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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 hevelly
Even when we thought upon Sion
we wept together sorrowfully
for we were in soch hevaynes
Yt we forgot all our merynes
and left all our songes and plays
On the wyllye trees yt were theraby
We hangd 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 police 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.

THE GOOD FIGHT.

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

Text: "The good fight of faith." Timothy vi. 12.

There are some persons who seem to be offended when a religious teacher uses imagery borrowed from the battlefield. To such it must be afflictive even for them to read the writings of the Apostle Paul, for they abound in allusion to military life as he saw it in the days when the Roman eagles were everywhere visible, and Roman power dominated the whole world.

While Christianity deprecates war, and pronounces its benediction upon the peace-maker, it recognizes the fact that war is sometimes a necessity.

Is any one weak enough to believe that if Jesus Christ were on the earth today, he would forbid Christian nations to march their armies into Turkey, and stop her butchery of innocent and unoffending people? Nothing is more compatible with the spirit of true religion than the sentiment which supports the strong in protecting the weak and defenceless.

A few years ago, I saw a drunken and infuriated negro brute in the act of murdering his own wife. With a deadly instrument in hand, I stepped between that fiend and the prostrate, bleeding woman, and prevented the consummation of his diabolical work. In doing that I was just as true, discharging a Christian obligation as when I preached the gospel or pray for my enemy.

France did not violate the spirit of true Christianity when she sent Gen. Lafayette to aid the American colonies in gaining their independence. Our own great Government would not be disloyal to the God of her people if in the near future she should extend a helping hand to straggling and bleeding Cuba.

The men who followed the standard of George Washington, and for seven years fought to establish on the shores of this western world a constitutional Republic, under which men could enjoy the blessings of civil and religious freedom, and which should be an asylum for the oppressed of all nations, were not antagonistic to the spirit of our divine Christianity.

An Episcopal clergyman of New York City, an Anglomaniac of the extreme type, declares, in a recent sermon, that the reign of Queen Victoria has demonstrated that monarchy is better than democracy.

If his doctrine be true, our Fathers of the Revolution were political heretics, enemies to mankind, and greater sinners against God than those upon whom the Tower of Babel fell. If his doctrine be true, the Declaration of Independence should be blotted out, the American Republic should be overthrown, every monument which perpetuates the memory of the men of 1776 should be leveled with the ground, and a day appointed to mourn over the sins of our Revolutionary sires.

But, in the light of 120 years of history, what sober-minded man can give his indorsement to this declaration of an American toady to British royalty. It is as clear to me as the unclouded sun at noon-day, that Washington and his compatriots were God's instruments, and that in fighting for national independence and the establishment of civil and religious liberty in this country, they were divinely commissioned.

If going to war is sometimes a necessity and a Christian duty, Paul was not inconsistent with a genius of the gospel when he compared the Christian to a soldier and the church to an army. I trust that I shall not wound your religious sensibilities today if in discussing the theme presented in my text I should use figures of speech suggestive of military strife.

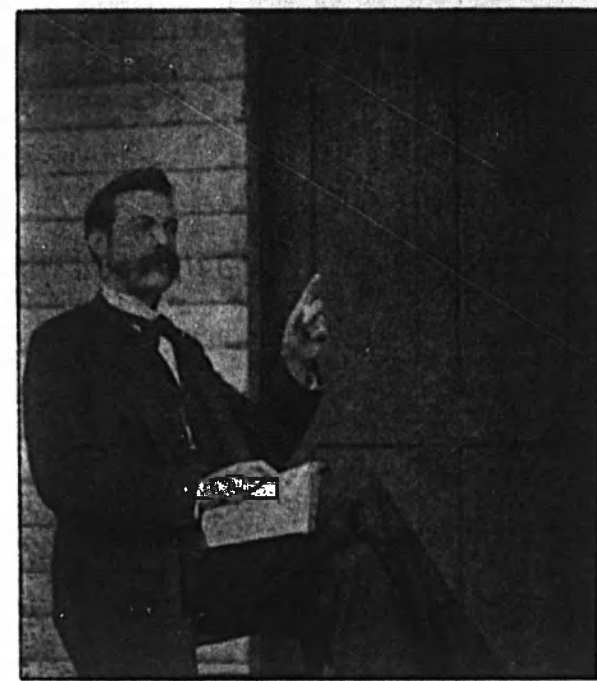
1. My first proposition is that Christian life is a conflict. Sooner or later the individual experiences of men will convince them that life in any form is a struggle. To the unthinking child it is a play-time, but when he reaches manhood, puts away childish things and begins to think intelligently and soberly of his environment and condition he awakes to the fact that life is a contest.

There is not a feeble flower, nor a giant oak, nor a tiny insect, nor a kingly beast that can get the nourishment which it needs or prolong its existence even for a single day without a battle with something. The invariable and eternal condition of all wholesome development in the individual or in society is a struggle.

We are sometimes told that Paul was inconsistent with the spirit of the religion which he taught when he exhorted man to war against evil, and that Jesus was inconsistent with himself when he said, "I come not to bring peace, but a sword." They tell us that a combative spirit is utterly incompatible with charity, meekness, patience and humility which he commanded in his preaching and illustrated in his life.

But every Christian knows that even these passive

virtues, so called, cannot live without incessant conflict. If some enemy should come along and smite you on one cheek could you, without any struggle with your own nature, turn him the other? If he should insult you and circulate the meanest falsehoods about you and your family could you, without any conflict with your own outraged feelings, forgive



Rev. G. A. Ogle, Minister, Tenn.

him and invoke upon him the benediction of your God? Is not every act of charity or of meekness preceded by a war between the flesh and the spirit?

The New Testament teaches nothing with more clearness and emphasis than that the Christian life, from beginning to end, is a strife with evil—a strife in which every variety of energy must be used and every form of self-denial practiced.

Look at some of the adverse conditions and opposing forces with which the faith of the Christian believer must grapple. He is just as liable as the unbeliever to the misfortune of physical sickness. And it is no easy task for a sick man to be patient, hopeful, cheerful and sweet-spirited.

The man who is smitten with nervous dyspepsia, or neuralgia, or gout, or inflammatory rheumatism must heroically contend with himself to avoid fretfulness, gloominess and a disposition to distrust God and discredit the wisdom and benevolence of his administration.

It requires no easy struggle for a man to submit cheerfully to the loss of his material wealth, and to all of the inconveniences incident to poverty. Many a bankrupt has resented his misfortune by forsaking the church, repudiating the Bible, cursing the ministry, and declaring his loss of confidence in everybody and everything on earth and in heaven.

Standing on the corners of these streets and lying around bar-rooms and other dens of uncleanness are men who were once sober and decent and regular in their attendance upon the public worship of God. Ask them why they have become irreligious, profane and worthless, and they will tell you that they were once rich, and that having lost their wealth they have lost faith in God and all respect for themselves.

When such calamities come upon the truly Christian man he fights the good fight of faith and overcomes them. The struggle is often an exceedingly bitter one, but he comes out of it not only without the loss of moral integrity, but a purer, nobler and happier man than he was.

There are forces of evil which spring up within us, and these are far more difficult to detect and resist than any evil in the external world. Selfishness, as a motive power, must constantly be abjured. But a man who finds out all the selfishness of his heart and keeps it in subjection to a righteous will, has anything but a quiet and easy time. Selfishness assumes protean forms, and can easily disguise itself as an angel of light.

A North Carolina candidate for congress rode on horseback twenty miles over a rough mountain road to make a farmer's wife a present of a small package of cabbage seed. How much of that was disinterested benevolence? What was the dominant impulse behind that politician's conduct? Was it an unselfish concern for the domestic happiness and welfare of the farmer's wife, or a desire to secure the farmer's vote?

A distinguished gentleman, with whom I had only a speaking acquaintance, stopped me on the street to express his axalted appreciation of a sermon which he had heard me deliver the day before, and to acknowledge his indebtedness to me for the spiritual help which he had derived from my ministry. I received his words as an expression of real gratitude

and kindness. I was happy at the thought that I had won his confidence, and contributed to his spiritual comfort and strength. As we extended to each other the parting hand he said to me: "In a few days I will announce myself as a candidate to a certain office, and I shall expect you to support me." Ever since then I have been debating with myself the question whether the compliments bestowed upon me by that distinguished gentleman were inspired by a desire to encourage my ministry and promote my happiness, or by an ambition to possess the emoluments and honors of a political office.

Envy is one of the many forms of selfishness, and it requires an incessant struggle even for the best of men to keep envy out of their hearts.

If you wish to get a correct opinion of the ability of a musician who is soliciting your patronage, go to some other musician who is recognized by the community as his superior. From him you will get at least an honest opinion. But if you go to a musician who is known to be inferior to the man about whom you are seeking information, the probability is that he will underrate him.

With unaffected shame, I confess that even the Christian ministry is not free from this unholy weakness. It requires a protracted season of fasting and prayer to prepare the average preacher to criticize with absolute fairness the sermons of a brother minister of greater merit and reputation.

Every Christian knows that to overcome and expel from the heart selfishness, or envy, or false pride, or avarice, or vindictiveness, or any other unrighteous feeling, it must be resisted and pursued with unsparring rigor.

The fight of faith which the Christian makes from day to day is a battle not only with the evil in himself, but that which he finds in his fellow-men. With the same unswerving determination that I resist selfishness in myself, I must oppose selfishness in others. With the same severity with which I condemn envy, avarice, deception and worldliness in myself, I must smite these unholy passions when they appear in the conduct of my neighbors.

In many instances this is a very difficult and painful task. Unrighteousness is sometimes entrenched behind a very attractive personality. It is sometimes lodged in a woman of bewitching beauty, elegant culture and winsome manners. It requires nothing less than heroic courage to rebuke such a woman; to tell her that her heart is a fountain of evil, and that her influence is as deadly as the shade of the Upas tree. But to leave such a character unrebuked and unwarmed is an inexcusable exhibition of moral cowardice.

A Christian often finds himself in such commercial, social and political relations with immoral and corrupt men as to render it not only painful but hazardous to his own temporal interests and prospects to oppose their unrighteous principles and conduct.

A few months since I had in my possession a letter from a young man who said that he was a clerk in a dry goods store, and that the instructions of his employer required him to make false statements to customers. His conscience was sorely troubled, and he wished me to tell him what Christian obligation required of him in such a situation.

I wrote to that young man that there are no circumstances which will justify any human being in making what he knows to be a false statement. I wrote also that if he should go to his employer and, in the name of God, conscience and self respect, protest against his unjust and unreasonable demands it might result in the relief which he coveted and in the adoption of more honest methods in his place of business.

My brother, to fight the good fight of faith you must cultivate a Christian conscience. If you are loyal to a Christian conscience you will part with your club-house conscience, because the ethics of the club-house and the ethics of the gospel are as far apart as Christ and Belial.

If you hold on to your Christian conscience you will have to part with your political conscience, because the morality of Christianity and the morality of latter day politics are as dissimilar as meridian light and black-mouthed night, and as far apart as archangel and archfiend.

The good fight of faith must extend not only to evil in individual men, but especially to social and organized evil. It is gratifying to know that good men everywhere were never more alive to the truth that it is their sacred duty to fight against social evil of every kind, and in so doing to contend against the men who represent and direct organized evil.

Club-houses where men drink and gamble, bar-rooms, beer-gardens, lotteries and variety theatres where women forget their native modesty, and social evils—organized evils—and the obligation of the Christian require him to oppose them as earnestly,

persistently and unsparingly as he opposes drunkenness, bribery and theft.

Look at the ten thousand counter organizations of modern society for the overthrow of these social evils, and you will see how deep and universal is the conviction that the good fight of faith should extend from the sins of the individual to those of society.

Wherever this fight is on we may expect the representatives and directors of organized iniquity to howl, and curse, and gnash their teeth in unholy wrath. Their indignation rises into fury when some dauntless preacher of righteousness stands forth and in the name of God anathematizes their satanic work. There is no word in the vocabulary of devils they would not use in denouncing such a preacher as a meddler with other men's business.

2. My second proposition is that the Christian life is a fight of faith. The Christian is a man who believes something. He believes in certain eternal and unchangeable verities. He believes in them so strongly that he will contend for them and suffer for them.

The Christian believes in a moral government over the universe, and that that government makes certain everlasting distinctions between right and wrong. He believes that every human being is under a solemn obligation to uphold and magnify these distinctions. He believes that the very essence of true manhood and true womanhood is to be loyal to them.

The Christian believes that under moral government lying, under any circumstances or for any purpose, is wrong. He believes that the man who habitually lies is an enemy to himself, and a deadly foe to the best interests of human society.

The Christian believes that under moral government gambling, whether it be done in some dark-lantern underground retreat, a fashionable club-room, or a lady's parlor, is wrong, and utterly incompatible with purity and honesty.

The Christian has the same belief about all vices. He believes as firmly as he believes in his own existence that they are wrong, unmanly and mean, and that they debase and brutalize their victims and spread blight and mildew over society.

Believing in moral government the Christian believes also in retribution—temporal and eternal retribution. He believes that the man who soweth to the flesh shall reap corruption, and that he who soweth to the Spirit shall reap life everlasting. He believes that the moral leper is damned, both for this world and the world to come. It is because he believes these things that he fights. His faith in these eternal verities makes him a warrior. Conscience would damn him, and self-respect and happiness would forsake him if he did not confederate with lovers of truth and virtue in successive efforts to put down the wrong and to lift up and crown the right.

The object of faith from which the Christian soldier receives his highest inspiration and his conquering power is the living God, revealed in the person of the man Christ Jesus.

Christian faith is pre-eminently the act or attitude of a person toward a person. The Christian fights the battles of life under a personal leader, master, and friend, whom he loves and obeys, and in whom he trusts and triumphs.

Paul says: "The life which I now live, I live by faith in the Son of God, who loved me and gave himself for me." Faith connects us with that divine and adorable personality, who when he was upon the earth in human flesh stood up among men and said, "I am the life."

When this connection is made we have infinite resources upon which we can draw in every conflict with ourselves, and in every battle with the world. United to Christ by faith his great life flows into our lives and becomes our strength for every struggle with the powers of darkness. In touch with him we are absolutely secure, though confronted by all the hosts of sin and hell.

Paul realized this blessed truth when he said, "I can do all things through Christ which strengtheneth me." He felt all the joy and glory of it when he wrote those jubilant words, "If God be for us, who can be against us?" "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

My brother, do you covet strength to de throne Satan as your own heart, and to fight him successfully in commercial, political, and social circles? Look yonder at that scene on the Mount of Olives where your divine Lord forty days after his resurrection is surrounded by his disciples and is speaking to them his last words of comfort and command. Hear him: "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

What does that mean? It means that in Christ there is infinite power, and that with all his infinite resources he will be personally present with his people to the end of time. For what purpose is he with us? That we may connect our weakness with his strength, and fight successfully the good fight of faith.

"Stand then in his great might
With all his strength subdued,
And take to arm you for the fight
The panoply of God."

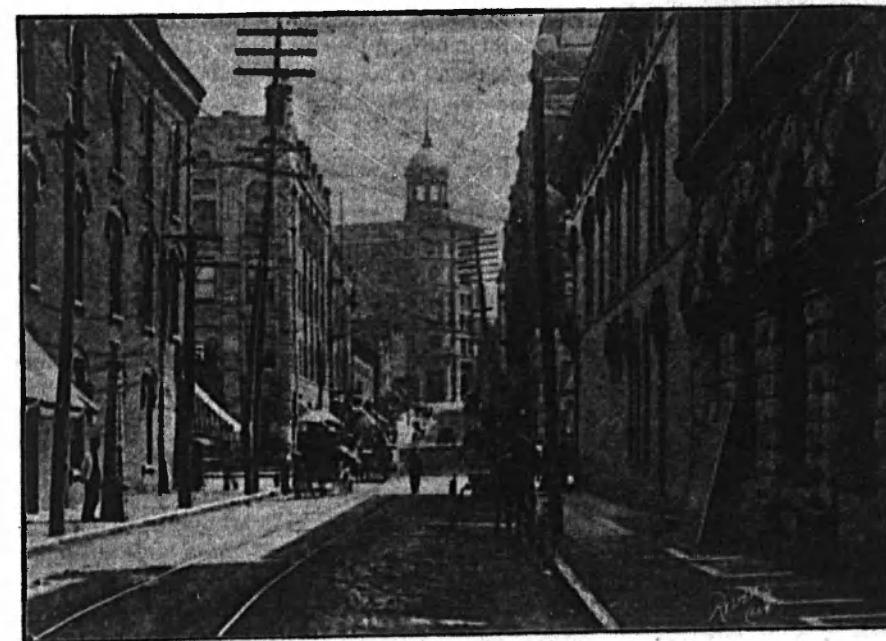
3. My last proposition is that the good fight of faith if continued to the end will be victorious. Our labor in the Lord is not in vain. It is blindness and stupidity in the enemies of Christ to say that in this struggle we make no progress.

Those of you who have not grown weary in well-doing realize the fact that they are better, stronger and happier today than when they began the fight of faith. You have grown in grace. You are less envious than you were. You are less resentful and more forgiving. You are less concerned about your own comfort and happiness, and more absorbed in the welfare of others.

Fight on. Persevere unto the end, and having gained the mastery of self, you will then be meet for the Master's presence and glory in that land of brightness and beauty, where faith hath no battles to fight, and the weary are forever at rest.

It is worse than blindness and stupidity for our enemies to say that we make no progress in reforming the world. But for what we have done, and are now doing, society would be a thousand fold more corrupt than it is.

In one of the greatest orations of his life, Edward



Eighth Street, Looking East, Chattanooga, Tenn.

Everett said, "Eliminate all that Christianity has directly and indirectly contributed to the civilization of this country and we would be a nation of barbarians."

That we shall ultimately regenerate human society everywhere and realize our long, sweet dream of a purified and happy world, is as certain as God's fidelity and infinite resources can make it. With such confidence in the final outcome of the struggle, we should, every day and hour, push the banner of our great Captain deeper and deeper into the smoke and flame of battle, remembering that for all our zeal and devotion we shall be infinitely rewarded in that great day for which all other days were made.

Fifty Years and Over.

Sometime ago I requested through the BAPTIST AND REFLECTOR, also the *Texas Baptist Standard*, the names of as many Baptist preachers as I could get who had been preaching fifty years and over. I have heard from eight—five from Tennessee, and three from Texas. I want to suggest to the different Associations or State Conventions to take into consideration those old pioneer preachers that have been in the field fifty years and have borne the heat and burden of the day; who have fought many battles for the cause of Christ; who have denied themselves of secular pursuits in this life to preach the gospel; who have been, poorly sustained, now having to retire to some extent from the field. For the most part now the churches want younger pastors. What is to become of the old ones? Is it not the duty of the Associations and Conventions to devise some plan by which they may get some help yearly? So far as I am concerned I have a little home, so that I can keep soul and body together as long as the old body stays on this earth. But there may be others who have no home at all. These few lines are written that the Baptist family may think about the matter.

P. MOORE.

Gane Ridge, Tenn., June 28th.

The Need In Preaching.

A great deal has been written to account for the lack of certain essential elements in preaching. Many hearers feel that certain preachers are lacking in something in reference to their preaching, and some hearers attribute it to another thing. Discriminating hearers know that there is a lack of real power, and that they are not being spiritually fed.

In an editorial in the *Observer* of St. Louis, occur the following words: "A bookless pastor is destined to a speedy ministerial death. Congregations that withhold from their ministers the means with which to replenish their libraries soon feel the effects of their own folly. The pastor cannot preach because he does not study. He does not study because he has no books. He has no books because he has no money. He has no money because his people withhold their support."

Now it may be true that some pastors do not have books because their people do not sufficiently support them, but I am far from believing that the lack of book accounts for the poor preaching which comes from some bookless pastors. There are many pastors, having plenty of good books, who are failures as preachers. The need is much deeper and more vital than books. The great need is an unquenchable love for the Bible itself, and with it a fullness of the Holy Spirit. Of course a pastor should be well educated, but mere education is far from being enough.

Education is a dead failure in the pulpit unless there be in the pastor a passionate love for the Word of God and a spirit-illumined mind to so appreciate the great truths of revelation as to present them clearly to the hearers. I care not though such a pastor have not more than twenty books beside the Bible; his preaching will do his hearers vastly more real good than the pastor who has a large library yet neglects the Bible and has but very little of the Holy Spirit. There are two many pastors full of book literature and destitute of spiritual power who preach all around the Bible. Get right down to a profoundly earnest study of God's great Word, depending thoroughly upon the Spirit to open your eyes and interpret to you the meaning of that Word, and you will so feed the hearts of your hearers that they will long to hear you again. What is very greatly needed is genuine power from God in the pulpit.

C. H. WETTERBERG.

A Notable Ex-Convict.

It is said that fortune cuts some queer capers, and surely in no case more interestingly so than in that of Sidney Lascelles, best known in Southern police annals, and especially in Georgia criminal court procedures. This Lascelles was best known to fame as "Lord Beresford," and as such he was arrested as a thief, convicted, and sent to the penitentiary. He served his full time, and from the hour he cast off the stripes he resolved to explode the generally accepted theory that there is no future for the ex-convict unless in a foreign country and under a new name. He went at once to Fitzgerald, Ga., a thriving town, near which he had served his sentence, and boldly avowed that he intended to make his name respected. He finally, through close attention to business and clean living, became superintendent of the Fitzgerald Water-works and Electric Light Company at a fine salary, and is also a successful broker, popular, and has the confidence of all classes. On Saturday, the 15th inst., he gave a birthday reception at which one hundred of the leading business, professional and society people of that town and section were present by invitation. After partaking of a royal repast speeches were made, and they one and all vied with one another in eulogizing Sidney Lascelles, commending his sterling manhood, and pledging him the loyalty of true friendship. He responded in well chosen words of gratitude. "This example should be brought to the attention of the convict classes everywhere that some among them may catch the courage that this one resolute life inspires."

—American Outlook.

—The world has been robbed by the man who dies without leaving it better than he found it.

A Trip Around The World.

My son, in reading about the different nations of earth, their curious habits and dress, how often have you dreamed of a trip around the world, and said, if I just had the time and money I would be delighted to go and see for myself the wonderful things of other lands, but it takes too much time and money for me to expect ever to have my wish gratified? Now, my son, I am glad to be able to tell you how you can have your youthful dreams and long-cherished wishes gratified, in substance, in less than one week, and at a cost of less than \$20. Perhaps you say that that can't be so, or I would have started long ago. But it can be so, as I have recently seen a number who have made the trip in less than a week and they assured me it cost them less than \$20. One gentleman made the voyage within five days, and he told me it cost him only \$6.50, but he was a preacher and an old Confederate soldier and had some favors shown him. It would have done you good to hear them tell of what they saw and heard; how they crossed the far-famed Rialto of Venice, went into the magnificent Parthenon of Mar's Hill, Athens, where the Apostle Paul preached that memorable sermon to the heathen; then they saw the Memphis Pyramid and the Egyptians with their camels and donkeys. They were delighted to enter the heathen Chinese shops and see the men in their long gowns and stockings, dressed like women, with their hair plaited like our young girls. Our boys vulgarly call them pig-tails. They visited the Japanese shops also and bought some of their curious wares as well as the Chinese curios and fine works of art. Some were much delighted with their magnificent paintings and statues they saw in that heathen Grecian temple. Others had their curiosity gratified by seeing the different nations of Europe, with all their mechanical arts. You must know they took in the sons of Ham on their trip also and had much to say about the progress the Africans were making in the arts and sciences, and especially in the art of teaching. One old gentleman never tired in telling to all he met about an old African who had educated a horse to do almost everything but talk. He thought this old African had gone ahead of Dan Rice or Barnum in the horse show and educating business.

Now, my son, if you will just go to the nearest telegraph office the depot agent will sell you a round-trip ticket to Nashville at about a cent a mile. There you can, on our Centennial grounds, in a few days, make this instructive trip around the world at a cost of \$10 or \$15. If you will keep your eyes and ears open it will be worth more than a year at school or college. If you are short of funds, just look at an offer in the BAPTIST AND REFLECTOR to give you a free pass to and from Nashville if you will stir yourself and get some subscribers for our paper. Do anything but lie or steal to work your way to Nashville, as you may never have another opportunity to make such a cheap trip around the world and to gain so much information in so short a time.

Now to you, my fathers, let me say a word. As you love your children and wish to educate them, let me say that if you have boys or girls over fifteen years of age you may never have another such opportunity to enlarge their minds and liberalize their views as this short trip around the world at our Centennial. Take them to Nashville if you can spare the money, and especially if you can get some competent person to explain things to them as an educator.

A. B. CARANISS.

To Country Pastors.

Beloved Brethren: "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank God upon every remembrance of you." It was through one of your fellow-servants that I first heard the glorious gospel, and by whom I was buried with Christ in baptism. When I remember the sacrifices many of you have made and are making to preach this gospel, my heart goes out with a deeper love. Many of you are not attracting the attention of the world, but the hosts of heaven watch each step you take. The eyes of the Lord are upon you at the humblest of your appointments, in the school-house or in the open air. I praise Him for the fruitfulness of your labors. Our great denomination is today very largely what it is as a harvest of your sowing. Oh! that His Spirit may comfort and encourage you and His grace fit you for yet greater things.

I write this to make one request of you in His name. It is that you will thoughtfully and prayerfully look over your entire field and see if there are not some bright boys and girls who ought to be in our Baptist schools this coming season. I believe there are thousands of such boys and girls with great possibilities now in our country homes. Many of these are not conscious of their possibilities, and

a wise, prudent word from you may awaken them and then lead on to such fruitage that will greatly glorify God and bless humanity.

I am told that quite a number of years ago there was a humble country Methodist preacher away off in a poor neglected country district. He had preached at a school-house to a little handful. He went into an humble home to spend the night. He found there a boy who was not yet converted. He talked with the lad about being a Christian and getting an education. Through the preacher the boy was gotten into a Methodist school, afterwards into a Methodist college. From this small beginning came the founder of the great Vanderbilt University at Nashville, Tenn., one of the largest and most influential institutions of learning in the United States. Little did the humble Methodist preacher dream of the great work he was doing when he was trying to stir up the gifts in the mind and heart of that boy!

God has in His goodness given us Baptists many of the brightest boys and girls in the South, but I fear we are not prayerfully and thoughtfully striving to train them for Him as we should. Brethren, will you not think and pray over this matter?

I would not be surprised if there are not already many in your congregations who have a secret longing for a better education. They are timid and shrinking, afraid even to mention what they feel. If you could and would only speak a word of encouragement to them and then point them to some of our best Baptist schools and colleges, you would do that which will continue to glorify Him when you are gone. Will you do this?

I need not try to point out to you the importance of an education in these days (I might say its necessity). If you will only thoughtfully look at the conditions confronting us you will see it.

The Master richly bless you and yours as you try to bless others.

W. Y. QUISENBERRY.

The Southwestern Baptist University.

When I was a pastor in Middle Tennessee, serious doubts possessed me respecting the wisdom of the transfer of Union University to Jackson. It is hardly necessary to say that these doubts did not grow out of any unfriendly feelings for West Tennessee, but rather out of the problematical conditions of the institution itself. Those conditions have vanished and my incertitude is laid to rest. I am now persuaded that the removal was best; that the hand of the Lord was in it. I believe the school is just where it ought to be. Had it remained at Murfreesboro Vanderbilt University would have sucked its life-blood just as it has most of the Middle Tennessee colleges. Jackson is the capital of a splendid little Baptist kingdom, and an undivided, ever-increasing patronage is yearly pouring into the University.

Striking changes have been wrought in the past six years. Then, when I first saw the institution, the outlook was far from promising. Now there are signs of thrift all over the campus and the palpable throbs of a new life. Jackson's paradise water, an elixir of life, has drowned all gloomy apprehensions of fear and swept away every mark of dismal foreboding. The atmosphere about the college is electric with bright hopefulness and vital energies. These discoveries during a recent visit gave me an unmixed delight. I have great hope for the future of the Southwestern Baptist University. Once I was eager to reduce the name to suit its size. But now it seems bent on growing up to dimensions compatible with its resounding title.

And how pleased I was with the unaffected religiousness of those dear brethren. There is no parade, no pretentiousness, no militancy, no hint of hostility to anything but sin and ignorance. Savage—what a name for one of the best Christian educators and one of the gentlest and truest of men!—Savage and his faculty are doing a deep, quiet work for the denomination. Prof. Irby, the brave soldier, courtly civilian and scholarly mathematician, is wreathed in smiles over the rising fortunes of his loved institution. Prof. Deupree's face is bathed in gladness, while his heart sings a song of hope. Prof. Jamison—how can he expect me to say anything nice about him when he keeps reminding me about an insignificant matter that has been overdue just two or three years? I shall not do it, except to say that he is one of the best financial agents a school ever had. If you owe him anything for the college, you might just as well pay up. That's what I intend to do when I can.

Pastor Simmons succeeds brilliantly—if the brethren will just hold him down to his legitimate work and not allow him to overtax himself, as he is in danger of doing.

I must not fail to record my grateful appreciation of the elegant hospitality of Dr. Orock and his family.

W. R. L. SMITH.

St. Louis, Mo.

The Gospel Mission.

In a former number I showed that the Gospel Missioners had decided that the Hardsbell objections to Boards, agents, and stipulated salaries were all correct, and for 100 years our fathers had been conducting our missionary work in a wrong way, and hence they have adopted the Hardsbell idea of no Board, no societies and no agents as the gospel plan of conducting missions. If my memory serves me correctly, this is no new discovery. When the Campbellites first preached in Tennessee they taught the Hardsbell doctrine that mission societies, Boards, agents and theological seminaries were all wrong. Alexander Campbell, they said, had made this discovery years before.

If the Gospel Missioners are correct our fathers made a big mistake in opposing this Campbellite teaching as strongly as they did. But unfortunately for the Gospel Missioners a very large number of the Campbellites of the present day have had their eyes opened and decided that their early teachers were wrong in adopting these notions, hence they now have mission societies, Boards, agents and theological seminaries, which they call Bible schools. It is but just to state, however, that their veteran leader in Tennessee, old Bro. David Lipscomb, and all his followers, stick to primitive Campbellism and believe that missions ought to be conducted on the Hardsbell idea of no Boards, societies or agents. It is particularly gratifying to Bro. Lipscomb in his old age to see that some of the Baptists have had their eyes opened and discovered that they were wrong, and that his plan was the gospel plan all the time. He would be glad to see all the Baptists converted to his plan like the Gospel Missioners.

It is very strange that these Gospel Missioners do not hesitate to affirm that they have discovered that our Baptist fathers have been mistaken for a hundred years as to the gospel plan on which to conduct Foreign Missions; yet some of these very men were among the first to denounce Dr. Whitsett for saying he had discovered that our old Baptist historians were all mistaken as to the date when Baptists first practiced immersion in England. With the lights before him the Observer must say that he thinks our Gospel Mission advocates are as badly mistaken as was Dr. Whitsett, and that both parties have honestly made a big blunder and no discovery.

OBSERVER.

Destitution.

There have been written and sent out from the office of the Secretary of the State Board about two dozen letters to as many brethren in different parts of the State seeking reliable information concerning the destitution in Tennessee.

Much information on this subject has already come to the Board, but we seek more accurate and more extensive information. Therefore, in addition to the letters mentioned, this request is made to all who read it, and who may possess information which the Board ought to have, that you will please write to the Corresponding Secretary and give the following points of information.

1. In what county do you live?
2. Population of your county.
3. Number of Baptist churches in your county.
4. Number of Baptist people in your county.
5. Number of towns, large and small, in your county without regular Baptist preaching.
6. Number of communities in your county without regular Baptist preaching.
7. The number of towns and communities without any preaching at all.
8. About the area in square miles of destitution in your county.
9. Please give your post office and your Association.

The Secretary would like to receive a thousand letters in response to this request.

Everyone who will tell us of the destitution in his locality will enable us to place this matter before the Board and hasten the day when this destitution shall be supplied.

Now, brother and sister, do not say within yourselves, some one else here will write. Please write yourself. All these letters, if there be thousands of them, will be carefully read and compared, so that the true condition of our beloved State as regards her religious needs shall be known.

A. J. HOLT, Cor. Sec.

Orphanage Board Meeting.

The Board of Managers of the Tennessee Baptist Orphanage will hold its quarterly meeting Tuesday, July 13th, at 10 a. m. in the Baptist Assembly rooms, 187 North Cherry Street, Nashville, Tenn.

W. C. GOLDEN, President.

H. F. BURNS, Secretary.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

Howell Memorial—Pastor Burns preached in the morning. Rained the meeting out at night.

North Edgeland—Pastor preached at both hours. Small congregations. One profession of faith, one received for baptism. 161 in S. S. Good day.

Seventh—The Lord's Supper observed in the morning. Pastor preached on gospel wagon in afternoon, and also preached at night. Good day. Good S. S. Mill Creek—Bro. B. T. Lannon preached. 83 in S. S. Good S. S. at Una. The Sunday-school Union meets with this church the first Sunday afternoon in August, and will be addressed by Dr. W. H. Whitsett.

Memphis.

First Church—Good congregations for a hot day. A young man who had been studying for the ministry of another denomination was baptized at night. Pastor's family at Murfreesboro, Tenn. Pastor goes to help Bro. Anderson of Eudora.

Johnson Avenue—Pastor conducted services morning and evening. Congregations good. One received for baptism.

Frazer—Pastor preached in the morning to a small congregation. Will have an outpost meeting Saturday before the third Sunday in this month. Pastor preached at Lucy at night. Protracted meeting begins second Sunday in this month.

Central Ave—Good congregations. Money raised in the morning to repair and paint the roof of church building. The sum of \$32.50 was raised at night for missions.

Trinity—Preaching by the pastor at both hours to fair congregations. One received by letter and two for baptism. This makes twenty additions during the last month. Good S. S.

Central—A very good day. One addition.

E. R. Caraway preached yesterday morning and night at Centre Hill, Miss., and promised to return and conduct a meeting, beginning the fourth Sunday inst.

Usual services at the First Church. Preaching at both hours by the pastor. Subject, "Our Needs." Pastor preached in the evening at Fort Hudson. Good Sunday-school. Usual interest in prayer-meetings.

W. L. NORRIS.

Dyersburg, Tenn.

Dear Bro. Folk: Allow me to thank you again for your kindness in sending me your excellent paper, and to sincerely congratulate you upon its high-toned Christian spirit and general ability. Dr. Hawthorne's sermons are especially rich, and have given me a new idea of the preaching power of one of whom I have heard much and know little. They are like sermons, and you are doing a great educational work, homiletically, in publishing them. The Lord add unto you yet greater blessings for body, spirit and estate.

H. P. McCORMICK.

Morelia, Mexico.

A series of meetings in Trenton Church has just closed. The first week our pastor, Bro. Ryals, conducted the services. Bro. R. P. Mahon of Humboldt assisted the last two weeks. There were 21 conversions and two restored. The preaching was practical and to the point. Bro. Mahon is one of our most earnest and one of our best preachers. He won the hearts of all who heard him. Our pastor and church have been praying for a quiet Holy Spirit visitation. The good Lord has answered our prayers. The meeting was a most delightful one. Eleven have been baptized and others stand approved for baptism. We return our thanks to our Heavenly Father for his visitation and sojourn with us.

J. M. SENTER.

Concord Association will meet with Mill Creek Church on July 29th inst, and the church will have her centennial celebration on Saturday, the 31st inst. All delegates to the Association and others contemplating attending this meeting are hereby requested to communicate with me at as early a day as possible in order that we may arrive at some correct idea of the number that will have to be provided with homes. As a large attendance is expected the question of transportation from the homes assigned to and from the church may become a matter of difficulty. We would respectfully suggest that if persons attending would come in their own conveyances, where it is possible for them to do so, it would greatly facilitate this part of the work. Those coming on the train will leave Nashville at 9 a. m. and 5:30 p. m. on the N. O. & St. L. R. R. and stop at Glen Cliff, where they will be met by conveyances. For information or direction further address R. R. Caldwell, Chairman Local Committee, Nashville, Tenn.

—To the Churches and Members of Big Hatchie Association. Dear Brethren: Having been your unworthy and inefficient clerk for some time, and being now pastor of the First Church, Dyersburg, which church is a member of the Memphis Association, I will for the present bid you all Godspeed and adieu. I take this opportunity of expressing my hearty appreciation of your warm love, sympathy, co-operation and kindness to me in my official capacity. At my own expense I take pleasure in sending every church in Big Hatchie Association a blank form of my "Improved Associational letter," which form has been authorized and used by the Association. God bless old Big Hatchie Association in her noble work, and may she become more active, liberal and spiritual.

W. L. NORRIS.

—I am directed by the Baptist church at Mill Creek to extend a cordial invitation to the neighboring Baptist churches to be present at the celebration of our centennial at some time during the session of Concord Association, most probably on Saturday, July 31st. We do this in order to embrace neighboring churches not already in Concord Association, and especially the churches which were constituted out of members dismissed from Mill Creek for that purpose. We also extend an earnest invitation to all of the former pastors of the church to be present. We expect to have dinner on the grounds for all present, but we anticipate a large attendance and a possibility of short rations, especially on Saturday. Therefore, wherever convenient, baskets of provisions from those living near by will be gratefully appreciated. However, let no one stay away because it may not be convenient to provide and bring a basket, but let all come and feel at home among us, for we extend a hearty welcome to all.

S. H. PRICE, Pastor.

—The BAPTIST AND REFLECTOR has been a constant and welcome visitor in our family for many years, and never more so than now. It is interesting and instructive to both young and old and should be in every Baptist family in the State. Rev. M. H. Whitson is our pastor. He has been preaching for us at the Brighton Baptist Church for nearly three years, and we esteem him more highly the longer he stays. He is a strong Baptist, a good preacher and a good man, and we fully endorse his letter lately sent to your paper as well as the action of the Baptist church at Hot Springs, Ark., in regard to the "Whitsett matter." Rev. R. P. Lucado preached for us at the Brighton Baptist Church on the second Sunday in this month. We considered him a good preacher when he was our pastor several years ago, and he has improved greatly since. He has a call from a church in Texas, whence he has lately come since the death of his wife, but wishes to find work nearer to his children, who are making their home with their grandmother near Covington, Tenn.

J. H. SIMONTON.

Brighton, Tenn.

—During the Convention of the B. Y. P. U. A. July 15th to 18th the Tennessee hotel headquarters will be "The Aldine," on McCallie Avenue. The rate is from \$1.50 to \$2, according to the location of room. Screens and electric fans make this a pleasant stopping place. The Tennessee B. Y. P. U. headquarters will be in a large new tent on the lot adjoining the auditorium. This will be decorated with the State colors and is intended as a sort of reception room, where the Baptist young people of Tennessee may receive their guests from other States. It is confidently expected that there will be a large attendance from Tennessee, and that the young people will consider themselves a committee of the whole to extend to the visitors from a distance every courtesy possible. Those who wish a lower rate than the hotel headquarters provide can find plenty of good homes at \$1 a day, or can get lodging at 50 cents and lunches anywhere they choose. Assignments will be made after the arrival of guests. Go from the train direct to headquarters, where you will be given a badge, book and map and assigned to a home without delay. Let all the Baptist young people who can possibly do so come. It is a meeting they cannot afford to miss.

R. B. GARRETT, Trans. Leader.

Chattanooga, Tenn.

Little Hope.

On a small hill, shaded by a cluster of beautiful Oaks, near the road leading from Clarksville to Adam's Station, Tenn., stands Little Hope Baptist Church-house. The church was organized in 1869 with thirty members, most of whom came from Harmony. In 1872 they erected an elegant brick house, concerning the building of which there arose the first disturbance among them, and as a result of which several members left the church. The name was sug-

gested by a brother who had but little hope of their success as a church, but it has indeed cultivated its name and is now Big Hope. Their first pastor was Bro. Crutcher. Then came Brethren Adams, Fort, McPherson, Bray, and now the humble writer of these lines has the pleasure and honor of serving them. There are but few of the charter members now living. There is a burying ground near the house in which the first to be laid away was a member of this church. They joined Cumberland Association in 1870, and the Association has met with them twice since then. For a number of years they took but little interest in missions. Now they are enthusiastic missionaries, with a Ladies' Missionary Society which meets regularly and contributes largely to this great cause. They are indeed a good people to serve. They are warm in their sympathies, ardent in their love, devotional in their worship, and spiritual in their service. May the Lord continue his blessings upon them.

ALVAN F. GORDON.

Adam's Station, Tenn.

A Glorious Success.

Your excellent paper has a time or two referred to the movement among our "Hardsbell" brethren toward the adoption of mission work on the Gospel Mission plan. A meeting was held in Mexico, Mo., beginning on the 24th of June and lasting three days. This meeting was composed of delegates from the "Hardsbell" churches from all over the country, and Rev. G. P. Bostick and myself of the Gospel Missioners were invited to be present and address the gathering. The meeting was pleasant and harmonious, and after a thorough discussion of missions, on the Gospel plan, these ancient brethren decided that Gospel Missions was Scriptural and by unanimous vote agreed to go into the work, and money is now being raised to put a missionary in the field. So it appears that instead of Gospel Missioners being a "backward movement toward Hardsbellism" it has captured the "Hardsbells." Of course we do not think that all of these brethren will fall into line, for all "Missionary" Baptists have not come into line, but at least half of them will do so.

You asked, editorially, if we would be willing to accept the baptism of the "Hardsbells." I will say that if any of them should come to the Charleston, Mo., church with letters from their "Hardsbell" church that we would gladly receive them. That is a matter to be determined by each individual church. We were one people until we divided on the mission question. If they repent of their inaction and come back to mission work there is nothing to stand between us. Of course we should take their baptisms. So let's not get up a disturbance and frustrate a good work by such a foolish question.

BEN. M. BOGARD.

Charleston, Mo.

Carson and Newman College.

The Building Committee borrowed some of the endowment fund to use in the erection of our college building. On this we pay interest annually and secure the money for this purpose mainly from rents on college property. While the trustees should be glad to have this paid, there is no pressure about it. Outside of this we owe one note of \$2,700, another of \$500, another of \$1,120 and another of \$1,200, making a total of \$5,520.

I have carefully gone through all the notes and pledges which we hold, counting only such as I regard good, and I make the footings about \$5,000. In this estimate I reject hundreds of dollars of pledges that I once considered good. The pledges we have run through a period of from two to four years. Soon after our recent commencement our Executive Committee decided to try to pay by September 15th the \$2,700 and the \$500 notes mentioned above. We hoped to do this by asking those who had made pledges to advance as much as possible on the payments not due, and to induce a great many others to make gifts by September 1, 1897.

I took the field at once, and was having very gratifying success when my health failed and I was compelled to stop and rest. I think, however, that if every friend of the college, especially in East Tennessee, will prayerfully consider the matter and arrange to do what he can by September 1st we will be able to pay the two notes.

Let the canvass for subscribers to the BAPTIST AND REFLECTOR be pushed vigorously, especially by the students. I am scarcely able to dictate this letter, but hope to be better soon. If all the friends will rally the college need not suffer while I rest.

J. T. HENDERSON.

—The ministry of Dr. W. H. P. Faunce at the Fifth Avenue Baptist Church, New York, is proving so popular that galleries seating 150 persons will be put in this summer.

MISSIONS.

MISSION DIMECOTOMY.

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

Foreign Missions.—Rev. E. J. 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. Tuckman, D.D., Corresponding Secretary, Atlanta, Ga. Rev. H. D. Jeffries, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

Ministerial Education.—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, E.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

Orphanage.—Send all money to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be prepaid.

Woman's Missionary Union.

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

Corresponding Secretary.—Miss M. M. Claiborne, Hazelwood House, Nashville, Tenn.

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

Editor.—Miss R. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

Sunday-school Proposition.

The first Sunday-school to accept the proposition to give the first Sunday-school collection to the Sunday-school and Colportage work was the First Baptist Sunday-school of Harrison, and the Secretary received a note from the splendid superintendent, N. O. Castle, June 30th. How many others will fall into line? This month of June the contributions from all sources for Sunday-school and Colportage work came to just \$42.99. Our expenses for this same length of time, in payment of our colporters, if each labored the full time, is \$500.

Do the Baptists of Tennessee wish to carry on this work? They ordered the State Board, at our Convention in Paris, to "emphasize" this work. The Board has emphasized it by appointing twenty-one colporters. These colporters have emphasized it by doing an unprecedented work for it. But those who ordered the Board to emphasize it have not done so themselves. These are plain words, beloved brethren, but plain facts demand plain words. State Missions, with an excellent organization, has stepped under the burden and helped to bear it. But now the State Mission treasury is exhausted. Unless we receive full \$500 for colportage during July great hurt will fall upon this department of our work.

If churches and Sunday-schools and societies or individuals should merely divide their State Mission contributions without increasing them it will increase the complications without relieving them.

The action of the Convention at Paris plainly indicated that Sunday-school and Colportage work was to be placed in our regular systematic contributions instead of making special high pressure collections for it, as heretofore.

Remarkable success has attended the labors of our colporters. Great good is being done. The work presents a most inviting and productive field, but unless it is better sustained we will be compelled to recall most of our colporters and curtail our expenses. But if the Sunday-schools generally will respond favorably to the proposition to devote their first Sunday-school collection to this work the situation will be relieved.

Pay day will be about August 10th. Forty-five missionaries and twenty-one colporters will then have to be paid. It will take \$2,500 to make the payment. Two thousand dollars of this amount will have to be contributed during the month of July. Will every pastor and superintendent please to co-operate with us, and let us bring this mid-summer quarter up in good shape? It is the Master's work. Let us not let it be neglected.

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

Woman's Missionary Union.

—It is time to plan for women's meetings at our District Associations. The vice-presidents of the Union are specially urged to see that this opportunity for advancing missionary interests is not lost. Any sister, however, who feels the need of enlisting the women and children of our churches and Sunday-schools is cordially urged to invite ladies who attend the Association to meet her and talk of the ways in which they may become active helpers. Secure the co-operation of your pastor and other brethren, and write to Miss Claiborne for literature to distribute.

S. E. S. S.

—The recommendations of Foreign Board to Woman's Missionary Union, adopted at the annual meeting at Wilmington, N. C., May 10, 1897:

1. We ask that the Woman's Missionary Union endeavor to raise, this Centennial year, the sum of \$30,000, including all their contributions for Foreign Missions.

2. That the sisters give their earnest co-operation in making "Missionary Day" in our Sunday-schools a day for training our children in missions and developing them in giving for the work. While the Sunday-school Board has charge of the work the Woman's Missionary Union has rendered in the past valuable aid.

3. We again recommend that the Christmas offerings go to the extension of the work in China. God is opening the way and blessing the work; let us press forward in His name.

—Letter from Dr. R. J. Willingham to the Woman's Missionary Union, explanatory of the recommendations:

"We present to you the recommendations of the Board to the Union with reference to the work which we ask the sisters to undertake for the coming year. Although there has been a cry of hard times through our country we have been glad to see the zeal and earnestness with which the sisters have prosecuted the work, and so we come asking that they will try and raise \$30,000 during the coming year for Foreign Missions. This, of course, is to include all special gifts, such as Christmas offerings, and any other special contributions which may be made.

"We feel that much of the success which has been reached by the 'Missionary Day' in our Sunday-schools has been due to the careful preparation of the program and the earnest presentation of the same to the schools all over our Southland by the sisters. We therefore ask that your societies will untidely take part in this work of educating our young people, not only giving them information, but developing them in the grace of giving for the advancement of the Master's kingdom. Let every Sunday-school be taught of the great work of Christ. And let every member of each school be taught that it is the privilege of every one who loves the Lord to take part in bringing the world to the knowledge of Christ.

"You will see from our report at the Convention that the work has been

very much blessed in China during the past year. The sisters should rejoice in this, not only because quite a number of our missionaries in China are earnest, consecrated women, but also because you have been making a special effort for several years in your Christmas offerings for the extension of the work in China. The cry is constantly coming for more laborers, and we hope that as you bring this matter before your societies during this Conventional year you will remember God's blessings on the work and make liberal gifts that other workers may be sent into the field.

"May the blessings of our Heavenly Father rest upon each one of your societies, giving you grace and wisdom to do His work, so that you will be a blessing to the churches in the home land and a blessing in helping to send the gospel of Christ to the uttermost parts of the world. As you help to send the light into the hearts and homes of those who sit in darkness may the Master abide in your homes and fill your hearts with His love."

—Our work in China:

South China.—In looking over the past year we feel that our gratitude is due to God for his blessing on our work and his kind care in the midst of danger. Though the plague carried off many lives in Canton, and was on our premises, but few of our Chinese members died, and we as a mission were spared. We rejoice to be able to report an increased number of baptisms and the opening of a new station.

Central China.—We feel like saying with Judson, "As bright as the promises of God." Our little corner seems to us very bright. When we recall what God has been doing for China our hearts are filled with praise and hope. In the Fukien province, where the nine missionaries were murdered a year and a half ago, 20,000 inquirers have made application to join the churches, and 5,000 have already been received. We are told that hundreds of families have given up their idols and are asking for teachers to instruct them. This good news is not confined to one place. In other provinces also hundreds have been brought to a knowledge of the truth, and we are looking forward to a great blessing in our midst. Brothers and sisters, you need not be discouraged about the work in China. God has done great things for her.

North China.—Grateful to Almighty God for the merces we have received, the North-China Mission reports that the year has been one of many blessings and of very hopeful progress in many directions. All the missionaries have been able to keep steadily at work, and have had tokens of the Divine favor in the conversion of souls. In the up-building of the churches, in the success of the schools and in the cheerful attention given by the heathen to the gospel as it has been preached.

Special attention is called to the schools that have been opened, managed and supported by the native Christians; to the erection of one house of worship, and the organization of one new church.

Quiet Hour Thoughts.

Christianity is the forerunner and the nourishing atmosphere of all true temporal blessings. Education, social refinement, literature, art, science, and all the other gifts of the highest civilization are found best developed only in Christian nations. So it follows logically that he who desires to devote his life to the most effective philanthropy and do most for his fellow-men must be a Christian and, therefore, a co-worker with God in spreading the gospel among men.

To have the heart and life penetrated by the spirit and power of the gospel; to enthroned Jesus Christ in the soul, and to make devotion to his cause the one guiding, moving, energizing force of the life; to know nothing else among men save Jesus Christ and him crucified—these are the greatest blessings that can come to any man or woman. The world's greatest need is the gospel of Christ. Your greatest need as a professed servant of Christ is to see that you are personally to be associated with Christ in the work of saving men.

God intends that your influence as a Christian shall be practically unlimited. O. P. C.

A Good Day at White Pine.

According to invitation of Bro. McCarter I visited his church at this place and have had good results of my coming.

I preached on Saturday night, met the Sunday-school on Sunday morning, which was large in numbers and interesting in regard to their devotedness in studying God's word.

I asked them to adopt the plan of setting apart the first Sunday in each month as a day in which they would contribute to the Sunday-school and Colportage Board, and with a very great degree of joy they adopted it and esteemed it a grand and glorious opportunity to do much for the Lord. They were not satisfied in doing this, but took a collection at the morning service in which they showed their liberality and devotedness toward the Board.

I will spend this week here working with the pastor, visiting homes and praying for the lost souls here that they may see the light as it is in Christ Jesus.

The church is still in debt some here, but they are making a forward movement that will, we trust, soon remove the debt.

They are much devoted to their little pastor and delight to hear his suggestions and follow him as their leader. In fact they are a well organized body seeking to do their Master's will.

I see much ripe fruit from the seed which was sown by Dr. Phillips during his revival work here. May God bless this church, and may other churches follow by adopting the plan.

E. A. CATY.

A Colporteur of Nolachucky Association.

—Editors, as a rule, are kind-hearted and liberal. An exchange tells of a subscriber to a certain paper who died and left fourteen years' subscription unpaid. The editor appeared at the grave as the lid was being screwed down for the last time, and put in a linen duster, a thermometer, a palm-leaf, and a recipe for making ice.—Ex.



Do You Use It?

It's the best thing for the hair under all circumstances. Just as no man by taking thought can add an inch to his stature, so no preparation can make hair. The utmost that can be done is to promote conditions favorable to growth. This is done by Ayer's Hair Vigor. It removes dandruff, cleanses the scalp, nourishes the soil in which the hair grows, and, just as a desert will blossom under rain, so bald heads grow hair, when the roots are nourished. But the roots must be there. If you wish your hair to retain its normal color, or if you wish to restore the lost tint of gray or faded hair use

Ayer's Hair Vigor.

Who Founded the Southwestern Baptist University?

There seems to be a persistent effort on the part of some of Dr. Joseph H. Eaton's pupils and friends to give him the credit of founding the S. W. B. University of this city, and I for one desire to enter my protest.

That Dr. Eaton was a great and good man I have no doubt; that his pupils and friends should forever cherish his memory, no one who knew him or of him will deny; but that they ought to snatch the laurels from other men's brows to place them upon the brow of their hero, all lovers of justice and right will forever dispute.

The College of Murfreesboro, whose name six years later was changed to Union University, was founded in the year 1841, and Dr. Joseph H. Eaton was elected as one of the professors. In the year 1847 Dr. Eaton was elected president, and he continued in said office until his death, Jan. 12, 1859. Union University went down during the civil war and only lives now in the memory of the many noble men who received their diplomas from her bands. Union University had nothing to do with the founding of the S. W. B. University.

In the year 1874 the Baptists of Tennessee, in Convention assembled, decided to establish a great Southwestern University, and several cities of this State attempted to secure the prize. Jackson was successful through the efforts of many noble, self-sacrificing men, one of whom I will mention, as perhaps being a little more prominent, the beloved Dr. C. R. Hendrickson, then pastor of the First Baptist Church of this city, and if any one man is entitled to the honor of being the founder of our University, he is. If any of the professors of the deceased Union University is entitled to be called the founder of this, then it would certainly be Dr. Geo. W. Jarman of Nashville.

But in the opinion of the writer to the following gentlemen composing the Board of Trustees of the West Tennessee College belong the honor

of making the S. W. B. University a possibility in this city: Gen. A. W. Campbell, James O'Connor, W. P. Robertson, John L. H. Tomlin, H. W. McCorry, W. E. Dunaway, F. B. Hamilton, and several others that I cannot now recall. West Tennessee College was not dead, but dear to the hearts of all of our people, having sent out as many great men to the battle of life as any college of the South, but her Board of Trustees, thinking the work could be better carried on under the supervision of some religious denomination, turned over to the University the magnificent property it now occupies, together with \$40,000 invested in State of Tennessee bonds bearing six per cent. interest. I do not believe that any college is the parent of the S. W. B. University, but if any is entitled to that honor it is the old West Tennessee College, for she gave her all to this institution, and Union University gave nothing. Dr. Joseph H. Eaton and Union University were dead twelve to fifteen years before this University was thought of, and had no more to do with founding it than the man in the moon.

If I am not mistaken the trustees of the S. W. B. University passed a resolution several years ago adopting the alumni of the West Tennessee College and the alumni of Union University as her alumni; so these two institutions occupy the same relation to our University. Now if Dr. Joseph H. Eaton was the founder of Union University and were therefore bound to acknowledge him as founder of this, must we not also acknowledge the State of Tennessee as one of the founders, as she was the founder of the West Tennessee College?

We are building a great University and will be guilty of the basest ingratitude if we forget those men who did so much for this establishment, and give their honors to one to whom no credit is due, and who is as innocent of doing these men any harm as he is of the knowledge of any credit due him for the founding of this University.

That great and good man, Dr. Geo. W. Jarman, gave fifteen or sixteen years of his life to the organization and upbuilding of this institution; shall we ever forget him? And now the beloved Dr. G. M. Savage is spending and being spent for its welfare. Can it be possible we shall ever forget him? No. Let us always remember to whom we owe our obligations. The people of Jackson and the State of Tennessee cannot long be misled. In the language of Dr. Joseph Martin of this city in regard to another matter, "I am afraid of anything but the unmitigated, white truth." It is a common expression that "truth crushed to earth will rise again." I believe this; I am only helping it up.

W. J. O'CONNOR.

Jackson, Tenn.

Dyersburg Notes.

Since writing under this headline we have held four Sunday-school Institutes in the bounds of our Association and all except one was well attended, and it is hoped that much good was accomplished by the work. This is the hard season on us, inasmuch as many of our people spend the summer away, and others are attending the Centennial. Everything considered, we are moving on fairly well with our work and feel that we shall be able to round up another good year's work. So far as I know there have been no protracted services in any of our Baptist churches save Newbern, but the pastors have their arrangements made and will enter upon that work right soon. I am praying that great results may attend

our efforts this year, not only on our own field, but throughout our great Southland. B. F. WHITTEN.

Advances of Modern Science.

There are some who imagine that the Victorian age has been destructive of the belief in miracles. In reality it, more than any other since the world began, has brought home to the average man the stupendous miracle of the world. They call it a materialistic age, which has chained the soul of man to inert matter. But almost before the reproach is heard science proclaims that there is no such thing as inert matter, that every atom is alive, and that our mortal bodies are vast composite conglomerations of living organisms, upon whose pitched battles in our veins depend our health or our disease. To take but one instance, imagine all that we understand by the word "microbe," and then recall the fact that the microbe was practically unknown when the Queen came to the throne. In a very special fashion science has revealed to us a new heaven and a new earth, infinitely marvelous, testifying to an understanding so vast that the mind of man cannot by searching find it out. Behind each discovery that advances our knowledge, the infinite unknown indefinitely recedes. We weigh the stars, analyze their composition in the spectroscopic; we photograph the moon, and make maps of the canals of Mars. But far more stupendous are the discoveries that have been made, not in the infinitely distant abysses of space, but in the infinitesimally small molecules which are all around. Science has sent its Roentgen rays through the darkened veil, and revealed the invisible, and summoned all men to enjoy it as their inheritance. —W. T. Stead in *Review of Reviews*.

Examined.

Successful missionary work in heathen countries is done only by missionaries who possess a rare combination of personal traits. In too many cases the examination of the candidate fails to reveal the presence or the absence of this combination. But the following story tells how an unusual examination, a sort of X-ray, made known that a certain young man was just the sort of missionary needed.

It was winter; the examiner sent the candidate word to be at his home at three o'clock in the morning. When the young man arrived at the appointed time, he was shown into the study, where he waited for five hours. At length the old clergyman appeared, and asked the other how early he had come.

"Three o'clock sharp."

"All right; it's breakfast-time now; come in and have some breakfast."

After breakfast they went back to the room.

"Well, sir," said the old man, "I was appointed to examine you as to your fitness for the mission field; that is very important. Can you spell, sir?"

The young man thought he could.

"Spell baker, then."

"B-a, ba, k-e-r, ker, baker."

"All right; that will do. Now do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?"

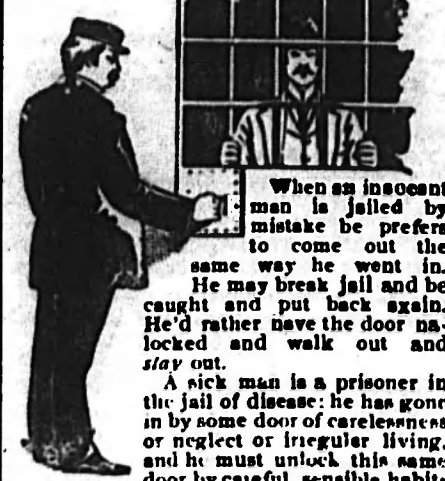
"Four."

"All right, that's splendid; you'll do first-rate. I'll see the Board."

When the Board met, the old man reported:

"Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tip-top candidate—first-class!"

"First," said the old examiner, "I examined the candidate on his self-denial. I told him to be at my house



at three o'clock in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up; never asked me why.

"Second—I examined him on promptness. I told him to be at my house at three sharp. He was there, not one minute behind time.

"Third—I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed, and be waited, and showed no signs of impatience when I went in.

"Fourth—I examined him on his temper. He didn't get mad; met me perfectly pleasant; didn't ask me why I had kept him waiting from three o'clock on a cold winter morning till eight.

"Fifth—I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he didn't show any indignation; didn't ask me why I wanted to treat him like a child or a fool.

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance."—Ex.

—In an historical article recalling the destruction of our national capital by the British forces in 1814, Clifford Howard in the July *Ladies Home Journal* will show that Dolly Madison, the most beloved and popular woman of her day, was courageous and fearless in the face of grave danger. In the mad stampede from Washington, that preceded the invasion by the British troops, Dolly Madison was the last to seek safety in flight, and her final act before quitting the White House, as the enemy advanced, was to seize the Declaration of Independence and carry it with her to a place of safety. As the White House was immediately afterward looted and burned by the British, Mr. Howard declares that but for brave Dolly Madison the priceless parchment would have been destroyed.

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The Middle Tennessee S. S. Convention.

The Middle Tennessee Baptist Sunday-school Convention met in the church at McMinnville on July 1st. In the absence of President Pilcher it was called to order by the editor of this paper, who happened to be the only member of the Executive Committee present, the others having been detained by various causes. In the absence of the Secretary, Rev. E. S. Bryan, Bro. J. W. Gray of McMinnville was requested to act as Secretary. The temporary organization was continued for the balance of the meeting.

The attendance upon the Convention was not very large. This was due to several causes—the heat, the Centennial, sickness, funerals, and probably most of all, indifference. At the same time, however, the interest in the meeting was considerable, and it seemed to increase until the close. It was, we think, one of the most practical and helpful Conventions of the kind we ever attended. The only regret about it was that there were not more people there to receive the benefits of the many valuable suggestions made.

The following delegates and visitors were in attendance: A. J. Holt, W. C. Golden, G. W. Sherman, F. O. Wallace, E. E. Folk, Miss Carrie Conway, Nashville; I. A. Halley and C. C. Crittenden, Murfreesboro; H. E. Truex, Lebanon; Enoch Windes, Lascassas; R. J. Wood, Lawrenceburg; W. L. McNabb, Shellsford; W. L. Howse and R. M. Faubion, Shelbyville; W. Y. Quisenberry, Chattanooga; R. A. Rushing and Miss Elsie Bryan, Shop Springs; D. B. Vance and Miss Vance, Woodbury; R. C. Cox and Miss Cox, Greenvale; S. E. Moore and Miss Jennie Austin, Greenwood; J. B. Alexander, Doyle, and others.

The first subject for discussion was "The Pastor and Superintendent." This was discussed by Rev. H. E. Truex and Prof. C. C. Crittenden in very helpful and suggestive speeches. They were followed by Brethren Golden, Halley, Faubion and Sherman. The next subject was "How to Work upon a Sunday-school." This was well discussed by Rev. D. B. Vance, followed by Brethren Holt, Truex, Wood, Alexander, Golden, Windes, Howse, Halley, Faubion and Smith.

At night the subjects, "Missions in the Sunday-school," and "The Church and the Sunday-school," were opened respectively by Brethren Holt and Quisenberry in very earnest and impressive speeches, followed by a number of others. Devotional exercises on Friday morning were conducted by Rev. J. B. Alexander.

The following vice-presidents made reports for the Associations which they represent: I. A. Halley, Concord Association, W. C. Golden, Cum-

berland Association; R. M. Faubion, Duck River Association; J. W. Gray, Union Association; D. B. Vance, Salem Association; G. W. Sherman, Ebenezer Association; R. J. Wood, Indian Creek Association.

Rev. R. M. Faubion, the Statistical Secretary, read his report. Bro. Faubion had put a great deal of work upon this report and the statistics in it were of much value, though they were confessedly incomplete as it was impossible to gain all the information desired. The report was ordered printed in the BAPTIST AND REFLECTOR. "Social Feature of the Sunday-school" was discussed by Rev. W. C. Golden in an admirable address. He was followed by Brethren R. A. Rushing, A. J. Holt, W. Y. Quisenberry, G. W. Sherman and a number of others. "The Bible in the Sunday-school" was discussed by Revs. Enoch Windes, W. L. Howse, I. A. Halley, R. J. Wood, J. B. Alexander and F. O. Wallace.

Rev. W. C. Golden made an earnest appeal for the Orphanage.

At 2:30 p. m. devotional exercises were conducted by Rev. R. M. Faubion and were quite interesting. "The Bible Class" was discussed by Revs. G. W. Sherman, H. E. Truex, I. A. Halley, John W. Smith and F. O. Wallace. "The Infant Class" was discussed by Revs. H. E. Truex, W. Y. Quisenberry, G. W. Sherman, W. B. Holmes, I. A. Halley, E. E. Folk and F. O. Wallace. The time and place for the next meeting were left to the Executive Committee.

At the evening session the first order of business was a report of the committee appointed to nominate officers for next year. The following was their report: President, E. E. Folk, Vice-Presidents: Concord Association, I. A. Halley; Cumberland Association, W. C. Golden; Duck River Association, B. McNatt; William Carey Association, James Stewart; Union Association, J. W. Gray; Salem Association, D. B. Vance; New Salem Association, J. P. Gilliam; Enoch Association, I. B. McDonald; Ebenezer Association, J. E. Hight; Indian Creek Association, R. J. Wood; Judson Association, J. C. R. Williams; Secretary and Statistical Secretary, R. M. Faubion; Treasurer, A. B. Robertson; Executive Committee, E. E. Folk, M. B. Pilcher, J. E. Bailey, J. H. Wright, A. J. Holt, A. J. Wheeler, J. M. Frost.

"The Teacher's Preparation" was discussed by Rev. I. A. Halley in a very interesting speech, followed by Rev. I. S. Baker, G. W. Sherman and others.

There was a running discussion upon the subject, "Difficulties in Sunday-school Work," participated in by quite a number of brethren. A large number also spoke briefly on the subject, "Chips from the Convention," expressing themselves with regard to the pleasure and benefit derived from the Convention. Everyone spoke in the highest terms of the hospitality of McMinnville. All seemed to enjoy the Convention very much.

Rev. I. S. Baker, pastor of the church at McMinnville, thanked the Convention for meeting there and also for the spiritual benefit the church and community had received from the Convention. The President made a few closing remarks. The hymn, "God be With You Till We Meet Again," was sung, during which the brethren extended to each the parting hand, according to the good old Baptist custom. Rev. W. Y. Quisenberry led in an earnest prayer and the Convention adjourned to meet at a time and place to be named by the Executive Committee.

As we said in the beginning, the meeting was very interesting all the way through. The only regret was that there were not more present to enjoy it, and also to enjoy the delightful hospitality of the McMinnville people. We trust that next year there may be a large attendance upon the Convention. These Sunday-school Conventions are calculated to do a great deal of good, we think, and we hope a large number of our Baptist ministers and people of Middle Tennessee will attend the meeting of this Convention. The motto of the Convention is, "A Sunday-school in every Baptist Church in Middle Tennessee."

Will not every Baptist in Middle Tennessee help to carry out this motto?

Infant Baptism.

The *Christian Observer* of last week remarks:

"The readers of the *Observer* generally know that the baptism of infants is a doctrine clearly presented in the New Testament and held by the overwhelming majority of Christian believers from that time to the present."

The readers of the *Christian Observer* may know these things, or think they do, as the *Observer* has endeavored very diligently to teach them to its readers, but there is no one else who knows them. We challenge the *Observer* to make good its claim that the "baptism of infants is a doctrine clearly presented in the New Testament." That it is now held by the overwhelming majority of Christian believers, we admit, if we count Catholics as Christian believers, but we do not think that "it has been held by an overwhelming majority of Christian believers from that time to the present."

The fact is, it was not until the 14th century that infant baptism began. The fact is also that many of the most prominent scholars in the world from that day to this have not regarded it as "a doctrine clearly presented in the New Testament." It is also true, we believe, that the practice of infant baptism is now on the decline. Certainly this is true among our Methodist brethren. We haven't the statistics at hand with reference to our Presbyterian friends.

A Transformed Community.

We clip the following dispatch from a daily paper. It comes from Oklahoma:

"An unprecedented revival of religion has prevailed at Ingalls, Cushing and Lawson of late. A religious movement began in this section six months ago, and has continued till it has grown to wonderful proportions. Six months ago the town of Ingalls, which at one time was considered one of the toughest towns in the two territories, had six saloons. Today it has none, and nobody could get a license to go into the saloon business. Some of the former liquor sellers are now superintendents in Sunday-schools; others are Sunday-school teachers, while nearly all are members of the church."

"An Era of forty miles square, including Ingalls, Cushing and Lawson, for years was the home of the most noted outlaw bands that ever operated in the West. It was the rendezvous for the Dalton, Doolin, Cook and other noted bands, whose members are either dead or are serving terms in the penitentiary. Twenty odd men have been killed in Ingalls within the past six years. Near Lawson fourteen people were killed in a short time."

"But all this is past. Where whiskey-drinking, gambling and all sorts of outlawy existed, churches and church-going people are now in control. One of the most noted of these outlaws was Bill Doolin, who died with his boots on near Lawson last year. A week ago one of his brothers-in-law was elected superintendent of a Union Sunday-school at Lawson. This man for years was a harbinger and a protector of Doolin and his notorious gang."

"The change was brought about by the efforts of former United States Marshal E. F. Nix, assisted by Sheriff Frank Lake, of Pawnee County, and Deputy Marshals Frank M. Canton, Wm. Tingham and Sank Thomas. These men routed the outlaws and then a half-dozen ministers began a series of revivals which have continued for months in the different localities."

"Running through the center of this formerly bad country is Hell Roaring Creek. Preacher Johnston recently held a revival on this creek in a tent, and 100 joined the church."

There are two lessons taught in this dispatch:

1. The need of the law as a forerunner of the gospel. But for the strong arm of the law the ministers could probably have accomplished very little, but the officers prepared the way for the ministers. Such is the lineal antecedent of Calvary. The ministry of Christ was preceded by that of John the Baptist. The law is the school master to lead to Christ. (We may add in parenthesis that this also illustrates the need of legal suasion to prepare the way for moral suasion in putting down the saloon.)

2. But the law itself cannot fully accomplish the reformation of a community or of an individual. The law is negative. It simply says, "Thou shalt not do so and so." After the law has done its work the gospel is needed to accomplish the reformation. The gospel is positive. It says, "Thou shalt do so and so." It exerts a definite influence upon the heart, and through the hearts of individuals, upon the community. It has an inherent power in itself not only to reform, but to transform the life. The story which comes from Okla, while a very gratifying one, is by no means new. It has been repeated over and over

again for 1,800 years, often on a smaller scale, sometimes even on a much larger scale.

Do you ask us if miracles are possible? We reply, Yes, they are not only possible, they are actual and constant. It was nothing short of a miracle which could have so transformed those communities and those persons in Oklahoma. In fact every genuine instance of regeneration is simply another miracle.

Bullet Proof Cloth.

Some one has invented what is claimed to be "bullet proof cloth." An experiment was tried with it on a little dog in Chicago last week. The cloth was put on him and two pistol shots were fired point blank at him at a distance of about ten paces. The dog winced each time but showed no signs of being hurt. It is said that the experiment will be tried again soon on a man, some man having been found who is fool enough to allow the experiment tried upon him.

If the cloth proves to be really bullet proof it will become very popular, especially among the crowned heads of Europe and of Central and South America. In fact, it is said that a number of orders have already been given for the cloth by these latter.

In case, however, the cloth should prove bullet proof, it may be expected that some one else will invent a pistol with sufficient carrying power to penetrate the cloth, as in the case of our men-of-war, there has been a constant fight between the projectiles and protective armor plate. Some one would invent a projectile powerful enough to penetrate armor plate; some one else would invent armor plate of sufficient toughness to resist this projectile; another projectile would be invented to penetrate this armor, and so on.

Mr. Debs' Scheme.

Mr. Eugene V. Debs, President of the American Railway Union, but best known in connection with the great strike of 1894, has been trying to found a socialistic community to locate in the State of Washington or somewhere out West, and purchase cheap lands, and begin farming and industrial operations on the socialistic basis. The scheme was launched in Chicago with a speech by Mr. Debs, in which he clearly showed his anarchistic sentiments. He advised hungry people to help themselves to the grain and other food stored up by capitalists. He declared that if the plans of his new co-operative commonwealth should be interfered with by the federal authorities, he would not hesitate to oppose force with force. The daily papers tell us, however, that the scheme of Mr. Debs has fallen through, for the reason that all of those who gathered around him with the purpose of becoming members of his colony were most of them out of work or discontented with their wages, and none of them had any money. Mr. Debs' idea seemed to be to have somebody else furnish the money to support him as the president of the colony, and when they failed to do that, he declared the scheme off.

PERSONAL AND PRACTICAL.

—It is interesting to know that at the meeting of the State Secretaries in Atlanta two weeks ago, of which we spoke last week, the plans now in use in Tennessee were unanimously adopted by the Secretaries, and will be used all over the South.

—Dr. T. T. Eaton, the distinguished editor of the *Western Recorder*, was in the city last week visiting the Centennial. On Sunday he delivered the hallowed sermon before the Southern Normal University at Huntington. We were sorry to miss his visit to the office. He is always interesting.

—We wonder what the Campbellite Sunday-school teachers did last Sunday with the expression in the Sunday-school lesson, "Whose heart the Lord opened, that she should attend to the things which were spoken of Paul." Lydia has always been a stumbling block in the way of our Campbellite friends. They never know what to do with her.

—The time of meeting of the Mississippi Convention has been changed from July 15th to July 8th. It will be held at Grenada this week. The change

was necessitated by the fact that arrangements had been made for the holding of a Normal Teachers' Institute in Grenada next week and it was not practicable for the town to accommodate both bodies at the same time.

—It was a great pleasure to his many friends in this city to have Rev. J. N. Prestridge of Williamsburg, Ky., among us last week. He preached an interesting sermon at the Edgefield Church Sunday morning. Bro. Prestridge is doing a splendid work as pastor of the Church at Williamsburg and President of Williamsburg Institute. He is one of our coming men—if he has not already come.

—The First Church, Fort Worth, Texas, has unanimously called Rev. A. W. McGaha, D.D., of East Lake, Ala., to its pastorate. It is understood that he will accept the call. The church waited quite a while to secure a successor to the lamented Wells, but it has finally secured a most suitable one. Dr. McGaha will be remembered as formerly pastor of the Central Baptist Church, Chattanooga, and later as President of Howard College, Alabama.

—The many friends of Rev. and Mrs. W. C. Cleveland of Elkton, Ky., were delighted to see them in Nashville last week. Bro. Cleveland was until recently the popular pastor of the Centennial Church, this city. He and his most excellent wife seem to be in love with their new Kentucky home. We beg our Kentucky friends to understand, however, that we have simply loaned them to Kentucky for a short time. We want them back in Tennessee after a while.

—Now for the meeting of the West Tennessee Sunday-school Convention, to be held at Martin on Wednesday and Thursday of this week. We hope that it will prove as interesting and as helpful as the meeting of the Middle Tennessee Sunday-school Convention at McMinnville last week. The attendance in all probability will be larger, as is usually the case. The editor expects to be present and will give our readers an account of it.

—It was a great pleasure to his many friends in this city to have Rev. Byron H. Dement of Newcastle, Ky., among them last week. Bro. Dement was born and reared in Davidson County, near the Hermitage. He is one of the finest gospel preachers that we have in the South. It is said that he knows the New Testament by heart. He was for some years pastor at Lexington, Va., where Washington and Lee University is located, but left there to attend the Seminary. We shall hope to see him called back to his old State some day.

—We were glad to see Dr. N. A. Bailey of Leesburg, Fla., in our office last week. He was formerly a student at old Union University at Murfreesboro, and was in the city for the purpose of attending the meeting of his old fraternity, Phi Gamma Delta. He preached at Murfreesboro last Sunday, to the great pleasure of his old friends there. He has taken quite a prominent stand among the Florida Baptists, and has for a number of years been secretary of the State Convention. No one is heard with greater respect or exerts a greater influence in that Convention than Dr. Bailey.

—Rev. R. J. Wood of Lawrenceburg stopped over in the city last week on his way to attend the M. T. Sunday-school Convention. He has been at Lawrenceburg only about a year, but has organized a good Baptist Church there, and is preparing to build a house of worship. It is a shame that in a town the size of Lawrenceburg there should not have been a Baptist Church until recently. Do you say there were churches of other denominations there? Yes; but wherever there is no Baptist Church there is room for one. Baptist principles need to be planted everywhere, and no one but Baptists will plant them.

—Rev. J. H. Peay of Arkansas suggests the organization of a Southwestern Baptist Convention and the suggestion is seconded by Dr. W. A. Jarrel. We trust it may be long before the suggestion is carried out, if ever. We do not believe that another Convention is needed in the South. There are some differences among us, but they can be settled by ourselves, and we hope they will be shortly. Besides, the organization of another Convention does not settle these differences. They would still exist in both Conventions. The best thing is to adopt the live and let live policy. Let each one have a right to his own opinion and at the same time let him ac-

cord the same liberty of opinion to others. This is the only true way among Baptists.

—We appreciate the honor conferred upon us by the brethren of the Middle Tennessee Sunday-school Convention in electing us President of that Convention. At the same time, however, we ought to say it was done over our protest. We have about as much work as we can do anyhow, and besides we felt that the position could better be filled by some consecrated layman. We propose, though, to do the best we can, and trust that we will have the co-operation of the Baptist brotherhood throughout Middle Tennessee. Let us see if we cannot have an attendance of at least 200 upon the next meeting of the Convention.

—The recent death of Capt. Boycott recalls to mind the curious origin of a word which is in very frequent use now, boycott. In 1880 Capt. Boycott was the agent for the Earl of Erne on his estates in County Mayo, Ireland. He himself had been made a victim of the boycott—if we may be allowed an anachronism—by the peasantry in his parish. Mr. Parnell urged that this method should be employed by the Irish tenants in their war against land proprietors. Taking the name from Capt. Boycott, he used the expression for the first time, to boycott them. The expression was immediately taken up and became quite popular. The origin of words is often very curious.

—The *Western Recorder* very kindly answers the question of Bro. Pittman in the *Central Baptist* as to what it meant by desiring the "Purchase brethren" to be on hand at Georgetown. It says: "The western end of the State has all along been called the 'Purchase,' or the 'Jackson Purchase,' because under President Jackson it was purchased and added to the State." We have been wondering, however, just why the *Recorder* should have called upon the "Purchase brethren" to be on hand at Georgetown. Would it mind telling us? By the way, it should be remembered that the "Purchase" was not confined to West Kentucky, but included also a part of West Tennessee.

—The *Independent* gives the following list of Independence days observed by other countries, or if such a day is not observed the next most important national holiday: "The South and Central American States observe as their chief festival the day when they threw off the yoke from Spain or Portugal. Thus Brazil celebrates her Independence September 7, 1822; Chili, September 18, 1810; Ecuador, August 18, 1809; Colombia, July 20, 1810; Venezuela, July 5, 1811; Bolivia, August 6, 1825; Peru, July 28, 1821, and Costa Rica, September 15, 1821. The Hawaiian Islands by a singular coincidence celebrate the fourth of July as we do; for on that day, three years ago, their constitution was framed and the Republic formally proclaimed."

—At a doctors convention recently held in Philadelphia a manufacturer of medicine distributed samples of concentrated nutriment in pill form. It was said that a whole meal could be taken into the system in a globule no larger than a fair sized pea. If this be true, and if this plan of eating shall be adopted, then our modern methods of living will be entirely revolutionized. It will not only save expense, but save also dyspepsia and kindred diseases. We doubt, however, if many people would be willing to adopt that style of living. Most of us are too fond of our dinners. We love the taste of food too well to be willing to take our dinner in a capsule and swallow it down at a gulp without tasting it.

—Dr. Frank M. Ellis, pastor of the Washington Avenue Church, Brooklyn, N. Y., died suddenly of apoplexy on Monday evening, June 28th, at the Brooklyn Tabernacle, where he was attending the ordination service of Rev. James Bristow. Dr. Ellis was born in Ohio in 1838 and was a graduate of Shurtleff College, Ill. He filled pulpits in Chicago, Cincinnati, Minneapolis, Denver, Tremont Temple in Boston and the Eutaw Place Church, Baltimore. He was a preacher of unusual power, with a fervid eloquence seldom equalled. Some of the finest speeches we ever heard before the Southern Baptist Convention were made by him. Those who had the privilege of hearing it will never forget the wonderful sermon preached by him in the First Baptist Church, Augusta, Ga., during the meeting of the Southern Baptist Convention there in 1885. We remember especially how Dr. J. R. Graves was moved by it. Dr. Ellis was quite prominent in our Centennial movement in 1893. He will long be remembered in the South and his death will be deeply lamented by everyone here.

THE HOME

When I Have Time.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded new with
care,
I'll help to lift them from their low despair.
When I have time.

When I have time, the friend I love so well
I'll load her feet in pleasant paths always,
And cheer her heart with words of sweetest
praise.
When I have time.

When you have time, The friend you hold so
dear
May be beyond the reach of all your sweet in-
tent.

May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer,
To those around whose lives are now so dear.
They may not need you in the coming year—
Now is the time.

—Medical Missionary Record.

Aunt Mary's Way.

BY LOUISE J. STROMBO.

"What a sad face your wash woman has, Helen," Aunt Mary remarked across the dinner table.

"Has she?" laughed her niece, pretty Mrs. Walford. "I hadn't noticed. But I know she is dreadfully slow about her work. She is always two or three hours behind the neighborhood in getting the clothes on the line. I wouldn't keep her only that she is so careful and particular."

"To be particular and do the work well is a good deal to be said for any one these better skelter days. She doesn't look skater; do you know anything about her circumstances?" asked Aunt Mary.

"Not a thing," Mrs. Walford answered. "I pay her when her work is done and ask her no questions about her affairs. I don't know that it is any of my business."

"And yet you belong to several charitable societies," Aunt Mary suggested softly. "One of them, I think you said, was called the 'Helping Hand.'"

"Oh the 'Helping Hand' is very exclusive Aunt Mary," said Mr. Walford lightly. "You have to reach a certain genteel notch before the tips of its aristocratic fingers are held out to you."

"Arthur is always ridiculing us," Helen said, a little petulantly, "but we have done a great deal of good, Aunt Mary, I can assure you; and even a society must draw a line somewhere, you know."

"Yes, I suppose so," Aunt Mary assented, "though I know very little about such things. I never belonged to a society in my life."

"Never belonged to a society!" Mrs. Walford exclaimed in astonishment. "But you seem so familiar with charitable work; how have you carried it on?"

"The little I have ever accomplished has been by individual effort," said Aunt Mary, modestly.

"You must visit our societies, and see how superior organized work is," Mrs. Walford said, rising. "And oh yes, Aunt Mary, as you are going to be here, will you give the woman this half dollar for me when her work is done?"

As she took the money, Aunt Mary said, impulsively, "Does she do that large washing for fifty cents?" and then added, hastily, as Mrs. Wal-

ford's face flushed, "Excuse me, Helen, I spoke thoughtlessly, but I have so many things to be washed to-day that I think I ought to add to this."

"My visitors never pay for their washing, Aunt Mary, it belongs with the family wash of course; but you must please yourself."

A couple of hours later, Aunt Mary going to the kitchen, found the woman waiting, her thin face pale and drawn, the tired lines around her lips and eyes. It was a delicate, refined face, with a gentle patience in it that touched Aunt Mary's kind heart. She arose and took down her sun-bonnet as Aunt Mary entered.

"You look very tired," Aunt Mary said, gently, "don't be in a hurry to go. Come out on the porch and rest awhile in one of the rockers."

"No, thank you, I cannot stop. I am needed at home," then as Aunt Mary put a dollar in her hand, she added anxiously, "I cannot change it; haven't you a half dollar?"

"You had so many of my clothes to-day, I think you have earned the dollar," Aunt Mary said, smiling.

An eager look flitted across her face, and she answered, "It is not usual, I believe, to pay for a few extra things; and I oughtn't to take it, but I need it so much, and a half dollar more would—" she stopped, flushing scarlet and turned nervously to the door.

Aunt Mary laid a detaining hand on her arm and said with gentle sympathy, "Don't think me intrusive, but will you not tell me your trouble? I am sure you are carrying a burden; let me share it."

The sudden tears gushed forth, and the poor creature sank sobbing into a chair; but she quickly controlled herself and looking up wistfully, said, "I don't often give way like this; I hope you will excuse it in me."

Aunt Mary nodded, stroking the toll-worn hand she held.

"Things are very hard with us just now," she went on. "My husband has had no work, only an odd job or so, since the shops closed last year. We have four children, and I am not very strong and so slow at my work, that we can hardly get enough for them to eat."

"You are a conscientious worker," Aunt Mary interposed, "haven't the societies helped you?"

"A little at first," the woman answered, "but they seem to think we are not deserving and that my husband is idle and shiftless. Heaven knows he would thankfully take anything to do, so that he could be earning something. Oh why do they not have work enough, some how or other, so that all the poor men could take care of their families. The poor must have work or starve, if they are too proud and honest to beg or steal."

She spoke with passionate earnestness, then started up suddenly adding, "I must go. I ought to have gone at once. Oh, ma'am, you will understand what a heartache I have, and how grateful I am to you for this extra half dollar, when I tell you that my little ones have had nothing but a scanty breakfast of potatoes to-day; and will have nothing until I get home. Bobbie, the oldest one, is a cripple, and he takes care of the rest while I am away."

"Why didn't you tell us that your children were going hungry?" Aunt Mary said as she rapidly packed a

99¢ Per Cent
IVORY SOAP
The snowy whiteness of
linens, lawns, nainsooks
and dimities is preserved
by washing them
with a pure soap.

basket with food. "It is wicked to let them suffer and not speak of it."

"Nobody ever spoke to me about it before," the woman answered, "and it is very hard to make people listen when they do not want to. I have tried to sometimes, but I couldn't force my troubles on them when they didn't care. I've wished so many times that I could have the broken pieces of food for my children that I see thrown away at places where I work."

"Send your husband here in the morning," Aunt Mary said, "they need a man to do chores, and take care of the garden, and I will see that he gets the place. The pay will not be very much, not more than ten or fifteen dollars a month; but that will help you a little."

"Oh, ma'am, it will be like a fortune to us. Ten dollars will more than get our food, and to have it coming steady—oh, you don't know what a help it will be! I wash for the rent, and sometimes both of us together manage to get enough besides to keep the children warm, and something for them to eat; but often they have had to go hungry. I only wish I could thank you for all your goodness and—"

"Never mind," Aunt Mary interrupted kindly, putting the basket in her hand, "we all must try to help each other."

"I have hired a man for you, Arthur," Aunt Mary remarked that evening.

"Hired a man for me!" he repeated in surprise.

"Yes," she answered smiling, "I am going to be with you for some time, and I want a good deal of waiting on; getting the horse and buggy ready for my rides, etc. I will see that he is paid; he is coming in the morning."

"I have often thought of having someone to keep the place in order," he replied, "and I think I shall attend to paying him myself. But come now, Aunt Mary, there is something behind this. What is it?"

And she told them the wash-woman's story; told it so pathetically that Helen's eyes ran over; and her husband whistled softly.

When she finished he exclaimed, "Why, I might have given the man work long ago if I had known! That is what you call individual effort, is it, Aunt Mary? I think it is a grand way to do charitable work. Why it is just giving a hand to the one nearest you who may be in trouble and want. That poor soul has been coming here for months struggling silently with her burden, and we have never given her a kind word even. I like your way, Aunt Mary, and I am going to begin practicing it at once. I remember that our gray-haired old porter at the store has looked downcast for a

long time, and I've joked him about being 'blue.' To-morrow morning I mean to find out his trouble and help him if I can."

Aunt Mary patted his shoulder approvingly as she said, "That is it Arthur, just give a hand to lighten the burden of the one nearest you. If all would do that with kindness and sympathy, the hard times would bear less heavily everywhere."

Aunt Mary's way is a good way. Try it.—Standard.

Patience.

It is easy, we say, to be patient because of love; hard to wait for the best development of the children. Where is our patience, and is not this a selfish love? philosophizes *The Washington Home Magazine*. Because the child is ours, is it that we want it to do its best, act rightly, and commend itself to others, rather than because we think first of its highest good, then of ourselves. Pride mingles with love, and wounded pride has little patience with ignorance, mistakes, or faults.

The mother who has learned to be patient with herself, not excusing or accusing unduly, recognizing what has been and has yet to be accomplished in herself, will be the wisest teacher for her child. Children are so often at disadvantage because they are children. The outside requirements are far greater for them, often disproportionately so, than for their elders. What wonder that a sense of injustice stirs within them, even if it does not find words, as in the case of little Nell, who said: "When I do or say—" referring to what had taken place, "you call me cross; when Fanny or Cousin Sarah do the same you say they have nerves. I think I've got nerves."

Impatience is as surely taught by tone of voice, expression of face, by gesture, by word, as patience is taught by precept and example, and the child responds as quickly. Young or older, children are the barometers in our homes, and the cloudy, murky, obliquely rainy, stormy, freezing atmosphere is as certainly indicated as the bright, warm, fair, sunny, bracing and settled weather. It certainly seems that patience is one of the lowest graces to mature and bear fruit in our lives.

Wit Saved Him.

A man was up before a judge the other day for stealing coal. The railroad detective said he caught the fellow in a coal-car, but the man said that he was only sleeping there because his wife had locked him out and he had no money to go to a hotel.

"Pretty hard bed, wasn't it?" asked the judge.

"Oh, no, sir," he answered. "It was soft coal."

And the judge was so struck with the joke that he let him go.—E.

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor
301 East Second Street, Chattanooga, Tenn.,
to whom communications for this department
should be addressed.—Young South Motto
Noble Venturing Restraint
Our missionary's address: Mrs. Hensie May-
nard, 22 Sahal Machi, Kofura, Japan. Via
San Francisco Cal.

Subject for mission study in
July, *The Foreign Board*.

"Teach all nations"—Jesus Christ.

Young South Correspondence.

I find that I gave you the wrong subject last week, following as we do the Woman's Missionary Union's most excellent division of these missionary themes. But the time you give the Home Board will not be lost, and we are simply anticipating the August subject.

I find one fact that I want you especially to note. The native churches, established by our missionaries in our various fields abroad, contributed to Foreign Missions last year nearly \$7,000. I leave you to make the application, when you remember that these churches do not aggregate 4,500 members.

I wrote you from the Capital City last week, giving you a bit of a glimpse of the great Centennial. That same afternoon I had a great pleasure that I longed to share with you all. I went out to the Orphanage and saw "Mamma Saunders" and her twenty-eight children. They greeted me so warmly, calling me "our Mrs. Eakin," and they told me how much they enjoyed the Young South, and how grateful they were for all the "Young South" had done for them, and I felt grateful, too, for their appreciation and so proud of my small army of helpers.

And I saw the sick-rooms! How I wish I could picture them to you. There are two connecting rooms of good size, freshly papered, and with neat shades at the windows. The floors are stained, and each has a lovely ingrain art-square in the center. There are pretty tables, lots of big and little rockers, and our little white beds. The one in memory of little Emily Frances Garrett is a tiny single bed, and the tablet at the head will tell always how precious is the memory of my pastor's little daughter, who went three years ago to her Heavenly home. Another tablet above a pretty cabinet for books and toys will record a mother's love for another child. I cannot recall the name just now. There are other beds needed. Seven dollars buys one with all the furnishing complete. A number of people have already sent in games and books and toys to amuse the convalescent. One little sick girl lay asleep with a dolly by her side, and another rocked one in her lap as she was allowed to sit up for the first time. Most of the children looked rosy and happy. They had been taken to the Exposition once or twice, and were loud in their praises of the great "show."

The "Young South Machine" is still doing good service. The assistant matron was turning off dainty garments as I passed by the sewing-room.

There was one thing I noticed in

the neatly arranged pantry. The shelves were full of empty jars. If the good people, who are so happy as to own orchards in reach of Nashville, would call and get a dozen or so each, to fill and return from their abundance, what a help it would be! Won't you think of it? But I must go back a little while to those sick-rooms, which will forever cherish the memory of

JAMES C. WARNER, JR.,

of Nashville. Although they seem quite perfect as we look at them, there are more sheets, pillow-cases, towels, etc., still needed. The ladies in charge hope you will still remember this work. They bade me say that your assistance had encouraged them so much, and to express to each one who had shown any interest their sincere gratitude. I am sure you will not forget this "sweet charity."

But I am lingering too long. There are quite a number of letters waiting. You will find the ones published last week acknowledged in this week's "Receipts."

The first I open comes from Grand Junction, but the dear writer says it is not for publication. I am so glad to know of her success in the work she is attempting. If she will write to Miss Annie Armstrong, 304 N. Howard St., Baltimore, I think she would send her some literature, telling of the work among the colored people by the ladies of Baltimore and elsewhere, that would assist her greatly. May God bless her and give her many stars in her crown!

I am so hurried this week that I cannot make out the list of books and papers, but I shall do so soon.

In regard to the lodging during the meeting of the B. Y. P. U. A. in July, there will be hundreds of rooms to be rented without meals. I think the charges will be reasonable, and there will be many places where a substantial meal will be furnished for 25 cents, or a lunch with coffee or tea for 15 cents.

The ladies of the First Baptist Church are preparing to feed a thousand or so. The "Young South Headquarters" will be at their "Lunch-room" on Georgia Avenue, and I shall be happy to have you call there and register. I will give the address more definitely next week. Look out for the brown and yellow ribbons. I am sure the trip can be made at small expense if provisions are brought from home, and I hope many of our young people will make extra sacrifices to come. The work opened up before them will be a revelation, and your churches will rise up and call you blessed if you follow the leading of God's Spirit as you listen and learn from God's children assembled for his glory, and return to your homes full of glorious enthusiasm in the Master's cause. Thanks for the generous offering from Grand Junction. The second comes from Hen-

ning: "We send you this week 60 cents for Mrs. Maynard. Our attendance was not so good Sunday, and our contributions therefore smaller. We hope to send more in July."

PRIMARY CLASS,
Henning Baptist S.S.

We are so glad always to have a whole class working in this systematic way. May God bless each one of these!

The third comes from our dear Home Band at Antioch, asking about one dollar sent early in June. They have doubtless seen its acknowledgment before this, in the issue of June 24th. I am so glad there was nothing wrong with this offering.

For the next letter makes me quite sad. It comes from Sadlersville:

"I sent you \$1.18 three or four weeks ago for Mrs. Maynard. I suppose you have not received it as there has been no acknowledgment."

Mrs. J. E. SOXY.

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Mrs. J. E. SOXY.

I have gone back to April 1st but I find no record of any letter from this friend. Did you send a post-office order or check? If so, you can get it duplicated, and no harm will be done. I am extremely careful about my mail, always receiving it from the postman's hands myself, and entering all letters immediately in one book, and checking them off when I make out the weekly report in another. Twice in the last week the postman has asked me to open letters in his presence to see if the contents were intact, because they had come unsealed. In both cases the money was safe, but somebody had evidently been very careless. Not long ago a negro brought me a tiny little pink letter with some stamps enclosed. He picked it up on the street, he said. The postman made profuse apologies for losing it. So you see there are so many ways by which a letter's safe arrival may be hindered that the wonder with me is that not more are lost. I hope sincerely this one will come up all right. Let me know if I can assist in the search. I cannot bear to think so generous a gift must not reach Japan.

The next will do your hearts good. It is from our faithful Nashville friend of the "Initial Corps":

"Enclosed you will find FIVE DOLLARS

for Japan, Mexico, Cuba, State Missions, Orphanage debt and support, and the James C. Warner, Jr., Fund, with my very best wishes for the success of the Young South."

"M."

Isn't that a grand way of doing things? Thank you over and over! God is surely prospering you.

Now hear from Covington, our missionary's old home:

"Enclosed find \$2 from our little band. We wish it was more, and we hope to do better next time. We have decided to send in whatever our barrels contain on the first of each month, whether the amount is large or small. It is for our missionary."

Mrs. WILL TURNER.

I like that plan, because it will ensure our hearing from you often, and I know the messages from Covington are "as cold water to a thirsty soul," when they reach the little Japanese home, where our beloved Mrs. Maynard dwells. Thank you very much for your continued interest.

Here are some old friends back. How welcome they are!

"Enclosed find 75 cents for our missionary, 25 cents from each of us. We are visiting our grand-mother in Springfield now."

LILLIAN, GEORGE and DIAZ BOTI.

We are very grateful indeed to these little Nashville friends, who

were among our first, and have been so faithful.

Ah! me. Here's another sad letter, this time from Jackson:

"I write to say that I sent you 25 cents in April and the same amount in May, for Mrs. Maynard besides 7 cents for literature, but I have seen no mention of either in the paper. I am so glad we raised Mrs. Maynard's salary for April and May."

FANNIS HALL.

It is certainly very strange that two of your letters went astray in succession. Are you quite, quite sure that you directed them as you did this? Is there no papa or big brother who leaves letters in his coat pockets? I have gone carefully back to the time mentioned but nothing has come to my hands from you, dear Fannie. I am so sorry. Perhaps the postman at Jackson might trace them for you. I hope sincerely they may be found. Recall if you can who did the mailing, and search diligently before you give them up. We are grateful for your good intentions, and you shall have the literature, if you will tell me what you wish. I have the new boxes now.

The next will cheer us up. It comes from Brownsville, where we have so many good friends.

"We have organized a little missionary society in our church. We call ourselves 'The Maynards' and you can guess our object from the name, I dare say. We have an encouraging number and they show considerable interest. I write now to ask you for some of the little boxes at your earliest convenience. Your letter of June 10th was truly enjoyable, and we wish you great success."

(MISS) MULHERON.

I find it impossible to decide on this new friend's given name. We grow so accustomed to writing our own signature that we fail to make them plain. I hope though that the boxes will reach her, and I pray God to bless "The Maynards." I beg to hear more from them. I wish you would always tell me the exact number of boxes desired. If I send too few let me know.

Here's Shop Springs. We always look for them:

"Here we are again with our little offering for Japan, and we hope it will do something towards helping on the great work there. We have not anything new to write you, but we are always anxious to have those children in Japan taught about the dear Jesus we love. We send our love to the Young South Circle."

INFANT CLASS,
Shop Springs S. S.

(Continued on page 12.)

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as surest and sweetest for toilet, bath, and nursery.

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EVERY HUMOR

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TEL. 767
N. CHERRY ST.
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PREMIUMS.

We make the following new premium offers:

1. To any old subscriber who will send us the name of a new subscriber and \$2, or \$1.50 if a minister, we will send a copy of either of the following books: "The Ministry of the Spirit," by Dr. A. J. Gordon; "How Christ Came to Church," by Dr. A. J. Gordon; "Beautiful Joe," by Marshall Saunders; "Pilgrim's Progress," by John Bunyan; "What Baptists Believe," by Dr. J. L. Burrows; "Remarkable Answers to Prayer." The two books by Dr. Gordon have been published since he died, but have had a wide sale. They are both exceedingly helpful and stimulating. "Beautiful Joe" has had quite a run. Two hundred and fifty thousand copies have already been sold. Of "Pilgrim's Progress," it is simply necessary to say that it has had the largest sale of any book next to the Bible. The other books also are well known and have been quite popular. All of these books are neatly bound in cloth, well printed, and would make a valuable addition to any library.

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, concordances, 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.

Exceptional Low Rates to Minneapolis.

Via the North-Western Line, on account of the Convention B. P. O. Elks, July 6th. The Chicago & North-Western R'y is the route of the world-renowned "North-Western Limited" equipped with Compartment and Standard Sleeping Cars, Buffet Smoking and Library Cars, Dining Cars and coaches. For full information apply to ticket agents of connecting lines or address A. H. Wagoner, T. P. A., 7 Jackson place, Indianapolis, Ind. Or W. B. Katskers, G. F. & T. A. Chicago, Ill.

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SHIRTMAKERS, HATTERS
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201 N. CHERRY ST.
OPP MAXWELL HOUSE.

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.
Nolachucky—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, Doeville Ch., Memphis—Sept. 8, Central Ave. Ch., near Memphis.
Sweetwater—Sept. 9, Mouse Creek Church.
Ebenezer—Sept. 9, Santa Fe 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., Deatur Co.
Union—Sept. 25, Hopewell Ch., Putnam County.
Beulah—Sept. 28, Alamo Ch., 4 miles E. Crockett.
Tennessee—Sept. 30, Dimplin.
Ocoee—Sept. 30, Candler 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.
Savoy—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. HOLZ, Cor. Sec.
Nashville, Tenn.

Centennial Visitors

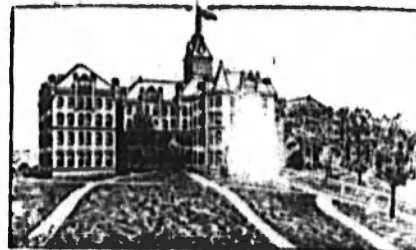
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All Literary, Scientific and Classical Courses of Study with complete Schools of Music, Art, and Expression.

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Twenty officers and teachers. Able and Experienced male Specialists from Harvard, Yale, Columbian, Berlin and Paris Universities.

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No Malaria, no Asthma. Altitude 1,900 feet. Climate Excellent.

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New brick and stone buildings, 165 rooms, steam heat, electric lights, hot and cold baths, closets. Most elaborate buildings of any school for women in the South.

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Most reasonable; from \$140 up, according to course of study taken. Session opens September 15, 1897.

Address for Catalogue SAMUEL D. JONES, President.

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Note: Dr. Beaty is a high in Cincinnati as a specialist in diseases of the throat, lungs, nose and ears, and a Christian gentleman, and a believer in the worth of patronage.

Excursion to Niagara Falls.

The annual excursion of the C. H. & D. Railway to Niagara Falls will occur this year on July 8th. The rate from Chattanooga will be \$14.25. Tickets will be good seven days.

The rate from Cincinnati will be \$7. Tickets will be good five days.

Trains will leave Cincinnati about 12:00 noon. The accommodations will be first-class in every particular. Elegant day coaches, Pullman and Wagner sleeping cars. The route is the most interesting of any. Going via Toledo, Detroit and the Michigan Central Railway through the best part of Southern Canada, direct to the Falls.

This is the only line that passes close to the brink, from which a full and complete view of both the American and Canada Falls can be seen to advantage. Niagara is one of the greatest wonders on the globe—everybody wants to go there. The C. H. & D. R'y. was the first to inaugurate these cheap excursions, and always has the best accommodations provided for its patrons. Persons desiring full or

mation about this excursion should address the undersigned and a descriptive circular will be mailed you.

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Pass. Traffic Mgr. C. H. & D. R'y.
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Eleven instructors, 200 students, elective system, diplomas in separate schools, four different degrees offered. If help is needed to pay board, address Rev. E. O. Largent, Louisville, Ky. For catalogue, etc., address Rev. W. H. Warratt, Louisville, Ky.

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Is regarded by all Baptists in the South as the best song book published. Round and shaped notes. Prices have been reduced. Sample copy 50 cents. Address Mrs. W. E. PENN, Eureka Springs, Ark., or BAPTIST AND REFLECTOR, Nashville, Tenn.

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SOUTHERN ILLINOIS.

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of Mississippi, lying along and owned by the Yazoo & Mississippi Valley Railroad Company, and which that Company offers at low prices and on long terms. Special inducements and facilities offered to go and examine these lands both in Southern Illinois and in the Yazoo Valley, Miss. For further description, map and any information, address or call upon E. P. Shames, Land Commissioner, No 1 Park Row, Chicago, Ill.; or E. B. Moss, Chicago.

When you deal with the "old reliable" GEORGE ZICKLER & CO., you are always treated justly and honorably. Call and see us.

BELLS
Rice Alloy Church & School Bells, as sent for Car. reg. The G. & S. CO., Millersburg, O.

OBITUARY.

COLL.—In memory of our beloved sister, Mrs. S. L. Cole, these lines are affectionately inscribed by the members of the L. A. S. of Newbern Baptist Church. For the first time in several years our circle has been broken by the ruthless hand of death, and our hearts are filled with sadness because of this visitation of providence. May we all live so that we will meet our gentle, loving, faithful Christian sister and friend again in the realms of everlasting bliss, where she is now rejoicing and joining in the happy chorus of the redeemed. To the bereaved husband and four little children as well as the mother, brothers and sisters, we extend our deepest sympathy in this dark hour. Pain would we offer words of comfort to them, but we can only point them to one who has promised to be our burden bearer, and who was "a man of sorrows and acquainted with grief." He alone can brighten the shadowed home and heal their broken hearts.

MRS. L. M. WILLIAMS, Pres.
MRS. M. V. HARRIS, Sec.

WADY.—Infant daughter of Bro. T. J. Early and wife died at the home of her parents (Bro. Early's, near Yorkville), on the 21st inst. She had just completed her seventh cycle of months. Her illness was brief, and her demise seemingly easy. She, by her prattle and smile, was the music of the fireside, the gravity of thought, the magnet of affection, and the poles of family joy. By thus removing her, God has placed a little star in heaven that will twinkle brightly for many wayworn pilgrims of earth. May divine grace sustain the sorrowing parents.

B. F. WHITTEN.

EDWIN BERRY.—One of the deacons of Fall Creek Church died suddenly at his home June 18th. His death is a severe blow to his church and pastor. A more extended notice will be given later on. Owing to the funeral services at the burial of Bro. Berry I did not attend services at Rocky Valley Saturday, but went down Sunday and preached to a good sized congregation, notwithstanding the C. P.'s had a Children's Day in the same section.

Brothers, do not forget to pray for a general revival in all our church work, especially for the spirituality of church members and the salvation of sinners.

"Come, Lord Jesus; come quickly."

JOHN T. OAKLEY.

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He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Write for it. K. L. SHELLABERGER, 27 S. Atlanta, Ga.

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P. S.—The school building will be open June, July and August to accommodate visitors to the Tennessee Centennial. Write for terms in advance.
Miss E. & J. JAMES, Lady Principals.

H. G. LAMAR, President.

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Rev. E. A. Young, D.D., LL.D., Regent. Miss Hobb. Miss Hobb. { Principals.

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Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LX.

NASHVILLE, TENN., JULY 15, 1897.

New Series, Vol. VIII., No. 47.

Midnight Thoughts.

BY RUTH POON.

Why in the stillness of the midnight hour
Do our thoughts turn to our God?
On hours wasted, years mispent,
On our rugged pathway trod?

When the old clock chimes with its solemn tones,
And twelve it strikes quite clear:
Oh, tell me why, O ye that can,
To our Maker we seem so near?

Is it because at the chimes of the clock
The night passing swiftly to day
That we realize Eternity's near
And life's passing swiftly away?

Clarksville, Tenn.

Mountain-top Experiences.

BY REV. THEODORE L. CUYLER, D.D.

At this season of the year, when so many people are setting their faces toward the pure air and picturesque outlook of various "everlasting hills," it is a good time to say a word about the Christian's mountain-top experiences. Many of the greatest events mentioned in the Bible are linked with certain mountains; they are both nature's monuments, and the memorials of divine grace. Ararat, the patriarch of mountains, smoked with the first sacrifice in the restored world; Moriah reminds us of the victory of faith, and Nebo of the Christian's vision of the celestial Canaan. Sinai still towers as the sublime symbol of divine Law, and Olivet is redolent with Christ's loving interviews with his disciples. Carmel quickens our faith in the power of prayer; and Zion is the type of Christ's everlasting reign, and the saint's everlasting rest.

On a certain occasion Jesus took his three favorite disciples up into a high mountain apart; it was probably one of the southern spurs of Hermon, and it commanded a wide outlook. The Master is still doing the same thing with his followers. Worldliness has a tendency to dwarf us, and selfishness to cramp us into narrow quarters. We need to be called up where we cannot only live higher but look more widely—where we will not think of our little selves, but of the wants and claims of other people. The horizon of Peter and John was wonderfully widened when they ceased to catch fish for a livelihood, and became fishers for immortal souls. By the same view-enlarging process Christ's Spirit still makes ministers and missionaries and evangelists and philanthropists. Saul of Tarsus was not merely converted, he was enlarged an apostle to the Gentiles and Kings and Roman Emperors. When John Bright lost his wife, a Quaker friend came and told him that his best comfort would be in laboring for the starving poor of England; Bright threw himself into the movement for cheap bread for the masses, and soon became enlarged into the great leader of many social reforms. That is the way the Master deals with the men and women whom he wishes to make useful; he calls them up out of the lower atmosphere of selfishness, and teaches that true religion does not consist in feeling happy but in making others happy. That is the true "higher life" which lifts us into a closer fellowship with Jesus, and at the same time into a wider outlook. Then heavenly things come into our vision; for the things which selfishness sees are temporal, but the things which faith sees are eternal.

When Jesus took these three disciples up into that high mountain apart, he brought them into a close communion with himself. They saw no man but Jesus only; and it was good to be there. The Master had times and places for quiet converse with his disciples; once on the peak of Hermon, but often on the sacred slopes of Olivet, and there he held his last interview before his ascension. Every Christian now should have his Olivet also. Most of us, especially in the cities and towns, live at high pressure. From early morning until bed time we are exposed to the whirl. The world meets us at the breakfast table in the columns of the morning newspaper, then

we launch out into the crowded day. Care collars the tradesman, the lawyer, the mechanic, in fact, every man, as soon as he leaves his home. The day's furnace of exciting occupation is kindled in the morning, and glows at a white heat until the sunset. After such bustling days come the evening meal, the evening paper, the evening visitors, the social entertainments, and in some happy cases the evening prayer-meeting in the house of God. Amid all this maelstrom how little chance for quiet thought, for family worship, for God's Word, for prayer and fraternal fellowship with the blessed Master!

'Can no Olivet be found? Can Christian dwellers in the cities and the towns discover no time or places for meditation, for prayer, for spiritual reading, for their Bibles, or for heart-converse with their Savior? Yes, they may if they will resolutely determine so. The leading Christian merchant of New York was in the habit of rising early, and having a good half hour over his Bible and on his knees before he met his family for household worship; and then he went to his place of business with his face shining. Another one walked home for his noonday lunch with his family, and said that he thus caught time for good thought and secret prayer; Arthur Tappan had a private room for noonday devotions up in his warehouse; and some catch a little refreshment in the noon prayer-meeting. Others keep conscientiously a quiet evening hour for bathing their souls. No Christian can keep his religion alive in the constant whirl of worldly excitement. Daniel needed to have an Olivet in his chamber amid Babylon's roar and idolatries. Peter found his on a house-top in Joppa; and Martin Luther found his in that "upper room" at Wittenberg, which is still held sacred. Let every child of Jesus resolve that he or she will have some place and seasons for meeting their beloved Master alone; and they will go forth from such interviews with their hearts lightened and their strength renewed. Our Olivets will prepare us for that mount of heavenly glory where we shall see Jesus as he is.

There is another kind of mountain-top experiences to which every faithful Christian may aspire. John Bunyan, in his immortal allegory, brings his Pilgrims to certain "Delectable Mountains," which are clad with orchards and vineyards, with gardens and fountains of water. From these sunny heights they caught some glimpse of the Celestial City, and were regaled with pleasant fruits. Now there is no reason why any of us should be content to live down among the damps and the "dumps" of the low grounds, or in those marshy regions where the malaria of despondency prevails. Much of our unhappiness in this world is of our own making. We might have a great many more joyous days during our earthly pilgrimage. When we have had a conflict with some strong temptation, and by Christ's imparted help have conquered it, then we reach a delectable mount, and can sing our song of gratitude. Every good deed wrought for the Master or our fellow-men, every answer to prayer, every new discovery of Christ's love, every new attainment in the spiritual life, carries us up into a higher, purer atmosphere. We can read the eighth chapter to the Romans up there and sing the one hundred and third Psalm. They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles. In these best and holiest and happiest hours we rise above the petty vexations, the earthen cares and the wretched worries of life, and realize what it is to be the children of the King and the heirs to a magnificent inheritance.

Yet we must not expect to reach heaven before our time. Jesus Christ did not spend all his time on Hermon wearing a raiment as glittering as the sunlight. The impulsive Peter suggested that they should build their tabernacles up there, and stay on that mountain summit. But the Master was needed down at the foot of Hermon, where a poor youth possessed of evil spirits was waiting to be healed.

Duty forbids you and me to spend all our time in meditations, however profitable, or in devotions, however holy, or in psalm singing, however sweet. There is too much work to be done—too many battles to be fought, too many crosses to be borne, too many trials to be endured. Spiritual frames should not unfit us for practical duties, but the hours on the mountain-tops should fit us all the more for the humbler valleys of every-day life. We can have the Master with us all the time, in our common rounds and our daily tasks. And the lowly valleys in which we do our work and meet our friends and business associates, ought to be just as verdant and well watered as those mountain-tops where we "see no man save Jesus only."

Brooklyn, N. Y.

England's Struggle for Protestantism.

BY REV. JOHN F. HUNT.

During the very beginning of Henry's reign we find that there was a universal effort made to distribute the Bible in the English language among the people. The first Protestant press of Great Britain groaned beneath its burden of multiplying copies of the Scriptures for the great multitude. And when the work was arrested later by Mary, this same movement went on in Holland, whence the copies were clandestinely introduced into England. Do you ask for the one great reason why England became a Protestant nation, and how she became such? I reply: Because she gave the pure Bible in its original text to her teachers, and her Bible well translated to her hungry people all over the land. There stands at England's western side a beautiful island—Ireland. Why has Ireland remained Roman Catholic from the days of Henry VIII. to our own times? Away back in the days of the primitive Church that same Ireland was the teacher and evangelist of the nations north of the Alps. Her schools were the resort of the earnest and the active from the Continent and all parts of Britain. These schools sent out missionaries who evangelized Germany, Holland, Belgium and Switzerland. Her Boniface and Gallus were the patron names of Germany and the Alps. In the time of the Reformation in England we find the chances equally great that Ireland would become Protestant with England. Wherein lies the cause of this fearful bondage? The Bible was never given to the Irish people in the dialects of the country. The Established Church of England must be held responsible for not having supplied the Irish with the Word of God. No pains were taken to circulate the Scriptures, and the result has been these centuries of spiritual darkness and political unrest.

Other Characteristics.

4. Another method which proved of great efficiency for the introduction of the Reformation was the reciprocity of Continental and English Protestants. You could count in the halls of Oxford University many men who had fled from Italy and France and other countries, and who were teaching young Britons how to fight the battles of Protestantism. Their ordination on the Continent did not affect the recognition of their orders by the English Established Church. Ockley, Peter Martyr, Buor, Erasmus and many others were at home in England. On the other hand, men fled from England, especially during the time of the reaction under Mary, and settled in various cities on the Continent. Such men as John Knox learned both in Geneva and Frankford-on-the-main how to do noble service for the Master, whether on the Continent or in Britain.

5. A fifth characteristic quality of the English Reformation is the recognition of the Sabbath as a sacred day. This was entirely exceptional. In no branch of Continental Protestantism was this the case; save in French Switzerland, under the guidance of Calvin. Luther never contended for the sanctity of the Sabbath day. But the English Reformers gave another interpretation to the words, "Remember the Sabbath day to keep it holy." They could have rested on their