compact and labor and struggle to make theirs the purest, happiest and greatest country in all the sisterhood of nations.

I am persuaded that a brief discussion of religious events in the Confederate army, and of some features of the religious deportment of Confederate soldiers, will serve not only to promote fraternal feeling, but to strengthen our faith in the gospel of Jesus Christ as the great conservator and promoter of personal virtue.

My own experience as a missionary in the army is replete with thrilling illustrations of the subject. But the story is best told by that most laborious, self-denying and successful of Confederate chaplains, Dr. John William Jones. Most of the scenes to which I shall refer today are beautifully delineated in his work entitled, "Christ in the Camp."

It will be readily admitted that the conditions of army life are not favorable to piety. Absence from home and sanctuary, the loss of all the restraining and refining influences of female society, the dull monotony and wearisome drudgery of the camp, the long, hurried marches, the loss of sleep, the lack of food, and familiarity with all the horrors of the battle field, cannot fail to dampen spiritual aspiration and deaden moral sensibility.

But there is no environment which renders obedience to conscience and God an impossibility. Christ may be sought, found, loved and obeyed anywhere under God's sun, and under any circumstances possible to man. Abundant confirmation of this assertion is found in the published testimony of Confederate chaplains and missionaries.

In every division of the army the gospel was lovingly and faithfully preached, and never was it listened to more eagerly and seriously. Never were its fruits more visible and abundant; never were its votaries more earnest; never were its principles and transforming influence more signally and gloriously blessed by human lives.

Bishop Granberry, in recording the results of his personal observations, pays this beautiful and merited tribute to the Christian conduct of the "Boys in Gray."

"Away from the happy influences of neighborhood and home, the most of them were temperate and chaste. Cut off from church and Sunday-school, often having no day of sacred rest, and little communion of saints, they feared the Lord and taught upon his name. On every march they carried the well-thumbed Bible, and the hard ground on which they slept without tent, or bed, or pillow often proved a Bethel to their souls. They were kind and generous to their comrades. They delighted in devotional meetings, and were never ashamed to witness for Christ. Not recklessly, but with thoughtful and prayerful solemnity they went into battle. The peace of God kept their hearts from fear. If a ball shivered a limb, or entered the body, a smile of resignation lit up the face as the sufferer was borne to the rear."

This is the written testimony of a distinguished and faithful servant of God who saw and heard what he has put upon record. I am sure that upon no tented field have there ever been more wonderful displays of God's saving power and grace than were witnessed for the space of three years in the army of Northern Virginia.

Writing to his church in Talladega, Ala., the late Dr. Renfro said: "Oh! it is just transporting to see the earnestness with which our men take hold on religion. There is scarcely an hour in which some inquiring soul does not come to my tent for instruction. In all my life I have never seen anything like it."

A Virginia minister who had spent three months in preaching to the same army, said in a letter to the *Religious Herald*: "A general pre-disposition to religion is everywhere apparent. Thousands who in the beginning of the war were not only thoughtless, but profane and reckless, are now either happy as Christians or trembling enquirers. It is impossible for those who have not been in the army to form a correct idea of the magnitude of the work. I have witnessed the conversion of hundreds. Two thousand have recently professed religion in this army."

I have it directly from the lips of the man who was the instrument which God honored more than any other in that glorious work that there were more than fifteen thousand conversions in the army of Northern Virginia.

These wonderful displays of divine grace among the soldiers of the South were not confined to the

army commanded by Robert E. Lee. Revivals attended the faithful preaching of the gospel in almost every regiment that fought under Bragg and Breckinridge and Kirby Smith. Thousands of brave men in these armies who had publicly confessed Christ proved by their meekness and patience in suffering and by their joy in death that their professions were not spurious.

I recall the case of Lewis Minor Coleman, a gallant young officer who received his mortal wound at Fredericksburg. For more than three months his suffering seemed to be all that any mortal could possibly bear. Yet it was endured with the utmost patience and resignation. When convinced that there was no hope of recovery he was more than patient. He was happy, jubilant. He said to friends weeping at his bedside: "Tell General Lee and General Jackson they know how Christian soldiers can fight, but I wish they could be here that they might see how one of them can die."

When his sinking pulse indicated the speedy termination of his suffering, his brother bent over him and said, "Lewis, you are dying." His response was, "Come, Lord Jesus; Oh! come quickly." Rallying all the strength that was left in him, he sang, but faintly:

"I'll speak the honors of thy name
With my last laboring breath,
And dying, clasp thee in mine arms,
The antidote of death."

One of the bravest men that ever fought beneath the flag of the "Lost Cause" was Captain Dabney Carr Harrison, who fell at Fort Donelson. Only three days before his tragic death one of his brother officers said to him: "Captain, you ought to be braver than the rest of us because you have everything settled for eternity." Taking these words of pleasantry seriously, he replied: "Yes, sir, you are right. Everything, I trust, with me is settled for eternity, and I do not fear to die." His conduct in the dying hour showed that he was not self-deceived. Holding a pencil in his trembling hand he wrote with great difficulty these words: "I die contented and happy, trusting in the merits of my Lord and Savior, and committing my wife and children to the keeping of our Father in heaven." Then, with his head pillowed on a soldier's breast, he sank peacefully into that blessed sleep which no visions of strife shall ever disturb.

The history of this century will contain nothing along the line of Christian philanthropy more beautiful than some of the deeds of our Confederate soldiers.

In Posey's Mississippi brigade there was a Young Men's Christian Association. One day the news came to them that there were hundreds of poor women and children in Richmond without bread. Immediately a meeting of the Association was called, at which a resolution was passed blinding every member of the body to fast one day in every week that their rations for that day might be given to the poor of the city in whose defense they were fighting. Veterans, is it not an imperishable honor to have been associated with men so true, so noble, so Christ-like? Is it possible for human speech to exaggerate the worth of their example to the world?

Permit me to refer to an incident which furnishes a very signal illustration of the grace of Christian magnanimity. Richard Kirtland was a sergeant in the Second Regiment of South Carolina Volunteers. The day after the great battle of Fredericksburg Kershaw's brigade occupied the road at the foot of Marye's Hill. The ground about Marye's house was the scene of the desperate struggle which occurred the day before. One hundred and fifty yards in front of the road, the stone facing of which constituted the celebrated Stone Wall, lay Syke's division of the United States army. Between these troops and Kershaw's command a skirmish fight was continued through the entire day. The ground between the lines was literally covered with dead and dying Federal soldiers.

All day long the wounded were crying, "Water! water! water!" In the afternoon Sergeant Kirtland went to the headquarters of General Kershaw, and with an expression which betokened the deepest emotion, said: "General, all through last night and today I have been hearing those poor wounded Federals out there cry for water. I can stand it no longer. Let me go and give them water."

"Don't you know," replied the General, "that you would get a bullet through you the moment you stepped over that wall?"

"Yes, sir," he answered, "but if you will let me I'm willing to try it."

After some reflection the General said: "Kirtland, I ought not to allow you to take this risk, but the spirit that moves you is so noble I cannot refuse. Go! and may God protect you."

Not only with curiosity, but with painful anxiety, did both armies watch this brave man as he climbed

the wall and proceeded upon his mission of mercy. Unharmed and untouched he reached the nearest suffering. He knelt beside him, tenderly raised the drooping head, rested it gently on his noble breast, and poured the cooling, life-reviving fluid down the parched throat.

This done, he laid him carefully down, placed his knapsack under his head, straightened his broken limbs, spread an overcoat over him, replaced his empty canteen with a full one, and turned to another sufferer.

By this time his conduct was well understood by both sides, and all danger was over. For an hour and a half did this ministering angel pursue his work of mercy, and ceased not until he had relieved all on that part of the battle field. He returned to his post unhurt. How sweetly did the hero sleep that night beneath God's stars.

I have told this story in General Kershaw's own words. I challenge the world to find anything in the annals of our race more Christ-like, and more worthy of the admiration of men and angels.

Veterans, in the few years that remain to us, let it be our constant endeavor to emulate the virtues of these men. Let us follow them as they followed Christ, so that, when life's battles are over we may sleep serenely, and in the morning of the resurrection awake to answer to the roll call of those who fought the good fight and were faithful unto death.

There was nothing that did more to promote the growth of Christian feeling and rectitude in the Confederate army than the spirit and bearing of its leaders.

Never did any march into battle officered by men more loyal to Christ than Stonewall Jackson, Robert E. Lee, and many of their subordinates.

Who can calculate the power of Jackson's religious influence upon the men whom he led to battle? General Ewell was so impressed by it that he was heard to say, "If that be religion, I must have it." After making a profession of faith in Christ, he confessed that his rebellious heart and will had been conquered by the power of Jackson's godly life.

Never did the angels of God descend from their starry heights to hover over a more touching scene than Stonewall Jackson's death, or to catch from human lips language more beautiful and significant than his dying words—"Let us cross over the river and rest in the shade of the trees."

Though dead he yet speaketh. The sun has gone down, but there still lingers a blaze of glory on every mountain peak, and the clouds that hover about the scene of his departure are turned to amber and gold.

No eulogy that my poor feeble lips could pronounce would be worthy of the exalted character and the deathless fame of Robert E. Lee. All the great virtues were harmoniously and beautifully blended in him, making an almost perfect man.

Phidias proposed to make a statue of Alexander out of Mt. Athos—a statue holding in one hand a beautiful river embellished with villages and bridges, and in the other hand a magnificent citr, suspended between the grandeur of earth and the glory of heaven. The realization of that conception would have been a work of art surpassing the Walls of Babylon, the Pyramids of Egypt, or the Colossus at Rhodes.

Such was the tribute which the great sculptor believed his hero worthy to receive. A hero he was, but not of the type that Christian men delight to honor. After he had climbed the dizzy heights of his ambition and looked down upon a conquered world, he died in the midst of a shameful debauch. He mastered all things but himself.

There is an inward rule of a man—a government of the thoughts and passions—which is an object of loftier ambition than any earthly crown or kingdom. He who rules himself, and holds the eagle of his inner being against every outward foe, is the only real potentate.

There have been such monarchs on the earth, and conspicuous among them was Robert E. Lee. Neither man nor angel ever saw him when he was not master of himself. To that high degree of moral majesty and repose he ascended, not by the power of any human philosophy, but by a living faith in the Eternal Son of God.

Fellow Christians: Can we doubt that such men were immortal? The names of their traditors will be forgotten, but they shall be in everlasting remembrance.

Fellow Veterans: I should be lacking in fealty to God and your most sacred interest if I did not say to you, in concluding this message, that your patriotism will not save you from the consequences of a less secure for you honor and glory in this life to come.

Lee and Jackson were tranquil and happy in death not because they were patriots, but because they were Christians. They are crowned and captured in

heaven, not because they were brave and loyal soldiers, but because they were faithful followers of Jesus Christ.

A few more years and these reunions on earth will cease. The youngest man of the Confederate army now living is old. We are veterans indeed. Soon not one of us will be left to answer the roll call.

Let us die in the faith of the gospel and beneath the banner of our Divine Captain, so that when the end comes we may "cross over the river" and have an everlasting reunion and rest with Jackson and Lee and Johnson and Ewell and Bill, and all who were loyal to truth and country and God. Over there, "In the shade of the trees" of Paradise, beauty smiles eternally and pleasure never dies.

News Notes From Texas.

Dr. A. B. Miller began his pastorate of the Central Church in Dallas on the first Sunday in June with a series of meetings, which are continuing the second week with interest.

Bonham, one of our best towns, is left without a Baptist bishop since the departure of Dr. Miller for Dallas.

The First Church in Dallas is mourning over the resignation of pastor C. L. Seasholes, which takes effect July 1. He has not indicated what work he will accept, but is in demand, both as a teacher and as a pastor. He has done excellent work in Dallas. The First Church in Detroit has secured him as supply for the summer.

The First Church in Fort Worth is still coveting the best gifts. Bro. McGaha, of Alabama, was visiting them last week.

Pastor A. B. Ingram has entered on his work as the new pastor of Corsicana, and Rev. Jeff. D. Ray, of Eminence, Ky., has been called to succeed him at Cadwell.

Rev. Geo. W. Reaves is well into his work at Brenham, but the good church he left at Farmville, the wealthiest town of its size in the United States, is still without a pastor.

Rev. J. B. Cole, who has done good work as pastor at Denton for a number of years, has been called to Ardmore, I. T.; T. B. Harrell, of Nacogdoches, has been called to Victoria; and Rev. John Moore, of Galveston, has been called to the care of the church at Wharton.

Rev. J. C. Croom has just completed and furnished an elegant house of worship at Luling, and preaches his dedication and his farewell sermon next Sunday. He resigns to accept the church at Gatesville, which has been waiting for him some months.

Pastor R. C. Fender has resigned at Denison, and will assist pastors in meetings for the summer, after which he expects to return to the pastorate. He is with pastor B. Hatcher and church at this time in a good meeting at Ennis.

The church at McKinney and pastor E. E. King are rejoicing over a great revival meeting which closed last week with sixty-one accessions to the church. Evangelist Eld Williams and singer J. A. Brown were with them two and a half weeks, and the Lord was present in power and demonstration of the Spirit. They are now at Vernon with pastor J. M. P. Morrow, under a large tent, and great numbers of people are attending on their ministry. The railroads are running excursion trains for the accommodation of people in the neighboring towns. Brother Williams preaches the gospel plainly and earnestly, and Bro. Brown sings it tenderly and sweetly, and accompanies his song with harp, violin, cornet or organ, as may seem most effective.

Our schools are just closing successful seasons, and the following pastors have preached commencement sermons: Dr. J. Ad. French of Austin, for Baylor College at Belton; Dr. J. B. Moody of San Antonio, for the Agricultural College at Bryan; Rev. G. S. Tumlin of Fort Worth, for Baylor University at Waco; Pastor E. E. King of McKinney, for Burleson College at Greenville; Rev. A. H. Mitchell of Austin, for Grayson College at Whitefield.

The Summer Bible School of Baylor University opens June 14th with the following men as a faculty: Dr. R. C. Burleson, Dr. B. H. Carroll, Rev. Geo. W. Truett, Rev. John S. Tanner, Dr. J. B. Gambrell, Rev. Robt. N. Barrett and Rev. Geo. W. Balme. The indications are that the school will be largely attended. This school will be continued through the literary term with Drs. Burleson, Carroll and Tanner as teachers.

The B. Y. P. U. and S. S. Conventions meet in Sherman June 22-27, and the Sherman saints are preparing to welcome a large delegation. Some twenty-five hundred attended these conventions in San Antonio last year.

Secretary E. C. Everett of the S. S. Board has had fifty-nine colporters under his care, and hopes to report "out of debt."

E. R. K.

McKinney, Texas.

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Statements.

We are sending statements to those of our subscribers who are in arrears. We hope they will respond promptly. We have recently made great improvements on the paper, as you see, and have gone to considerable expense in doing so. We believed that our subscribers would show their appreciation of our efforts, both by renewing themselves and inducing others to subscribe. We shall be greatly disappointed if such is not the case. Let us hear from you at once, please. Our printers and other workmen must be paid regularly. If the amount which you owe seems small to you, remember that the aggregate of these small amounts makes a large sum to us.

The Reunion.

The great Confederate Reunion held in this city last week was pronounced an unequalled success. There was an attendance of about 15,000 old soldiers and probably 75,000 other visitors. This was the largest number of people that has ever been in Nashville at one time. The hospitality of the city was equal to the emergency, however. All of these people were housed and fed with comparative ease, though sometimes with a little crowding. At the Confederate Hotel 38,000 soldiers were fed free of charge during the three days of their stay, an average of 12,000 a day.

The meetings of the veterans were also of the greatest interest. The attendance at the Tabernacle was of course large, the speeches were very fine and the enthusiasm was exuberant and at times unbounded. We heard a number of the speeches and read the reports of others, and in all of them there breathed forth the utmost loyalty to the government of the United States and devotion to the stars and stripes. One speaker said that he would be glad to fight under this flag to help secure the freedom of Cuba—a sentiment which met a hearty and general response. At the same time the old battle-riven stars and bars seemed to awake very tender memories in their breasts. It was loved not for what it might be to them in the future, but for what it had been to them in the past—a past now forever gone, except in memory.

The parade of the old soldiers on Thursday was the crowning event of the reunion. It was greatly interfered with by the rain, which came just exactly at the wrong time, and which finally dispersed the parade before it had reached the terminal point. But to those who had the privilege of seeing it before the rain came it was of the deepest interest. The sight of those old heroes

of a war ended nearly a third of a century ago, many of them dressed in their old uniforms and some of them carrying their smoke-stained flags, aroused the greatest enthusiasm along the route. But it was an enthusiasm born of memory and nursed by reverence for heroic deeds. As those men came trooping by, led by the gallant General Gordon, who had led many of them in the long ago, it almost seemed as if they came from an unreal world. They seemed more like shadowy spectres than likeliving, breathing men. It was almost as if some witch of Endor should call up Napoleon and his old guard and make them march before the people of France today, or as if Washington and his army should come tramping by—so unreal, so romantic, did it all seem. These men were remnants of a great army which thirty odd years ago fought for their homes, fought for what they believed to be right, fought valiantly and nobly, but fought in vain. Defeated, they laid down their arms in good faith and came back, as Ben Hill expressed it, into their father's house, and came back to stay. This reunion was but a breath of the past, sweet with precious memories, but at the same time with an odor of mustiness about it. Now that it is gone these soldiers have returned to their homes to take up anew the present day duties, refreshed by this contact with their comrades of the long ago and made only the stronger to fight the battles of life which now confront them.

Another thought comes over us in connection with the reunion. These reunions are pleasant. They give an opportunity for meeting old friends, for renewing acquaintances of the past. They revive happy recollections and stimulate to renewed zeal. But they are soon over. These old soldiers meet, they greet one another, they talk of the past for a brief while, they listen to a few speeches, their enthusiasm is aroused by the martial music which so stirred their souls as they marched heroically into battle, and then they say good bye for another year, and it may be forever.

We cannot help thinking of another army, the army of Christ. It is now engaged in deadly conflict with the foe. The soldiers in this army "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The war has been going on not for four years, but for 1,800 years. It is a fight to the death, a war of extermination, in which no flags of truce are shown. There is no doubt on which side victory will ultimately rest. But while the battle rages many are wounded by the fiery darts of the enemy, and many are continually dropping out of the ranks. Shall we never see them again? Thank God, after awhile there shall come a grand reunion on the other side of the river. There under the shade of the trees these soldiers who have fought so valiantly here shall clasp hands once more and shall recall the pleasant experiences of earth and the incidents of their warfare here. That will be a glorious reunion. And the best part about it is that it will never break up. No good-bye's will be said there—

"We'll never say good-bye in heaven,
We'll never say good-bye,
For in that land of joy and song
We'll never say good-bye."

That will be one long and sweet reunion, not Southern, not national, but international, universal, to which no end shall come.

The Sabbath.

The *Hermitage* of this city, which claims the bad eminence of having begun the agitation in favor of Sunday opening of the Exposition, last week had a reply to our recent editorial in opposition. The following remark will indicate the standpoint of the *Hermitage*:

"And who said anything about doing away with the Sabbath day? We and others have only contended that the Sabbath day should be used for the purpose for which it was made, for man's pleasure." (Italics ours.)

Here is exactly where we differ from the *Hermitage*. We do not believe that the Sabbath was made simply "for man's pleasure." It "was made for man," and yet it was not intended merely as a holiday. It was to be a day of rest, of

cessation from toil, of relaxation for the bent bow. At the same time also it was to be a day of worship, when people should meet together, and with song and prayer and speech cultivate their spiritual natures and develop the noblest instincts of their being. He who does not conceive of the Sabbath in this light misses its highest and chief purpose. He who conceives of it simply as a day of pleasure has really never learned to appreciate its true significance. The idea of the Sabbath which the *Hermitage* has is the continental, not the American; it is the Catholic, not the Christian conception of it.

The *Hermitage* says, "And who said anything about the laboring man's working on the Sabbath day?" Our point is this: If you make the Sabbath a day of pleasure you break down its sanctity and you inevitably pave the way for the laboring man working upon Sunday. And as we said, if the time ever comes that he may work on Sunday, then it will sooner or later follow that he must work on Sunday. This has been the history in other countries. We hope that it may not be repeated here.

Horace Greeley, when traveling in Switzerland some years before his death, wrote the following: "I could wish you might stand an hour with me, on Sunday morning, in the labor market, in Geneva, and see the troops of dull, tired and saddened-looking laborers, unwashed from the grime and sweat of one week's work of seven days, trudging off sluggish and wearily, like dumb, driven cattle, to the work of the next week of seven days 'Are these slaves?' you ask. Slaves! Bless you, no. These are free men. These are voters and citizens in a land of universal suffrage, under the freest government on earth, with an advanced and liberal constitution of the latest French invention, and with the modern improvements. No blue laws here. They once had blue laws in Geneva, but they have laughed them down long ago. This which you see is liberty—complete, untrammelled, personal liberty. Every one of these free citizens has a right, a proud, irrevocable right to work on Sunday if he chooses, and that is what it ends in for him, and that is what it will end in for you if you choose to make the costly experiment. The workingman who may work on Sunday, has got to work on Sunday when work is wanted. The right to work for each depends upon the law of rent for all. Think of it, think of it twice, think of it again, then say if you will barter away your birthright, the American Sabbath, the universal privilege of rich and poor, for this miserable French delusion, this continental holiday, through which half the people have to toil that the other half may frolic."

This is a picture of the condition of the working men without a day of rest and of worship. And it is a picture of what will be their condition in America if our Sabbath be abolished. A land without a Sabbath is a land without happiness.

A Passage at Arms.

Last Saturday was Georgia day at the Centennial. A large number of citizens of the Empire State of the South were in attendance, including Governor Atkinson and his staff. The day was quite a success. Dr. J. B. Hawthorne of this city was requested to deliver the address of welcome to the visitors. In doing so he said, "A manly man is the noblest work of God." In his response Governor Atkinson took issue with him and said, "Down in Georgia they believe that a womanly woman is the noblest work of God." The audience applauded the sentiment vigorously. Dr. Hawthorne rose and remarked, "I thought it was understood that the men embrace the women." It was some little time before Governor Atkinson had an opportunity to reply, owing to the violent laughter of the audience. When he did, he said, "That may be true, but I did not expect a minister to acknowledge it publicly." The papers stated that it was three minutes before he could proceed with his speech. Dr. Hawthorne subsided and the incident was over, except as a theme for conversation and laughter among those who heard it and those who read it in the papers. We may add that this is about the first time we have ever known anyone to get away with Dr. Hawthorne.

The Saloon.

In a recent sermon preached in the Immanuel Baptist Church, Chicago, Ill., Dr. Johnston Myers gave the following startling facts in reference to saloons:

"Nine out of every ten prisoners in the penitentiary in Illinois are there as a result of the saloon's evil influence. Eighty-seven per cent. of all the arrests made by the police force of Chicago were because of the saloon, hence 87 out of every 100 policemen in Chicago are supported by public taxation to take care of the saloons and their fruits. More than two-thirds of the orphans in State asylums and of patients in public hospitals, are by the saloons thus made a charge upon the bounty of the tax-payers. This takes no account of the incalculable cost of the saloon as estimated in the broken hearts of wives and mothers and starving children and general wretchedness. 'We are enraged,' exclaimed the speaker in impassioned tones, 'at the outrages being perpetrated in Cuba and Armenia, and yet I tell you that there are right here at home more brutal murders and more awful outrages being constantly committed by the saloon. Why, the unspeakable Turk is a gentleman in comparison with the average Chicago saloon keeper.' From the sermon it appears that there are 6,000 saloons in Chicago, an increase of 500 last year; and that the city government is practically saloon-controlled. The majority of the common council, and the chairman of all the important committees thereof, are saloon keepers, or are otherwise engaged in the liquor business."

In addition to the foregoing facts the *Immanuel Baptist Messenger*, of which Dr. Meyers is the editor, contains the following statistics:

"In addition to the 6,000 licensed saloons in Chicago, there are at a low estimate 1,000 more unlicensed and disreputable places where intoxicating liquors are sold, making 7,000 places. At a fair estimate at each one of these places the gross receipts amount to \$10 per day, a total of \$70,000 per day or \$25,550,000 last year spent in that direction. This amount would have purchased the entire wheat crop in the State of Illinois in 1896, equal to 28,668,146 bushels at 90 cents per bushel. At the present market prices it would in addition have purchased the wheat crop of Kentucky, 7,000,000 bushels, a total of nearly 36,000,000 bushels. Or it would purchase 2,000,000 barrels of flour (\$8,000,000), 24,000,000 bushels of potatoes (\$7,200,000), 1,000,000 tons of coal (\$6,000,000), and 1,500,000 pairs of shoes for the children it impoverishes every year (\$2,500,000), leaving \$2,850,000 for sugar, coffee, tea, rice, and hundreds of other things needed for subsistence. To produce this enormous amount of money every year 280,000 adults must each spend for drink 25 cents per day in order that these 7,000 places be supported, so that nearly 70 per cent. of the adult population of Chicago is industriously engaged in aiding the liquor traffic. Without such encouragement not one of these places could exist over night; and this is one of the reasons you cannot enforce the Sunday law, or in fact any other law in Chicago that this sentiment is opposed to."

We want to add a heavy Amen to the following remarks of the *Cumberland Presbyterian* in connection upon the above facts:

"Facts are stubborn arguments. It is amazing that in the light of such facts as these American manhood does not boldly and unflinchingly march against the saloon with the battering ram of the ballot. It is appalling that Christian men will quibble over minor political differences, and divide over pet partisan methods trying to refill with pint cup financial plans the empty basin of the sea of prosperity, when the saloon is the one universal enemy and cause of poverty and distress. The saloon must go. Millions of dauntless Christian voters have promised God and humanity that the saloon shall die; and millions more of suffering mothers, wives and sisters are praying for that same destruction; and God is with the righteous, so the saloon must go."

—Dr. T. S. Potts, the popular pastor of the Central Baptist Church, Memphis, was among those who gave us a pleasant call last week. He is doing a fine work at the old Central and grows constantly in the esteem of his people and of the community.

PERSONAL AND PRACTICAL.

—The Central Baptist objects to the expression "a pretty quarrel," used in one of its exchanges. Why, Bro. Armstrong, don't you think that such an expression is awful nice?

—The annual sermon before the meeting of the B. Y. P. U. A. in Chattanooga will be preached by Dr. J. B. Hawthorne of this city on Sunday, July 18th. It will be worth going a long distance to hear.

—The *Texas Baptist Standard* and *Western Recorder* both endorse our nomination of Little Rock as the place of meeting of the Southern Baptist Convention for 1899. We shall be glad to hear from other papers on the subject.

—It was a great pleasure to see our friend, Prof. W. O. Carver, in our office last week. He is taking a fine stand as professor in the Seminary; he is also a preacher of no mean ability. We are proud of him as a Tennessee boy.

—Among those in our office last week was Rev. A. L. Davis of Columbia, Tenn. He is not a Confederate veteran, nor is he a veteran of any kind. He is, however, a noble soldier of the cross. He has done a fine work as pastor at Columbia.

—The *Western North Carolina Baptist* copied the sermon of Dr. J. B. Hawthorne on "Christ's Accomplished Work," recently published in the BAPTIST AND REFLECTOR. We are sure that the failure to give us credit for it was an oversight on the part of the editors of the *Baptist*.

—The Baptists of Nashville will give a reception on Tuesday, July 20th, at 4 p. m. in the auditorium at the Exposition grounds to the members of the Baptist Young People's Union, which will be at Chattanooga on July 15th-18th, and to any other Baptists who may be present.

—Our friend, Prof. R. D. Jamison, has recently moved from Murfreesboro to this city, where he will engage in the furniture business with his son, H. D. Jamison. He and his family, consisting now of his wife and two daughters, Misses Ella and Maudie, are among the best church workers we ever knew. The church which secures them in its membership will be fortunate.

—One of the most welcome visitors who has brightened our sanctuary recently was Miss Maggie Wallace of McMinnville. Miss Maggie is organist of the church at that place, teacher of the infant class in the Sunday-school and always ready for any good work which needs to be done in the community. We do not know of any one who would make a better assistant pastor than she would. *Verbum sap.*

—Let us say to the *Journal and Messenger* that you will stop lynching just as soon as you stop the crime which provokes lynching, and not before. But you cannot stop that crime by attaching to it simply a penalty of twenty years in the penitentiary. We insist upon it again, the best remedy for lynching is the swift and speedy hanging of the criminal—not at the hands of a mob, but by the courts of law.

—A gentleman called upon Dr. Hawthorne the other day to get him to join an Honest Man's League for the purpose of securing honesty in politics. Dr. Hawthorne approved cordially of the purposes of the League and promised to attend the meeting. When the gentleman left he took Dr. Hawthorne's new hat and left an old one in its place. Dr. Hawthorne isn't quite so certain now about joining the League. At any rate he says he wants to get his hat back first.

—On last Monday two Presbyterians of this city organized a church in the Chinese Village at the Centennial grounds. This, it was stated, was by invitation of the managers of the Village, who are themselves Christians. We hope that much good may be accomplished this way, and that not only some souls may be saved, but that they may return to their homes and tell the story of the gospel to their friends who never heard of Christ.

—Among all our visitors last week there was no one more welcome than our own Mrs. Laura Dayton Eakin, the able and popular editor of our Young South page. She brought a ray of sunshine with her, as she always carries wherever she goes. She is making the Young South the most interesting

children's page which is published in any Southern Baptist paper. Evidently the genius of her distinguished father runs in her veins.

—"The *Texas Baptist Standard* has this interesting remark: 'There is a man in North Carolina named Peace. He is a Baptist.' Let him by all means, emigrate to Texas."—*Religious Herald*. What is equally remarkable is, that there is a Baptist in Alabama named Kicker, and one in Texas named Love.—*Alabama Baptist*.

And what is still more remarkable is, there is a Baptist in Tennessee named Savage. We have no desire, however, to have him emigrate anywhere.

—Our Campbellite friends continually deny that they believe water baptism is a saving ordinance and their preachers and papers continue to teach that it is. The following is from one of their leading papers—the *Octographic Review*: "The genuine Baptist, in defiance of Christ and Peter, argues that baptism does not save us, and that a person who is not already saved should not be baptized." Here is genuine Campbellism, minus all frills and furbelows.—*Texas Baptist Standard*.

—We beg Bro. Hall's pardon, but he failed to see the point of our question. We repeat it: Suppose the Gospel Mission brethren succeed in converting these Anti-mission Baptists and making Missionary Baptists of them, would the Gospel Mission brethren receive all the members of an Anti-mission Baptist Association without re-baptizing them, and would they receive an Anti-mission church without re-baptizing its members? Yes or no would be sufficient answer.

—The corresponding secretaries of the various State Mission Boards in the Southern States held a meeting in Atlanta last week for consultation. A similar conference was held two years ago and was quite helpful in its results. These corresponding secretaries of our Boards are among our most faithful and consecrated men. They are doing a great work and deserve all the sympathy and help which can be bestowed upon them and their cause. One of the best of these secretaries is our own beloved Dr. Holt.

—Rev. G. P. Bostick passed through the city last week on his way to Mexico, Mo., to meet the anti-mission brethren in conference. We had the pleasure of a long talk with Bro. Bostick about missionary matters. Although he and we differ as to the best methods of carrying on our mission work, we both agree in our love for the work. We hope that Bro. Bostick and others of our Gospel Mission brethren will succeed in converting the Hardshells to missionary doctrines. We confess, however, that we are a little doubtful about it.

—We stated recently that the BAPTIST AND REFLECTOR was the largest paper in the South. A brother writes us that he has measured this paper with another and he finds the amount of matter in the other slightly in excess of that in the BAPTIST AND REFLECTOR. Well, accepting his measurement as correct, we will claim at any rate that the BAPTIST AND REFLECTOR makes up in quality of matter for what it may lack in quantity. Besides, there can be no question that it is the prettiest paper in the South in its mechanical execution.

—A member belonging to the church at Jellico, Ky., of which Rev. W. B. McGarity is pastor, who hauls freight for a living, will not haul beer or whiskey on his wagon at any price. This speaks well both for the brother and his pastor. It may seem like carrying temperance principles pretty far, but we wish that more of our Christian men had such an abhorrence of the liquor traffic and such backbone to stand to their principles. In that case they would not be apt to rent their property out for saloon purposes, nor would they sell their corn, or wheat, or rye, or apples to be made up into strong drink.

—Now it is announced that Archbishop Keane, whose retirement from the presidency of the Catholic University at Washington about a year ago created a considerable sensation in Catholic circles, and who has for some time been a member of the propaganda at Rome, will return to this country and will probably be appointed Archbishop of New Orleans to succeed Archbishop Janssens, who died suddenly a week ago. We suppose the pope considers that Archbishop Keane has had a sufficient lesson taught him, and that he will not be likely hereafter to show any spirit of American independence.

MISSIONS.

MISSION DIRECTORY.

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

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

Home Missions.—Rev. I. T. Thompson, D.D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Jarrvis, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

Ministerial Education.—All funds for young ministers to the S. W. H. University should be sent to O. M. Savage, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman Colleges, send to J. T. Henderson, Moscow, Ore., Tenn.

Orphan's Home.—Send all moneys to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. O'Connell, Nashville, Tenn. All supplies should be prepaid.

Women's Missionary Union.

President.—Mrs. A. C. B. Jackson, Nashville, Tenn.

Corresponding Secretary.—Miss M. M. Clifton, Nashville, Tenn.

Recording Secretary.—Miss Gertrude Hill, Nashville, Tenn.

Editor.—Miss S. E. S. Shanks, 222 N. Vine Street, Nashville, Tenn.

A Worthy Debt.

After the superb gift of Bro. B. C. Jarrell of Humboldt, who donated to the Orphan's Home at Nashville a wind mill and water tank, it was considered that a comparatively slight additional expense would procure a good bath room for the children. But as all the funds we were receiving regularly were necessary for the support of the Home it was thought best to give this enterprise into the hands of some one person. So the following subscription list, with the accompanying results, was circulated:

"We, the undersigned friends of the Tennessee Baptist Orphan's Home, located at Nashville, Tenn., believing that it would be a great blessing to the orphan children to have a bath room, as they have no such necessary now, hereby agree to give the amount opposite their names as appears below for this purpose. Mrs. Augusta Fly of Trenton, Tenn., is duly authorized to circulate this subscription and receive funds for this purpose, but it is particularly requested that anyone making subscriptions will not thereby interrupt his or her regular contribution to any other religious work."

The following amounts have been paid:

J. M. Senter	2 50
Mrs. A. Fly	10 00
Mrs. Mary Wade	1 00
A. W. Foster	1 00
Mrs. L. H. Tyree	1 00
R. H. Hunt, M.D.	1 00
Mrs. Roxie McDearmon	1 00
Mrs. Geo. French	1 10
S. J. Taylor	1 00
W. M. Judson	1 00
W. H. Rvals (pastor)	1 00
Mrs. J. B. Falendy	1 00
Mrs. Norris	1 00
Mrs. O. T. Givens	75
Mrs. J. C. McDearmon	50
T. J. Adams	50
Mrs. J. C. McDearmon	50
B. T. Bennett	50
J. K. Pearce	25
J. W. K.	25
R. N. Davis	25
T. E. Harwood	50
R. Z. Taylor	1 00
J. H. Blakmore	50
Dr. Fauchet	50
Mrs. Tulliver	25
T. Hudson	50
Ladies' Aid Society	1 25
Total	832 50

The above names having been written in pencil were somewhat blurred, and I am not certain that I have them entirely correct, but the \$82.50 has all been sent out by Sister Fly, and all has been turned over to A. J. Wheeler, the Treasurer, and the bath tub is in the Orphan's Home, with hot and cold

water pipes attached, proper connections made and proper waste pipe fitted. This will be a great blessing to the Home, as the children, child-like, would get dirty and had to be washed. The old way was for the girls to draw the water at the well and carry it up stairs by the bucket. Think of what a task that must have been for the bathing of thirty children, with only two grown people on the place. The gratitude of the children is only exceeded by that of the managers of the Home for this timely gift. The plumber, Mr. Jonte, furnished the bath tub—a really nice porcelain-lined tub and all the fixtures at cost. His workmen did their work at reasonable rates. The Shute Pipe Foundry at South Pittsburg, W. J. Lodge, Secretary, donated \$200 worth of drainage pipe, and that prince of men, Major J. W. Thomas, transported the same to the Home free of charge. Mrs. Fry deserves thanks for her timely efforts, and we thank God for the success of the enterprise. A. J. Holt, Sec.

Notice, Colporters!

The Secretary of the State Board has removed his office from the Cumberland Presbyterian Publishing House to the Baptist building occupied by the Sunday-school Board. Orders for books for colporters have been necessarily delayed. Please send orders for books, etc., in fresh, as your orders may have been mislaid in moving. Every Colporter who is out of books will be supplied about July 1st. The Secretary will be obliged to be absent for two weeks now, filling appointments. Meanwhile we need fully \$1,000 to buy books with. Let every colporter do what he can towards making up this amount. Order any reasonable number of the following books: Self-Pronouncing Bible, 30 cents; Self-Pronouncing New Testament, 10 cents; Self-Pronouncing Teachers' Bible, "J." \$2.90; Pilgrim's Progress, 50 cents; Pilgrim's Progress, fine, \$1.50; Theodosis, 50 cents; Frost on Pedobaptism, 75 cents; Ministry of the Spirit, 25 cents; How Christ Came to Church, 25 cents; Remarkable Answers to Prayer, 35 cents; all kinds of denominational tracts, \$1 per 1,000; Child's Story of the Bible, 50 cents.

Send your orders in, stating the number and value of the books you have on hand. It is not the policy of the Board to place more than \$50 worth of books at a time with a colporter.

Woman's Missionary Union.

—Andrew Fuller and William Carey for a quarter of a century worked lovingly, fruitfully together with the breadth of half a world between them. The one showed how by Bible and church and school, by physical and spiritual truth, India and all Asia could be brought to Christ; the other taught England, Scotland and America to begin at last to play their part in an enterprise as divine in its warrant, its charge, its promise, as Christ himself.

Through the influence of Fuller there were introduced periodical meetings for prayer among the ministers near him, and as one has said, it is perhaps not too much to say that these gave the impetus to that missionary spirit which afterward extended itself successfully through every denomination of the Christian world.

All praise to our brave sisters who, as women missionaries or as missionaries' wives, are facing danger on foreign fields. With the *Foreign Mission Journal* before us we pray God's blessing upon every one of the whole noble list, from Mrs. Graves and Miss Whitlock to Miss Hale and Mrs. Maynard. They have imperiled their

lives and, as it were, have gone down into the pit. But we are holding the rope. Their reports witness to faithful work. How about our end of the rope?

Hold fast, sisters of the missionary societies. Many distractions offer to divert us from our part in this greatest of undertakings. But let us remember the thrill of joy we feel when the glad voices of our co-workers call to us happy tidings of souls redeemed. No other sounds can fill us with such pure delight. No other labor brings such rich reward.

Call in more helpers and let us hold fast to our end of the rope.

—One of our delegates has written to the Central Committee a letter containing points which we should like the sisters at large to note and to discuss. Send your opinion as to any of her suggestions either to the editor of the W. M. U. department, or to Miss Claiborne. Be sure to return quarterly blanks promptly, and enclose a little giving items about your society.

Following are our delegate's suggestions:

"Let me thank you again for appointing me a delegate. It was a privilege highly enjoyed. To meet with our leaders, to know them, to see their deep spirituality and culture, with true humility to do God's will alone in His own approved way; to meet with the representatives from other States and societies, and bear their plans of work discussed; to see face to face, to clasp the hands of those returned missionaries, and feel that they are really our substitutes; to see their feeble bodies, worn out in service for God and heathen souls, yet with hearts brim full of love for them; to hear them plead for more laborers—oh, I wish I could tell you how it made me feel! I wanted to be a thousand women all ready to do some of the things which it seemed must be done.

"But I offer a few suggestions gathered at the annual meeting, hoping that they may aid in forming plans for the advancement of our work in Tennessee.

"1. Appoint a Band organizer for the State. This was especially urged. W. M. A. in State paper a place to discuss new plans of work.

"3. Do something towards helping the Germans in our midst. Start a prayer-meeting for them, which may become a nucleus for a German Baptist church.

"4. A good way to arouse interest in a society or union is to adopt a little foreign girl or a Bible woman for their own. It takes \$30 a year to support a Bible woman in China, and \$15 will pay all a little girl's expenses in school there one year.

"5. Do something towards interesting the young men in missions. Do you know of any young men's mission societies?

"6. Theohart, 'In Union, Strength,' prepared by Miss Alice Armstrong, can be secured for use in annual meetings or at any other time."

Quiet Hour Thoughts.

If the work of missions is commanded by the Bible, based upon reason and worthy of the hearty support of all Christian people—well, then pray tell me how can you evade your personal responsibility to God for the opportunity you have to help by your prayers, contributions and labors, a cause so deserving?

That the work of missions is Scriptural, reasonable and worthy of the generous support of every man and woman who believes in the Lord Jesus Christ, has been clearly and abundantly proven by the results which have followed.

Nothing is more clearly set forth in the teaching and claims of Christ than that he was divinely appointed to be the Redeemer of all peoples and all generations—"of his kingdom there shall be no end."

To oppose missions is simply to take sides with Satan in his purpose and effort to hinder the progress of Christ's kingdom.

If it is not your duty and mine to go down into the dark mine of heathenism, it is certainly our duty to "hold the rope" for others who have gone in our stead.

If you are telling the truth when you say that Foreign Missions have accomplished nothing and are incapable of being carried through to final success in the giving of the gospel to all nations, the authority of Christ as Teacher and his power as Redeemer are set completely at naught. So you see that on the very face of things the presumption is overwhelming that you are saying what is false, and investigation of the work of Foreign Missions in the light of facts clearly proves it. Dr. Broadus used to say, "It is far better not to know so much than to know so much that ain't so."

The only way to see missions in the right light is to obtain the right perspective—to get upon the mountain tops of entire consecration to God's service; far above the damp and fog of selfishness, covetousness and greed. The old negro preacher's saying was wise: "It all 'pends on whar we stan'."

If in our efforts to preach about missions we can succeed in broadening the horizon of our people, their pocket-books will open as if by magic. The people give little, in most cases, because they see little and are themselves little. O C P.

The Home Mission Society.

In a recent communication from the Indian Territory, by Rev. B. F. Stamps, very serious reflection is cast upon the work of the American Baptist Home Mission Society.

I desire to say that Mr. Stamps was formerly under appointment of the Society as District Missionary for the Cherokee Nation, and that upon the failure of the Society to renew his appointment he has turned completely about and is now doing what he can to injure and pull down. He has already organized an opposition Association where formerly there was harmony. He has completely and continually misrepresented the state of affairs in Indian Territory and Oklahoma. From my first knowledge of the Society, in 1893, when my father was one of its missionaries, and for the past ten years having been officially connected with it, I desire to say that there is not to be found anywhere men who are more loyal to the Word of God in its simplicity and to Baptist principles, as taught therein, than are

its officers and representatives. They have always stood for the old faith represented by our Articles of Faith and Church Covenant. They are men of deep spirituality, and are fully in sympathy with every movement for the building up of our Baptist Zion.

Dr. Tichenor and the Home Board of the Southern Baptist Convention, as well as representative men all over the South, know this to be true, and have, under the leadership of Dr. Morehouse, entered most heartily and sincerely into co-operation with the Home Mission Society in supporting missionaries among the colored people and in other ways seeking to build up the kingdom of Christ. The statements, therefore, of Mr. Stamps that the Home Mission Society "is rotten to the core," could have been prompted only by the utmost disregard for truth and righteousness.

A Padlocked Heart.



How many women lock their troubles and sorrows in their own hearts and silently endure misery and pain which would come strong men to cry out in agony.

The sufferings of women are more than half unknown and unappreciated. Their refined sensitiveness of their organism lays them liable to a thousand exquisite tortures which a coarser nature can never experience or comprehend.

The least derangement or disorder of the delicate special organism of their sex over which the whole physical and mental being with weakness and soreness is laid, but it is a mistake to suffer these troubles in silence. They may be cured in the perfect privacy of home, without the repugnant ordeal of examinations and "local treatment," which the family doctor is sure to insist upon.

No physician in the world has had a wider or more successful experience in the treatment of women's diseases than Dr. R. V. Pierce, chief consulting physician to the Hotel and Surgical Institute, of Buffalo, N. Y. His "Favorite Prescription" is a positive cure for the most obstinate and complicated feminine difficulties. It is the only medicine of its kind prepared by an educated, skilled physician.

Mr. J. E. Sargent, a young man writes, "My wife was truly afflicted with female weakness. We tried some of the best physicians in the country without benefit, but at great expense. My wife grew worse and we gave up in despair. She could not get in and out of doors without help, was not able to stand on her feet long at a time, complained of dragging down in abdomen. Nothing but an untimely death seemed a waiting fate, when—happy thought—the name of Dr. Pierce came to my mind. I wrote to Dr. Pierce and his advice followed it, my wife improved perceptibly from the first two weeks' treatment, continued the treatment six months and pronounced the cure complete, at a cost of less than one month's treatment by the last physician we employed before consulting Dr. Pierce. She used Dr. Pierce's Favorite Prescription and the doctors recommended by him. It has been two years since, and she is well."

its officers and representatives. They have always stood for the old faith represented by our Articles of Faith and Church Covenant. They are men of deep spirituality, and are fully in sympathy with every movement for the building up of our Baptist Zion.

Dr. Tichenor and the Home Board of the Southern Baptist Convention, as well as representative men all over the South, know this to be true, and have, under the leadership of Dr. Morehouse, entered most heartily and sincerely into co-operation with the Home Mission Society in supporting missionaries among the colored people and in other ways seeking to build up the kingdom of Christ. The statements, therefore, of Mr. Stamps that the Home Mission Society "is rotten to the core," could have been prompted only by the utmost disregard for truth and righteousness.

N. B. RAIKREIN.
Omaha, Neb.

The Other Brother's Answer Answered.

Dear Brother Bill.—It is to be regretted that the *Campbell Advocate* refused to let its readers see the article you are so eager to answer. If you still hurt to answer it, you can do so by securing its publication in any of your "Church of God" papers.

I have never denied that "baptism is a work of righteousness," but have advocated the scriptural truth that baptism is a "work of righteousness," and that we are created in Christ Jesus unto good works." Eph. ii. 10; Titus iii. 5, 8.

I rejoice that you are forced now to admit a live, active, working and justifying faith before baptism. Your idea that "faith and repentance are works of righteousness just as baptism is," is a complete surrender of the old Campbellite idea of *dead faith* until it expresses itself in bodily action; that is, till it strikes the water. J. A. Harding, President of your Theological Seminary at Nashville, says: "Faith is dead before baptism, so I guess." (Nashville Debate, pp. 182,

182, 202, 203, 216, 210). Thank God you are forced to acknowledge at last a "live faith" and "works of righteousness" before baptism. Good.

I did not misrepresent you in regard to the use you made of Deut. vi. 25, and Ps. cxix. 117. You know you quoted them to try to prove that the "righteousness of God" (Rom. x. 3) was the "commandments of God," containing the law of pardon. If you want to take it back and pack it off on the Jews, back with it.

You make a grave mistake when you argue that the "law of faith" in Rom. iii. 27 contains the terms of salvation to alien sinners, and that "baptism is one of these." The next verse says: "Therefore we conclude that a man is justified by faith;" and the second verse previous says: "God is just and the justifier of him which believeth in Jesus." The "law of faith," you admit, is "God's righteousness." Now read Rom. iii. 21, 22: "But now the righteousness of God is manifested without the law being witnessed by the law and the prophets; even the righteousness of God which is by the faith of Christ unto all and upon all them that believe." One statement found in the Word of God outweighs a million gratuitous statements of yours that baptism is a pre-requisite to justification by faith. When you referred to Rom. i. 17 to prove that baptism is a condition of justification of aliens, why didn't you quote the verse, and why did you skip verse 16, which utterly ruins your unscriptural statements? Verse 16 reads thus: "I am not ashamed of the gospel of Christ: for it is the power of God unto (as) salvation to every one that believeth."

Verse 17 advances the saved to the practical or fruit-bearing stage of faith and says: "The just shall live by faith." "The law of faith," "the righteousness of God," "the word of faith," the faith of Christ" and the "gospel" always promises salvation at faith and never at baptism. Gal. ii. 16; Rom. x. 8, 9, 10, 11; Acts x. 43; xiii. 39; Rom. iv. 3, 4; v. 1, 2.

As to the children of Israel I wish to say that before they were baptized into Moses they were (1) "God's people." Ex. iii. 7; v. 1. (2) They were worshippers. Ex. xii. 27. (3) They were delivered from Egyptian bondage. Ex. xii. 2, 51. (4) The pass-over was instituted and observed in commemoration of their deliverance from bondage. Ex. xiii. 3. (5) Redeemed. Ex. xv. 12. (6) God was their leader. Ex. xiii. 20, 21, 22; Isa. xlii. 12. It is the height of folly to argue that the baptism of the children of Israel was the dividing line between their condemnation and justification.

To say the children of Israel before they crossed the Red sea were the children of the devil and the crossing made them the children of God is absurd. If you do not claim this then why did you select the incident to prove baptism is the line between the saved and the unsaved?

After quoting only a part of Acts ii. 38 you say: "Here is chapter and verse where the unsaved were commanded to be baptized."

Not at all, sir. You never made a wider mistake. The command to repent is a universal obligation, while baptism is not. Baptism is obligatory only on believing penitents. Peter commanded the multitude to repent; but he commanded such only as obeyed the command to repent, and who confessed or rested upon the name of Jesus for remission of sins, to be baptized.

You admit that their lives had to be changed by repentance, and that their heart had to be "purified by faith" before they were prepared to be baptized. A man whose life is changed by repentance and whose heart is purified by faith is not an alien, therefore an alien sinner is not a proper

subject for baptism, and is nowhere commanded to be baptized.

As you call for chapter and verse when any saved person was ever commanded to be baptized, I cheerfully comply with your request. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts x. 47, 48. Peter had told them words whereby they were to be saved. Acts x. 43; xi. 14. These words are in verse 43: "To him give all the prophets witness, that through his name whosoever believeth in (as) him shall receive remission of sins." They believed. Acts xv. 7. Their "hearts were purified by faith." Acts xiv. 9. They had repented unto life. Acts xi. 18. They had received the Holy Spirit. Acts x. 43; xv. 8. They had shouted the praises of God. Acts x. 46. After all this, and not before, they were commanded to be baptized. "Whosoever believeth in him hath everlasting life." John iii. 18. "All that believe are justified." Acts xiii. 39. "The gospel is the power of God unto salvation to every one that believeth." Rom. i. 16, and fifty other like passages show beyond the possibility of a doubt that faith is the dividing line between the saved and the unsaved, and as none but believers are Scriptural subjects for baptism, it necessarily follows that saved people are the only Scriptural subjects authorized by the Word of God to be baptized. See?

Your argument on "Repentance *is* life," Acts xi. 18, to try to break the force of "believe *as* Christ," is a lame affair. Repentance and faith are inseparably connected, and the mention of one always presupposes the other. In conversion repentance terminates always in faith. One cannot exist without the other, though repentance is always mentioned as preceding faith in Christ. "Then hath God to the Gentiles granted repentance into *as* life" certainly embraces faith, and your argument falls to the ground. Bro. Bill, if "Repentance *is* Christ" kills the idea of "believe *as* Christ" because repentance comes first, what must be the fate of "baptized *as* Christ" when it is preceded by forty odd passages which say "believe *as* Christ?" etc. Its your own head in the halter, not mine. See?

You say no scholar bears me out in the position that *as*, when connected with believe, means *into*. Well, such scholars as John the Baptist, Jesus Christ, Peter, John and Paul all use the preposition *as* between believe and salvation. We both agree, and all scholars declare, that the primary meaning of *as* is *into*. I don't care how scholars translate *as*, whether by *in*, *on*, *unto*, *into*, *towards*, every man who has sense enough to pull himself out of the fire knows that these prepositions must mean exactly what *as* in Greek means. Its primary meaning *into* must be used unless the context forbid. You have never explained why "baptized *as* Christ" means "baptized into Christ," and "believe *as* Christ" don't mean "believe into Christ." The usual Campbellite answer to this is, men do not "believe *into* Christ," because they are baptized *into* Christ. "Do you ask me why men are not 'baptized into Christ'?" Why, simply because the Bible says they "believed into Christ." See?

You ask: "Do you preach repentance and baptism for the same thing, as Peter did?" No; neither did Peter. Did you ever tell a sinner to be born of repentance? Did you ever tell one to repent into Christ? Did you ever tell one to repent into the church? Did you ever tell one to repent into the name of the Father, Son and Holy Spirit? Do you teach that repentance is for the same thing baptism is for?



Fifty Years Ago.

Who could imagine that this should be the place where, in eighteen sixty-three, That white world-wonder of arch and dome should shadow the nation, polychrome... Here at the Fair was the prize conferred On Ayer's Pills, by the world preferred. Chicago-like, they a record show, Since they started—go years ago.

Ayer's Cathartic Pills

have, from the time of their preparation, been a continuous success with the public. And that means that Ayer's Pills accomplish what is promised for them; they cure where others fail. It was fitting, therefore, that the world-wide popularity of these pills should be recognized by the World's Fair medal of 1893—a fact which emphasizes the record:

50 Years of Cures.

If you do quit it. Bah! You ought to know better.

In regard to Abraham you came up with the same old tune: "Abraham's faith was of that sublime character that obeyed God's every command as fast as God commanded him." I have asked you five hundred times to tell me when "Abraham was justified by faith without works," and five hundred times you have dodged the question. In your first article you say: "True, Abraham was justified by faith, and his faith was counted unto him for righteousness" before Isaac was born, and before the giving of the law." If he was justified by faith before Isaac was born then he "obeyed God's every command" given after that time as a justified man. See? Yes, sir; Abraham had a faith that "obeyed every command of God," but it did not require obedience to "every command" in order that he might be justified by faith. See? I will make you a present of a nice Bible if you will tell me when Abraham was justified by faith that "obeyed every command of God." Were all the steps of his faith required in order to his justification by faith? Were the steps of his faith the steps of a justified man or an alien? How many steps did his faith take before it justified him? What step or act in his life corresponds with baptism in the believer's life? Was it when he obeyed at the offering of Isaac? I dare you to say so. Your admission that Abraham was justified by faith before Isaac was born forever cuts you loose from the offering of Isaac, at which time he "was justified by works." Yes, Abraham's faith stepped, but it was a justified man stepping. His faith obeyed, but it was a justified man obeying.

Paul declared the truth when he said: "Abraham believed God, and it was counted unto him for righteousness. Now to him . . . that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Rom. iv. 5-7. "There-

THE HOME

Hang Up an Accident Card.

The following guide for first aid to the injured we take from the *Boston Traveller*:

If poisoned, take mustard or salt, tablespoon, in cup of water, and swallow right soon. For burns try dry soda, and wet bandages, too; if blistered, then oil and dry bandages will do. In children's convulsions, warm baths are the rule.

(With caustic oil dose, too), but keep the head cool.

Give syrup of ipecac when cramps in store; For fainting, stretch patient right out on the floor.

To soak in hot water is best for a sprain. Remember the rule and 'twill save you much pain.

—Ea.

Charity.

BY JENNIE LEE HANNAH.

She was not a beautiful baby, but she was sweet and dimpled and lovely and she brought sunshine into many lives.

First she brought sunshine into her own home. The husband and wife had been cold and unloving, caring more for wealth and worldly honor than for the sacred ties that bound them. But when the baby smiled all the world was changed for two proud hearts, and in watching the love-light in her bonnie eyes, a love-light grew in their own, and because of the baby they came to know each other with the sacred affection that should have been theirs when their vows were pledged at the altar. And, oh! the world was beautiful, everywhere flowers bloomed and the sun was shining!

Then the baby, looking out upon life with such strange, mysterious questioning in her smiling eyes, brought to the father and mother their first thoughts of Heaven—binding their lives to the higher life by the might of the purty God stamped on her baby face.

No name was sweet enough for her, and as the years grew apace and she became a winsome girl, carrying sunshine into other lives, she was still the "baby" in the home made fragrant by her presence.

One day a neighbor said (and the words were like music to the mother's ears): "How fair your daughter is! But her sunny nature is more beautiful than her face. Joy is her other self and always she finds something sweet to say of her friends. In her loving hands charity's mantle is carried and she covers with its beauty the faults other eyes discern."

The mother's sight was dim as she thanked the neighbor for the beautiful compliment to her darling, and that night she said to her husband:

"I have found a name for our baby."

And they gave her anew to the Father, calling the child Charity.

The years multiplied and one morning new glory crowned the day—the baby was a woman.

Her lover's arms were around her and her lover's tender voice whispered:

"There are three graces, Faith, Hope and Charity, but the greatest of these is Charity—which, being rightly interpreted, is Love."

And then, with a lover's fond fancy, he dipped his brush in Cupid's ra-

diant dyes and painted a picture—a woman's face, wonderful only for its sweetness—and he called the picture Charity.

A poet, seeing the picture, gave it this interpretation: Wearing love's rosy glasses she readeth between

The roughly traced lines on each day's written page.

And always, in volume of youth or old age, She findeth sweet thoughts that else were unseen.

Chattanooga, Tenn.

Reverence For Old Folks.

The car was crowded, when an old man, leaning on a cane, entered, groping along, with the aid of his cane, for a seat. He had gone more than half way without finding one, when a boy of about ten years old caught sight of him and was on his feet in a moment.

"Here, sir," he said, kindly, "take this seat, sir, if you please."

"But what will you do?" the old man asked.

"I'll stand," was the smiling answer, which he did.

"Well, bless you, my lad!" said the old man, as he sank down in the comfortable seat; "I'm a thousand times obliged, and I'm sure when you get lame and old there'll always be a seat for you."

A Greek historian tells how, in the pure and early and most virtuous days of the republic, if an old man entered the crowded assembly, all ranks rose to give room and place to him. In the "Iliad" this respect for the aged is prominently portrayed.

In company with several young friends a boy was hurrying along the walk of a busy street. Suddenly he stopped, with a glad exclamation, took off his hat and bowed, while his face grew radiant. A country carriage, in which sat an old-fashioned, but smiling, old lady, went rolling swiftly by.

"Who's that old lady that you're so mighty polite to?" asked one of the boys.

"That's the best and dearest old lady in the whole world," was the quick, proud answer. "That's my grandmother."

Many a boy, could he voice his thoughts, would sing with the poet:

"Who shall guess what I may be? Who can tell my fortune to me?"

And we can easily answer the question when a boy who respects age asks them:

"For bravest and bravest that ever was sung, May he—and shall be—the lot of the young." —*Earnest Gilmore, in Christian Work.*

Some Famous Boys.

A Swedish boy fell out of a window and was severely hurt, but with clenched lips he kept back the cry of pain. The King Gustavus Adolphus, who saw the fall, prophesied that that boy would make a man for an emergency, and so he did, for he became the famous Gen. Bauer.

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and numaged to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life you will find

these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it; I can't study so well after it. So here goes!" and he flung the book out into the river. He was Pichte, the great German philosopher — *Pittsburg Dispatch.*

Interesting Story of a Stork.

Slatin Pasha relates that one day during his captivity in the Sudan he was summoned before the Khalifa to read an inscription on a metal tag found on a stork shot in the desert. The inscription told that the tag had been hung on the bird's neck by a resident of a village in Southern Russia, and requested the ruler to inform him when and where he discovered the tag. When Slatin escaped from the Sudan he wrote the gentleman. A pretty story, somewhat similar in character, is told in *Our Animal Friends*, about a pet stork which emigrated from Germany to Africa and returned.

Some children, living in a northern province of Germany, discovered a stork's nest upon their roof, and all the summer shared their tidbits with their long-legged friend, which became very companionable.

At the signs of cold weather, the stork prepared to fly to warmer climes. The children were sad at the thought of losing their pet, but their parents consoled them with the assurance that the bird would return the next spring.

The children consulted together, and wrote a little note, stating that the stork was very dear to them, and begging the good people in whose country it might spend the winter to be kind to their pet, and send it back to them in the spring.

They fastened the note to a ribbon, tied it round the bird's neck, and tucked it under its wing. The next day they sadly watched the stork wing its way toward milder skies. When the spring came round again, their little feet used to climb to the roof day by day, looking for the stork's return; and behold! one fine morning there it was, tame and gentle as ever.

Great was the children's delight; but what was their surprise to discover round its neck and under its wing another bright band with a note attached to "the children who wrote the letter the stork brought."

It was from a missionary in Africa, stating that he had read the children's note, and had cared for the stork, and thought that children whose good hearts had prompted them to provide for the comfort of a bird through the winter would be willing to help clothe and feed the little destitute children of his mission.

The children were full of sympathy,

and the missionary's note won a golden answer from the family.

Other letters came and went by post between them until by and by the children learned to know the missionary and his little black walls almost as well as they knew the beloved stork who had proved so trusty a messenger.

Rosemary's Pie.

Rosemary stood by the kitchen table watching Aunt Patsy, the cook, while she mixed the pumpkin pie. "I want to mix one my own self, aunty," coaxed Rosemary.

"Cert'n'y, honey," said Aunt Patsy, beaming with good nature. "See here! Yo' take dis sieve an' make dat punkin' walk right froo dem hill holes, whedder he want to or not! Yo' don't want punkin' all lumps, does yo'? My! how'd yo' feel, bitin' into a lump o' punkin' ho, ho!"

"Now, heah's de milk an' sugar an' cawn-starch; den yo' takes dem alga an' beats 'em an' beats 'em like yo' was powe'ful mad! Whoop! Jest dat way!"

"Den de ginger an' cinnamon, honey; an' de nutmeg. Yo' take nutmeg, scratch his back on de grith, an' he come all to pieces an' tumble into de pie. Dat's it, honey; yo's larnin'!"

"Oh, aunty, it makes my fingers feel so funny," said Rosemary, grating the nutmeg vigorously.

"Cert'n'y, cert'n'y, it do," said Aunt Patsy, solemnly. "Canse yo' can't git nuttin in dis heah worl' widout takin' trouble. Don't yo' keer, honey; yo' won't member nuttin 'bout 'yo' fingers when yo's eatin' dat nice sweet pie jes' as yaller as gold!"

"But I'm not going to eat it myself," said Rosemary. "I am going to carry it to poor Uncle Moses."

"Well, if yo' ain't de bes'es' lil' lady dis side o' nowhar!" said Aunt Patsy. "Uncle Moses, he's powe'ful sick, an' he's got a wife an' fo'teen chillin' to content' wid. He's bound to feel mighty glad when he sees dat yaller pie come a-walkin' into his shanty."

At last the pie was ready for the oven, from which it came out as rich and golden as could be wished. It was laid in a big basket, and Rosemary's mamma put in a pair of chickens, too, and some flannel for Uncle Moses' rheumatism.

Rosemary wanted to carry the basket herself, so Aunt Patsy bundled her up and started her off.

"Uncle Moses ain't gwine to want no doctah but yo', honey," she said, with a chuckle, "when he gets a bite of yo' meddline. Ho, ho!"

No one ever made life any brighter for another by complaining that his own lot was hard.

Who opened that bottle of HIRE'S Rootbeer?

The popping of a cork from a bottle of Hires is a signal of good health and pleasure. A sound the old folks like to hear—the children can't resist it.

HIRE'S Rootbeer

is composed of the very ingredients the system requires. Aiding the digestion, soothing the nerves, purifying the blood, it is a temperance drink for temperance people.

Made only by The Charles E. Hires Co., Philadelphia. A package makes 6 gallons. Bottles everywhere.

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor, 404 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Venia Recusamus. Our mission: To spread the Gospel of Jesus Christ. Our mission: To spread the Gospel of Jesus Christ. Our mission: To spread the Gospel of Jesus Christ.

—Mission subject for July, *The Foreign Board.*

The Year's Work.

Dr. Willingham asks the Woman's Missionary Union to raise \$30,000 this year for Foreign Missions. This will include the Young South offerings. Dr. Folk has already "set the pace" for us. He expects

ONE THOUSAND DOLLARS

from this band of ours, which will only be an advance of some three hundred dollars on our last year's work. Shall we say to the Foreign Board that we are confidently expecting to support our own missionary?

Dr. Willingham also begs that "missionary day" be observed in all the Sunday-schools, for the education of the young Baptists in the line of work and giving for missions. Be sure to keep it before your superintendent. Dr. J. M. Frost, Nashville, Tenn., will furnish you the necessary literature.

The Christmas offering will go again to China, where the Lord has greatly blessed the work of the consecrated women our Board has sent there. Be sure you have a part in the Christmas-offering, celebrating the Savior's birth by helping to send the glad tidings to the benighted millions of this dark land. The door is wide open. We must enter and take it for Christ.

Ponder well now these three items of our work for this year, and say "God helping me, I will do my part."

Missionary Catechism.

Of whom is the Foreign Board composed? To what is it responsible? Where is it located? In how many countries has it missionaries at work? In what field do you feel most interested? What is your duty towards the Board? Who will answer these questions by July 19th? Let me hear from ever so many.

L. D. E.

Young South Correspondence.

I am writing this from Nashville, in the shadow of the beautiful "White City" of the great Centennial Exposition of our beloved Tennessee. I am so full of its wonders that I must say something about it first of all.

Comparisons are odious, they say, but I have been to five Expositions, and I like this best of all. I did not go to the World's Fair, however, and my enthusiasm is not modified by a recollection of its vast splendor. There is so little that is objectionable and so much that is charming. I want to beg you not to miss the opportunity of taking it in, if it lies at all within your power. You will learn more by going through it thoughtfully than you will in a year at school. There is so much that is instructive, improving, elevating, but I have found it a little difficult to keep my boy and girl in the range of these opportunities for exceptional development. They like

the "giant see-saw" and "the chutes" and the gay sights and sounds of "Vanity Fair" much better, as I dare say you will. The Parthenon is so full of art treasures that one could stay a whole long day there. The Woman's Building makes you proud of all womankind. Be sure you take in the "History" Building. It will impress past lessons and enlighten future hours of study.

The tiny ones must not fail to see the "Burial of Cock Robin" and the wonderful play-house in the Children's Building. I quite longed to be a child again as I gazed at them both. There are dolls eighty-five years old, such quaint, mirth-provoking relics of the children of the long, long ago.

I was especially interested in the long list of Tennessee women who have books in the library. I had no idea we numbered so many authors in the ranks of Tennessee's women. I am so proud of them. May the Young South add some bright stars to this galaxy in the next decade!

My little boy says, "Mamma, don't forget the 'fire-works'!" They were grand beyond description last night, the first in honor of the thousands of old Confederate veterans who have gathered here for the annual reunion. The crowd went wild over Jeff Davis and Lee, as they flashed and faded in the brilliant coloring that the lake sent back in hundreds of rainbows, and the band played Dixie!

But I am not attempting any description of the Exposition's glories. Words would fail me, if I had the temerity to do so. I only wanted to encourage you to take advantage of the extremely low rates on the railroads to see for yourself, and improve thereby.

We hope for the crowds in Chattanooga a little later. The attraction is different to be sure, but quite as important. I grew quite enthused as I listened to the training of the nucleus of the great chorus a few nights since. Prof. Porter of Baltimore has this part of the great work in charge and he is doing it grandly. You must hear those 500 voices sing the gospel in glorious unison, with orchestral accompaniment, and best of all, as we believe and are praying for, the Holy Spirit's guidance. Chattanooga will welcome you in the heartiest way to the great Convention of the B. Y. P. U. A., the first ever held on Southern soil. I am anxious for Tennessee to be well represented, as Tennessee Baptists are the hosts.

But our letters! I am coming to them. I shall have to ask your indulgence this week. The "Centennial" comes so seldom, I feel sure you will forgive me. I left home before the first mail on Monday, June 21st, and up to that time only four letters had come. I will give you these, and I hope there will be a tall pile awaiting my return next Saturday, all of which I will spread before you next week.

The first I open comes from an old tried worker at Puryear: "Today is my birthday, and the 8th was baby Gordon's, and here is our offering, \$1. I hope we can claim our missionary for June."

BENJAMIN BOWDEN.

So we will if all come forward as you have done. Thank you so much.

IVORY SOAP

99 1/2% PURE

The snowy whiteness of linens, lawns, nainsooks and dimitics is preserved by washing them with a pure soap.

Writing that name reminds me of how wofully the printers misrepresented me last week. I did not know that I made g's like f's, but I must do so, for in four places I wrote "Goggin," and it came out "Goffin." Will our Shelbyville friends accept an earnest apology? I shall try to improve my chirography.

The next comes from some more of the faithful ones at Filippi:

"Enclosed find some birthday pennies; from Mrs. M. Butler, 35 cents for Japan; from Florence Walters, 'Little Paul,' and Robin Lee, 31 cents for the Orphanage."

Mrs. M. BUTLER.

How I wish we could hear from all the June and July birthdays in the next few days! We are so much obliged for these. Who will follow with a penny, a nickel, or a dime for each of your happy years?

Jackson speaks next: "I have not forgotten the great work in Japan or the Young South. I send a dime for Mrs. Maynard. I hope to meet you this summer on my way to Sweetwater."

FRANK McCOURY.

I will be most happy to see you at my home, 304 E. 2nd St. Its doors are always open to Young South members. I hope to greet many of you during the Convention. Remember the yellow and brown ribbons I am anxious for you to wear. Get an eighth of a yard of the two shades, any width you please and pin them on with the other badges, for there will be badges innumerable. I will name a headquarters where you can register in time.

The fourth comes from our old friends at Partlow, asking for the little boxes to be used instead of the pyramids. I thought to have had them before this, but Miss Armstrong had not sent them before I left home. I dare say I shall find them when I return, and Miss Alice Shephard shall be served first of all. They are such "cute" little things, I am sure they will please the little ones, and I shall be glad to send them to any who will use them in collecting for the Young South objects, for the postage and one 2ct. stamp will bring you several.

That ends my list. Wait patiently and I hope to have a whole page of "Receipts" to chronicle in our next issue. Don't delay a single day what you are going to do in July. Let us make it the banner month! Hoping you will enjoy the great Exposition as much as I am doing these lovely days, and that you will take in the Orphanage as I mean to do before I leave the "Book City," and once more craving your pardon for the delay of your letters, I am, most cordially yours,

LAURA DAYTON EAKIN.

Receipts next week.

Far Away From Home.

S. Iwaki, a young Japanese of high character and intelligence, died Saturday at St. Alexis Hospital of typhoid fever. Mr. Iwaki came to Cleveland from Tokyo in August, and shortly after his arrival entered the employ of Mr. S. M. Hamill, general manager of the Brush Electric Company. By his devotion to his duty, his ambition to attain an education, and his unfailing courtesy and amiability he won the respect and good opinion of those who came to know him.

How many friends he had won during his brief stay in this country was shown yesterday afternoon at the funeral services held by Dr. Jones, Chaplain of the Floating Bethel, prior to the interment in Erie Street Cemetery. Mr. Jones made a most appropriate and touching address, in which he referred to the noble qualities and courage of the deceased, and his anxiety to avail himself of every opportunity for improvement and also for the return of the kindness that he received in his new home.

The rosewood coffin in which the dead youth reposed was completely covered with beautiful flowers, lilies of the valley, roses, carnations, and the chrysanthemum, the typical flower of his own land. — *Cleveland Leader.*

Our young brother so early called home to our Father's house above, was converted and baptized about six years ago, and from that time his Christian character as a young man was the most transparent and beautiful I have known in Japan. I always found him ready and pleased to talk of the Lord Jesus. His Christian life, from first to last, was real and unquestioned; he was truly a lovable boy. But his sun has gone down while it was yet day. He died at the age of 20 years.

J. C. BRAND.

Until we are willing to be guided, we are not willing to be helped.

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FALLING HAIR

Simply Wash, Rub, Massage, and Cure with CUTICURA SOAP.

The secretary having failed to send a report of the meeting as he promised, I hasten to say we had a most interesting meeting with the Connasauga Baptist Church. The discussions were able and entertaining. The congregations were large and deeply interested. The collection on Sunday, about \$10, was turned over to the deacons to finish up paying the balance due on the new church. Sunday was devoted to the dedication of the new church building. The sermon was preached by Bro. Davis of the Athens Church, and the dedicatory prayer was delivered by Bro. Waggener. The sermon by Bro. Davis was able, appropriate and eloquent. The new building will seat over 500 people. Not more than half the congregation could get in the house on Sunday. While the farewell song was sung the brethren and sisters extended the parting hand. Rogers' Creek gets the next fifth Sunday meeting.

C. G. SAMUEL, Ch'm.

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Meeting of Tennessee Associations.

Big Hatchie—July 21, Denmark Ch., Madison County.
Concord—July 29, Mill Creek Ch., Davidson County (100th anniversary).
Holston—Aug. 5, Blountville.
Sequatchie Valley—Aug. 5, Pleasant Hill Ch.
Nolichucky—Aug. 12, Morristown.
Chilhowee—Aug. 19, New Hopewell Ch., Knox County.
Duck River—Aug. 19, Mt. Lebanon Ch., Marshall County.
Hiwassee—Aug. 19, Salem Ch.
Mulberry Gap—Aug. 31, Union Ch., Hancock County.
Big Emory—Sept. 2, Pine Orchard Church.
Watauga—Sept. 7, Doreville Ch.
Memphis—Sept. 8, Central Ave. Ch., near Memphis.
Sweetwater—Sept. 9, Mouse Creek Church.
Ebensner—Sept. 9, Santafe Church.
Central—Sept. 15, Dyer Ch., M. & O. R. R.
Eastmanlee—Sept. 16, Short Creek Church.
Friendship—Sept. 22, Parish Chapel, Dyer County.
Tennessee Valley—Sept. 23, Dayton.
Clinton—Sept. 23, Oliver Springs.
Weakley County—Sept. 24, Cypress Creek Ch., 6 miles west of Martin.
Indian Creek—Sept. 25, Pleasant Hill Ch., Alabama.
Beech River—Sept. 25, Mt. Zion Ch., Decatur Co.
Union—Sept. 25, Hopewell Ch., Putnam County.
Beulah—Sept. 28, Alamo Ch., 4 miles E. Crockett.
Tennessee—Sept. 30, Dumlplin.
Ocoee—Sept. 30, Canale Creek Ch., 8 miles northeast Cleveland.
New Salem—Sept. 30, Riddleton, Smith County, near Carthage.
William Carey—Sept. 30, Swanner's Grove Church.
Cumberland—Oct. 4, Red River Ch., Adams Station.
Enon—Oct. 6, Pleasant Valley Ch.
Sevier—Oct. 7, Jones' Chapel, east of Sevierville.
S. W. District—Oct. 8, Bethel Ch., near Huntingdon.

The minutes of the following Associations not having been received, the time and place of their next meeting were not known: Cumberland Gap, Dover Furnace, East Tennessee, Judson, Liberty, Duck Town, Midland, New River, Northern, Providence, Riverside, Salem, Stanton Valley, Unity, Walnut Grove, West Union and Wiseman.

Whoever may read this notice that has the information, will confer a favor by either sending a minute of either of the above named associations, or writing the time and place of their next meeting.

If there is any mistake in the above table I will be thankful for any correction.

A. J. HOLT, Cor. Sec.
Nashville, Tenn.

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Nov. R. A. Young, D.D., LL.D., Regent. Miss H. D. M. H. N. Principals.

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Odors Can't Mingle
Great Ice Saver
Needs no Washing Out

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OBITUARY.

RIDDLE.—Nancy Elizabeth Riddle, daughter of J. M. and L. R. Phipps, was born Nov. 12, 1808. She accepted Christ in early life and joined the church at Three Forks, Overton County, Tenn., in which she remained a devoted member until her death. She was married to Elder W. J. Riddle Oct. 27, 1839. She was a kind companion and a loving mother. April 21, 1897, the Lord said, "It is enough; come up higher." She leaves a husband and four little children to mourn her loss. Though she is out of trouble I am in trouble, but I can say Sleep on, dear Nan, and take thy rest, for God hath called thee.

ELDER W. J. RIDDLE.

PARKER.—William James Parker, M.D., of Beachville, Williamson County, Tenn., was born in Hickman County, Tenn., October 31, 1857, died April 25, 1897. He professed faith in Christ when about 22 years old, and lived a faithful Christian. He married Miss California Garton August 14, 1881. They have had four children, three of whom are now living. Dr. Parker was a good man and highly respected in his community, a devoted husband, a loving father, a good neighbor, and chaste in life from his growth up. He leaves a wife, three children, and a host of friends and relatives to mourn his death, but our loss is his eternal gain. He was a member of the First Baptist Church, Nashville, at the time of his death, of which he had been a member for about six years. He was buried at the Byrn grave yard.

MOORE.—Belle Brandon Moore, the subject of these words of respect, was born May 27, 1875. Sister Moore was reared one mile from Lovelace Church. She professed faith in Christ, joined the church and was baptized by Rev. W. A. Keen on January 19, 1899. She was a consecrated member of the church, a faithful, consistent member and Secretary of the Sunday-school. She was married to Willie Moore December 22, 1896, and was a devoted, loving wife, exerting a Christian influence until her husband was brought to Christ. She contracted measles, which resulted in heavy consumption and death, September 4, 1896. She patiently and quietly bore her sufferings to the end, and at her request was buried at Fall Branch, in the presence of a large concourse of friends and relatives. While we as a church and Sabbath-school feel sadly bereft, we weep not as those who have no hope. We remember Sister Belle's pious, quiet life, and while we sadly miss her, we feel that our loss is her eternal gain, and meekly bow to the will of Him who doeth all things well. We commend the bereaved husband, father, mother, brothers, sisters and friends to that Friend that abideth closer than a brother. It will not be long until you will be able to join Belle in eternal happiness and rest from your labors, if you faint not.

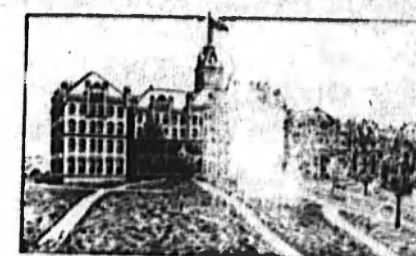
B. D. WHITE, Committee.

MOORE.—Another loved one has crossed the mystic river; there where fond hearts on the other side beckon with loving signs, and Aunt Matie could no longer reel their pleadings, and she too is mingling with the dear

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ones from whom she has been so long separated. And now comes the sad duty of recording her death, which occurred April 25, 1897, aged 77 years, 8 months and 21 days. Since the life of Mrs. Mattie Morrow has been consistent with that of a true Christian, be it Resolved, That the community has lost a Christian model worthy of being copied; the church and Sunday-school have lost an excellent member, and her absence from them will be greatly felt.

Resolved, That she will be greatly missed in the social circle, and that we extend our sympathy to the bereaved relatives.

Resolved, That a copy of these resolutions be placed on the church and Sunday-school records and a copy sent to the BAPTIST AND REFLECTOR for publication.

Done by order of the Lacassus church and Sunday-school June 5, 1897.
C. S. DILLON,
W. A. JONES,
J. T. SAUNDERS,
Church Committee.
FANNIE WINDER,
MRS. VERNIE OWEN,
EMMA PHILLIPS,
Sunday-school Committee.

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Resolutions.

This is to certify that Rev. W. L. Norris was pastor of Rowan Church for eighteen months; and was a zealous pastor in the various departments of church work; and he is hereby commended to the confidence and fellowship of sister churches wherever providence may direct him.

Resolved, That we, the members of Rowan Memorial Baptist Church of Memphis, Tenn., do hereby grant our former pastor, Rev. W. L. Norris, a letter of commendation as to his faithful and zealous work, both as pastor and pulpiteer. Among his people he was a kind, sympathetic, loving pastor; even the little children knew him and loved him.

Resolved, That his seal in establishing and cultivating missions in the city under the auspices of his church is very commendable. In this work he took a peculiar delight.

Resolved, That we send him this letter of commendation to be used as reference or as he may see fit; also that a copy be sent to the BAPTIST AND REFLECTOR for publication.

J. W. PAGE,
J. H. MCCOMMONS,
H. P. SNOWDEN,
Committee.

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The further announcement is made that the daughters of ministers will be taken free of charge. The Luray College has just closed its eighth annual session, and is becoming a well known institution of learning. Any information with reference to it may be obtained by writing to the president at Baltimore, Md., or to Prof. M. M. Hargrove, Luray, Va.

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2. If the old subscriber wishes one of these books for himself, if he will renew his subscription and pay \$2.15, or \$1.65 if a minister, we will give him his choice of either one of them. Or if he will send \$2.35 he may have any two, or any three for \$2.55, or any four for \$2.75. If a minister, take off 50 cents from these prices. These are remarkably low offers. Quite a number have already taken advantage of them.

3. We are still offering Bagster's Comprehensive Teachers' Bible, with flexible backs, gilt edges, and with maps, concordance, helps etc., together with a year's subscription to the BAPTIST AND REFLECTOR, for \$3. This applies either to an old or a new subscriber. We have given away a great many of these Bibles as premiums in the last few months, and so far as we have heard they have given universal satisfaction. We have recently received another large lot which are going rapidly.

4. To any old subscriber who will send us two new subscribers and \$4, we will give a copy of the Bible, or a copy of Conybeare and Howson's Life and Epistles of Paul, or Smith's Bible Dictionary. All you have to do is to get the two new subscribers, and you secure either of these books without any cost to your self.

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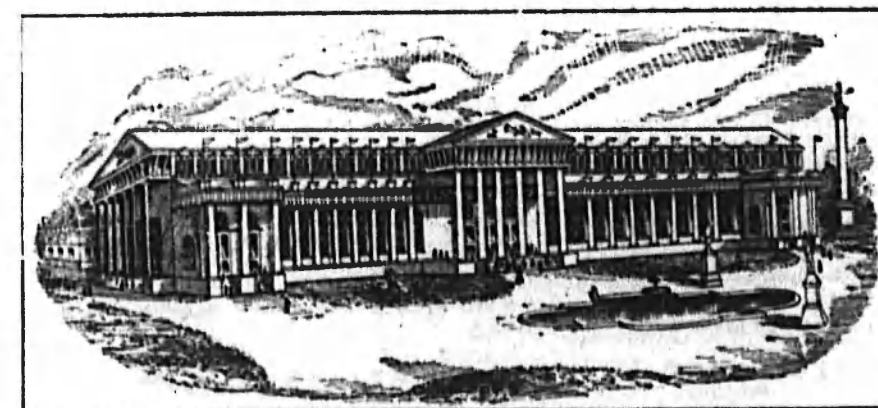
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Come to the Centennial.

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Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LX.

NASHVILLE, TENN., JULY 8, 1897.

New Series, Vol. VIII, No. 46.

Corban.

BY REV. W. O. MARTIN.

I am "corban," just a gift upon the altar:
Dedicated to the service of my God.
Not my own, I seek to do just what He bids me:
I am ready now for service or the rod.

I am "corban," wholly given to my Master.
I'll deny myself for Him and take my cross.
O, I love Him with so burning a devotion
Everything aside from Him is only dross.

I am "corban," free the sacrifice was given:
He may use me in His service as He will:
He may lead me where it seemeth best to lead me,
Though it be the "valley," I am "corban" still.

I am "corban," laid upon the Master's altar.
I am "corban," I am His until I die.
All my sacrifice is made this side of heaven:
Only rest and peace and joy for me on high.

Nash, Conn.

England's Struggle for Protestantism.

BY REV. JOHN F. HURST.

As we look over the map of Europe at the time of the Reformation we find a mysterious force at work; people speaking different languages, the peasantry communicating in dialects never reduced to grammar, nations and even island cities subject to different forms of government, and the Church of Rome exerting her varied way of leniency and blood as her interests seemed to demand. There was a universal agitation of the mind, and the most gifted spirits were yearning for a better time. Dispersed efforts at reform had been suppressed by Rome's strong hand. The chains on the Continent were rapidly breaking. In Germany the inspiring work was led by Luther and Melancthon; in France, by the Huguenots; in Switzerland, by Zwingli, Calvin and Farel; and in Holland, in a somewhat temporary way, by Erasmus, though it must be said that Holland took its chief guidance from the German reformers.

Dawn of the New Day.

1. The Reformation of England was the anticipation of all the reformatory movements of Europe. John Wicliffe was the John the Baptist of the times. In 1348 this hero, wearied with "long debating and deliberating with himself with many secret signs," found the path he was to follow, and steadily adhered to it down to the time of his death. The struggle lasted from that year on to the coronation of William and Mary in 1688, a period of 340 years. Wicliffe was an Oxford teacher. Some students from the Continent, who had heard his protests against Rome's supremacy, found their way back to Prague taking with them a few tracts of their teacher. These came into the hands of John Hus. His soul took fire. He fulminated the truth with such violence that Rome planned for his martyrdom, and finally he was burned at the stake on the shores of Lake Constance. From Hus and Savonarola the reformatory spirit entered Germany, and in Martin Luther and his coadjutors Wicliffe's great prophecy was fulfilled, which he spoke in a moment of rare and wonderful prescience: "If the friars, whom God condescends to teach, shall be converted to the primitive religion of Christ, we shall see them abandoning their unbelief, returning freely, with or without the permission of Antichrist, to the primitive religion of the Lord, and building up the Church, as did St. Paul."

The Second Forward Step.

2. The political element in the English Reformation distinguishes it from all others. The Protestantism of most of the Continent had few relations with the political life of the nations. Or, rather, political considerations did not control the drift and power of the Reformation. But in England the reverse was the case. The Protestant torch was lighted by a hand which was as thoroughly Catholic as though it wrought in Rome itself. It was not Oramer or Latimer who produced the English Reformation, but the Roman Catholic Henry VIII. Henry married, as his first wife, a Spanish princess, Catherine of Aragon.

It was very important, for the promotion of Roman Catholic interests, that Spain and Great Britain should be united, and it was fondly hoped that by this union the Protestant tide on the Continent might be averted. But Henry's next matrimonial whim led him to seek a divorce from Catherine, and to desire, as his second wife, Anne Boleyn. The Pope saw that a well-devised scheme for his own interests would fall should he grant a divorce. So he refused it. In the hope that Henry might be induced to submit. But Henry did not submit. Now came the unexpected turn in affairs. It was as little dreamed of in England as in Rome, as little expected by Henry as by the Pope himself. When the Pope, Paul III., refused to grant a divorce, and Henry defied him, Henry hit upon the peculiar device of establishing a State Roman Catholic Church, with himself as head instead of the Pope. He would not give the Bible to his people; he would not abolish the mass or the confession; he would not diminish the number of the priesthood; he would not abolish the doctrine of purgatory or any other Roman Catholic dogma. All he would do would be to have himself possess supreme authority over the Church as well as over the State. The oath of supremacy was to be to him alone. Here was the unexpected emergency which proved fatal to the Roman Catholic rule in England. But still Henry VIII. utterly failed to carry out his idea. He soon found that such a position, a Roman Catholic king without an acknowledgment of Roman Catholic supremacy, would be an impossibility. No middle position could be occupied. He must either be a Romanist or a Protestant. He chose the latter, renounced all allegiance to the Pope, and his whole reign was occupied in building up the Protestant faith, with as little removal as possible from Roman Catholicism.

We now find a strange alternation in the fortunes of English Protestantism. There was a singular ebb and flow. Henry was succeeded by Edward VI. He continued the work of his predecessor. Then came Mary. Her reign was followed by that of Elizabeth, who pursued the policy of a wise and careful queen. Under her the Protestantism of England developed, and formed a part of the life and future policy of the kingdom.

Thus we see that the directing minds were political leaders. It was the Kings and Queens and ministers of State. In Germany there was a Luther, in Switzerland there was a Calvin, but in England there was the ruler on the throne. But who ruled the ruler on his throne? The people.

Influence of the Bible.

3. The third instrumentality of the English Reformation was the Biblical text and translation. Green, in his *History of the English People*, says: "England became the people of a book, and that book was the Bible." Without the Bible there had never been a reform or a protest. The first efforts for a revival of classical learning in Italy, chiefly through the patronage of the Medici of Florence, led directly to an ardent study of the two Biblical languages—the Hebrew and the Hellenistic Greek. Thomas More in England, Philip Melancthon in Germany, and Erasmus in Holland, may be regarded as fit representatives of this important Humanism—the revival of the Humanities or classic studies. Their hearts being fired with divine love, they tuned their minds to the divine Word. They gave their attention—Erasmus most of all—to the purity of the original text. The Greek Testament of Erasmus was a complete arsenal for the demolition of Roman Catholic falsehood. The cry of the priesthood was, "The Bible is against you Protestants!" But Erasmus opened his Greek Testament at Basel, at Rotterdam and at Oxford, and said, "No; the Greek Testament gives no warrant for your falsehoods." The Greek Testament of Erasmus went everywhere. It aroused the young men all over the land. So soon as the first copy left the printer's hands the revolution was inaugurated.

There could be no peace with Rome with the open Word of God before the learned and the unlearned. With the pure original text in the hands of the lettered, however, the work of Biblical knowledge would have been incomplete. To this pure text there were now added the English translations. Wicliffe had labored in this direction, and his translation was quietly working its way through the masses. Tyndale translated the New Testament in 1526. Coverdale translated the whole Bible in 1535. This is Coverdale's first stanza of Psalm 137:

"At the rivers of Babylon
there sat we downe ryght hevely
Even when we thought upon Sion
we wept together sorefully
for we were in soch paynes
Yt we forgot all our merynes
And left all our sporte and playes
On the wyllye trees yt were theraby
We haunged up our harpes truly
and mourned sore both night and day."

Greek Statesmen on the War.

Members of the Greek ministry are expressing themselves freely on the recent war, and the causes that led to the defeat of the Greeks. Prime Minister Ralli says: "Greece should not be censured for the inactivity of the navy, nor should the great powers be blamed. They did not restrain our ships. Christianity did. Had we bombarded the seaports of Turkey and the Aegean Islands the Turks would have massacred the Christians as they did the Armenians. Could we have used the navy the result of the war would have been different. The powers know our poverty. I do not fear an unjust decision." M. Skouloudis, minister of foreign affairs, says: "Greece has no national grievance against Turkey, and without any blundering interference the Cretan affair could have been quietly settled between the two interested parties. But Europe gave the patriotic society a chance to agitate, and forced unprepared Greece into a disastrous war. The former ministry weakly opposed the course, but had not the courage to resign. I expected the result. We have been beaten by superior Turkish numbers and superior foreign strategy, and must now make the best of it." M. Thamados, minister of war, after noting the inferiority of Greece in numbers and resources, says: "Greece cannot yield Turkey the frontier strategic points demanded. Brigades would use them to ravage Thessaly, and new defenses cost much." The minister of education, M. Eutaxias, says: "The war has been one of the crosses against the crescent, with Europe against Christ. The powers permitted our troops to land to protect Christians in Crete, then blockaded us. The very day the sultan's foreign policemen landed in Canea Christian blood flowed. The country has received a ten year's setback. All schools of Thessaly have been destroyed. We had been making great progress in common education. If the powers give Turkey one foot of Greece, enlightenment will be so much retarded and the Christians imperilled." All Christendom, as well as all lovers of liberty and human rights, have great cause to deplore the outcome of the heroic attempt of Christian Greece to break the oppressors' power and stay the inhuman butcheries of the unshakeable Turk.

—The people who go to church solely because they admire the preacher may find some instruction in the following story: The Rev. Dr. Bellows was so much admired by his people that they did not like to have him exchange pulpits with any other preacher. On one occasion, when he had made such an exchange, quite a number of his congregation came to his church, looked into the pulpit, and, seeing that some other preacher was occupying it, turned and left the house. The preacher in the pulpit saw the state of affairs, and rising, hymn book in hand, said: "All those people who came here tonight to worship the Rev. Dr. Bellows will have an opportunity of retiring; while those who came to worship the living God will please join in singing the third hymn."—Ba.