

for incompetency, or for negligence who should do so. Are our Sunday-schools to be burdened with incompetency or careless teachers? Surely not.

The first qualification of a successful teacher is *conscientiousness*. Such conscientiousness as will make her feel a deep obligation to know what she is to teach. She should spend an hour a day, if possible, in reading the related Scriptures, which she can find from a reference Bible, and from the Sunday-school helps.

I accept Mr. Bok's judgment, that all teachers of children should be women, instead of men, and, therefore, I use the feminine pronoun in referring to the teacher. But if men must have some classes of children, the advice I give, I give to them also. Never attempt to teach what you do not study out before hand. Better give up the lesson of the day and take one you can teach. Do that once and perhaps shame will prompt you to study the next lesson.

Be sure of one thing, you will never know your Bible too well. It is an inexhaustible mine. To teach any part of it, a knowledge of other parts is indispensable.

Sometimes you will find the few verses, of the appointed lesson, too limited to occupy the time allotted you. Be sure to find beforehand the related passages and turn to them as a part of the lesson, and gather the truth or new phases of truth they teach.

One glaring defect of the modern Sunday-school is the absence of Bibles from the hands of the children. The lesson leaflets, valuable in their way, were never intended to displace Bibles and Testaments, but they have practically done that bad thing. In the study of the Bible there is as much need of the book in hand as there is in the study of a science. But now-a-days there has grown up a feeling among the children that it is a matter of indifference to the teacher whether there is a book in the class. This fact has bred an indifference to the Bible among the children, and they have acquired the feeling that Sunday-school work is mere playing at work. A mere reading of a leaflet with trivial gossip about it, mingled with neighborhood gossip. Let no such teacher persuade herself she is filling a sphere of usefulness. She is not. She is a travesty upon teachers. The superintendent should find out all such triflers and correct the evil. Conscientiousness is the first element necessary to make a teacher useful.

Next to this, and as a result of it, a useful teacher will first study the lesson alone and form judgments, then use the Scripture references and confirm or modify the judgments, then, such other helps as she may find, and so fill her mind that she may be able to teach the lesson, as all good teachers do in common schools, without the need of a book or leaflet in hand. Such fulness of a subject we expect of preachers and lecturers. Why not expect it of a Sunday-school teacher? Why should we grow weary of a preacher who hems and haws and has to turn his pages and delay his argument or appeal, that he may find the exact phraseology of his manuscript? Why should we complain of that, and expect the Sunday-school children to be patient with the teacher who does not know the lesson, but has to read it from the leaflet or Bible? You would dismiss your preacher for what your children would have to endure from an indolent teacher. Some one has said a preacher is at his best when he knows his sermon best. So she is the best teacher who knows the lesson best.

Another qualification is *prayer* over the lesson. If it be ever so easy, you need to pray that it may possess your soul and fire you up to a burning sense of your responsibility to the class. It is God's message you are to deliver. How shall you feel that as you ought without prayer? God has put you in as a mediator between him and the children. You cannot realize this as you ought to do without a face-to-face interview with him in secret.

But if the lesson is a hard one for you to understand, the greater the reason for prayer. Lay your poor ignorant heart open before him in confession, and beg of him to enlighten your soul. Do this again and again during the week, and light will come, slowly, it may be, but it will come surely to open the truth to your understanding, and your own soul and others will be refreshed. Some one of the old fathers thus said:

"If thou wilt put thyself upon the Word of God, as the bee doth upon the flower, and wilt not away, but wilt stay, and probe down into its secrets, thou shalt find honey enough for thyself, and sweetness in abundance for thy hearers."

We preachers have often proven the truth of that saying. A day or a night of wrestling in prayer has changed a trembling coward in the closet into a moral hero before an audience. I suspect the average Sunday-school teacher has never done this very needful part of thorough preparation.

I have but one more thought to emphasize. A successful teacher *loves children*, not with the common

love of admiration, but with the higher, the divine love of benevolence. Without this qualification every other will fall to give the eminent success you should seek. You may be able to instruct and yet not to win. To win is the main end in view. There is no power so potent, so magnetic, so winsome as this divine friendliness toward children. It will treat children with respect, as if they were entitled to consideration, entitled to a hearing, entitled to be counted among the possible heirs of heaven. Such consideration for a child is highly valued by the child and binds it to you with enduring affection. There is nothing more beautiful on earth than the affectionate clustering of dozens of children from different families about a faithful teacher trying in their artless way to repay some of the love bestowed upon them. It will not be difficult for such a teacher to give a quickening impulse to such loving hearts in favor of gospel truth. As she loves it, they will love it; as she lives it, they will try to live it; as she rejoices in believing it, they will rejoice; and of many such it may be said, "That from childhood they have known the Holy Scriptures and by them have been made wise unto salvation through faith in Jesus Christ." There is a large sphere of usefulness in the Sunday-school for teachers who are conscientious, studious, prayerful and loving. Their work will not be in vain. They who many to righteousness and shine as stars in the kingdom of heaven.

Nashville, Tenn.

PIONEER PREACHERS.

(Illustrated Sketches.)

BY REV. J. J. BURNETT.

No. 3.

(Copyright applied for.)

REV. S. B. GOFORTH, D.D.

With this sketch appears the striking and familiar face of one of East Tennessee's pioneer educators.

The subject of our sketch is the son of Hugh and Mary Goforth, and was born in Sevier County, Tenn., May 20, 1828. He is of English descent, on the paternal side, his grandfather, William, being a descendant of one of three brothers, who according to a



REV. S. B. GOFORTH, D.D.

family coat of arms) came from England early in the Seventeenth Century, one settling in Pennsylvania, one in North Carolina, and one in Virginia. Dr. Goforth belongs to the Virginia branch of the family.

Young Goforth spent his boyhood days on the farm, with few advantages of an education. In his 19th year, at Central Campground, under the soul-stirring preaching of Elders William Hillie and Joseph Manning, he was converted, and, uniting with Boyd's Creek Church, was baptized by Elder Manning in Pigeon River. In his 22nd year he attended school at Sevierville, in his native county. At the age of 23 he entered Maryville College, where he took a four years' course, graduating in the class of 1854. His "A. M." degree he received later, from the Mowry Creek Baptist College, as also the honorary title, *Doctor of Divinity*. In college he was a hard student, having a special fondness for the "classics," and being most proficient in Latin.

In May, 1855, he was called to the chair of Lan-

guages in Mowry Creek College. In 1859 he became President of the college, and continued as such till the school was broken up by the war in 1862.

On December 21, 1856, he was married to Miss R. A. Pattison, daughter of Nathan and Rebecca Pattison of Jefferson County.

In 1859 he was ordained by Boyd's Creek Church, Elders William Hillie, W. M. Burnett, William Ellis and C. C. Tipton constituting the presbytery. His first pastorate was that of the Mowry Creek Church, and his first official work was the baptism of nineteen college students. He has since been pastor of the Riceville, Mouse Creek, Eastman, Hiwassee, Mount Harmony, Double Springs, New Hopewell and other churches, in East Tennessee, and of some three churches in Texas during his short sojourn in that State. But his work has been principally that of teacher.

At the close of the war, in connection with Prof. W. A. G. Brown, a true yoke-fellow, he established the Riceville Literary and Classical Institute.

In December, 1870, he was recalled to the Presidency of Mowry Creek College, which position he held for twelve more years, resigning in 1882. He then returned to Riceville, where he has been teaching and preaching, with a short vacation or two, for the last sixteen years. Eighteen years of successful teaching at Mowry Creek and twenty at Riceville is a record of which any man might be humbly proud.

Hundreds of young men in East Tennessee, and elsewhere, received mental and moral quickening from Dr. Goforth at Mowry Creek, and their lives were shaped by his moulding touch. Under his influence the mind of many a dull boy awoke up and felt the thrill of a new life. He was a great moral force in the school, and as a disciplinarian had few equals. He was characterized by mental energy and rugged strength rather than polish. He was a diamond in the rough. He believed in *education*—discipline and training more than in polish, and, teaching by example, bore fruit in that direction. Naturally he was a good metaphysician and logician. He taught theology, but was most at home in the dead languages.

His work at Mowry Creek was measurably pioneer work, paving the way for those that were to come after him. With rude implements and much self-denying labor he and his colleagues did a work for the Baptists of East Tennessee that deserves their most cordial recognition and sincerest thanks. In that group of familiar names and faces—Prof. R. H. Bryan, William Rogers, Matthew Tillman, Dr. Jesse Baker and the Russells—let us give Dr. Goforth an honored place as a worthy pioneer of higher Christian education for our East Tennessee Baptist Zion.

We close the sketch with a reference to Dr. Goforth's Sunday-school record. Believing that the future of churches is in the children of to-day, he is a zealous advocate of Sunday-schools, or Bible-schools as he prefers to call them, and has been a devoted Sunday-school worker for more than 40 years. While strongly believing in church sovereignty and authority and in church responsibility, he also believes that the genius of Christ's churches is such that they are entirely competent to organize themselves on principles of sanctified common sense for the manifold work which the Master has committed into their hands.

"GOD'S HAND IN THE NATION'S CONFLICT."

BY ROBERT STUART MCARTHUR, D.D.

The unexpected, we might almost say the impossible, has happened; the American nation, after thirty years of peace, is again engaged in war. We have, however, reason to thank God that this is not a war between different sections of our own country, but that all parts of our beloved land are united against a common foe. We greatly deprecate the necessity of war. We had hoped that one of the brightest glories in the life of civilized nations, as we pass over into the twentieth century, would be the adoption of international arbitration for the settlement of all international disputes. But in this truly humanitarian and genuinely Christian hope we are disappointed. War is a relic of barbarism. War in itself considered is legalized assassination; war is scientific murder. War is barbarous inhumanity; it is feral madness. War is precisely what General Sherman in his blunt Saxon called it—"hell." It may for a brief time stimulate various industries; but it cannot wholesomely and permanently stimulate any industry. It is simply destruction; it is plague, epidemic and evil of a thousand kinds. God can, and God often does, overrule war for good. He often causes the white horse of peace and prosperity to follow closely in the footsteps of the red horse of war and destruction. But Christian nations ought to be able to settle all disputes by a resort to arbitration, rather than by recourse to the arbitrament of the sword. But if there is any nation with which we can engage in war without compen-

sation of conscience and with the approval of the highest Christian conviction, it is with cruel and tyrannical Spain, whose hands are red with innocent blood and whose heart is black with manifold crimes.

GOD'S PRESENCE IN CURRENT EVENTS.

We often fail rightly to recognize God's presence in the events of the hour. We too frequently relegate him to distant countries and to remote centuries. We ought to remember that he is truly in the world to-day as he was in any period recorded in Biblical history. His presence is as genuinely given to the great philanthropic and Christian movements of the world now as it was vouchsafed to Moses or Joshua, to David or Solomon, to Isaiah or Daniel, to Paul or any other apostle. If only we had spiritual ears sufficiently sensitive we might hear in reading the history of Gladstone, whose name is now enrolled among the immortals, the voice of God saying to him, at different stages in his eventful life, "As I was with Moses, so shall I be with thee, brave and triumphant Gladstone." If we listen well we shall hear above the booming of cannon, the sighs of the defeated and the shouts of the victorious in Manila Bay, the voice of God saying, "As I was with Moses, so shall I be with thee, O heroic Commander Dewey. No Spanish ship will long stand before thee, thou leader of victorious Americans, in this triumph of humanity, of liberty and of true Christianity."

It is not too much to say that no battle was ever fought between the Israelites and the Canaanites, or any other foes of Israel's God and God's Israel, whose history is recorded in the Bible, which gives more marked evidence of God's presence, power and approval than the battle in Manila Bay. If the record of that battle were found in the Bible, the account showing that all the enemy's ships were sunk or disabled, that hundreds of the enemy were killed and many hundreds more wounded, and not an American ship was destroyed or seriously injured, and not an American life lost, every destructive critic of the Bible, and many critics who are esteemed orthodox, would promptly affirm that the story was absolutely incredible. They would declare without qualification that its statements were colored if not created by writers prejudiced in favor of Israel and of God; they would challenge contradiction in their declarations that the story was an interpolation, or at least an unpardonable exaggeration, and written long after the alleged occurrence of the events, and written when legend rather than sober history dominated the thought and directed the affirmation of the writer. This is not an overstatement of what would have occurred had the record of this battle been found in the Bible. We ought to remember that God has never abdicated the throne of the universe; and that the pierced hand of Jesus Christ is still upon the helm. From his watch-tower in the heavens he is directing all its movements. We lose much by separating unduly, and so unwisely and unrighteously, between what we call secular and sacred events and histories. To the truly devout soul there is no secular history. In the sense that it is a history apart from the immediate presence, power and purpose of God. All life is sacred; all events are divine in their control, and all movements are beneficent in their ultimate purpose. It is eminently fitting, therefore, that we should recognize God's hand in the nation's conflict.

SEEN IN THE MOTIVES OF THE AMERICANS.

God's hand is seen, in the first place, in the motives which have led the American nation into its war with Spain. If ever there was a just war, our war against Spain is a just war. We waited long before aggressive measures were adopted; we used every argument to induce Spain to do justice to Cuba before we took the decisive step. Spain was deaf, not only to the cry of its starving and dying people in Cuba, but to all the entreaties of the United States, and to the promptings of humanity in all other noble people. We have not undertaken this war for the acquisition of territory. We are not earth hungry as are many of the European nations; we are not like Russia, reaching out our hand in all directions for additional territories. Our virtual refusal to accept Hawaii when it was offered to us conclusively proves that we are not anxious to enlarge our borders. In the providence of God, we may acquire great territorial areas before this war closes. We began it to give liberty to suffering Cubans almost under the shadow of our own flag; but God has ordered the war so that the first victory was won practically on the other side of the globe, and the first blessing of peace may be enjoyed by the people of the Philippine Islands, whose condition was in some respects vastly worse than that of the Cubans.

This victory and its consequent responsibility are God's ordainment and not our choice. We dare not, however, shrink from the responsibility which this victory has unexpectedly laid upon the American people. The misgovernment of Spain in these islands almost surpasses belief. Many portions of the islands

have never been explored; their great treasures have been neglected, and their people are sunk in ignorance and misery. Friars, recruited from the lowest, most ignorant and most debased classes in Spain, are the virtual rulers over great portions of the Philippines; they practically combine the functions of civil tyrants. The character of the population and certain phases of civilization on the islands are the results of their gross immoralities. There are Jesuits in the islands of a higher order who wage honorable ecclesiastical warfare with these vicious friars. We may be obliged, for a time at least, to retain possession of these islands. We must maintain order within their borders; this obligation we cannot set aside. We certainly cannot return these islands to Spain; to do so would defeat in great part the high and holy aims with which we have begun this war. We may not be able to give them to Great Britain, to Japan or to any other nation; to give them to any nation would arouse the jealousy of all the nations with possessions in the Orient. Without doubt, we shall be obliged for a considerable time, possibly permanently, to retain possession of this territory thus providentially placed under our control. American control of these islands, even for half a century, would transform them into the garden of the world. In natural fertility, in variety of production, and in beauty of landscape they would become, under our control, a second paradise; and the most beautiful product in this paradise when cultivated by American hands and hearts will be the tree of civil and religious liberty.

We have not engaged in this war for the gratification of personal or national revenge. Without doubt the slogan, "Remember the Maine," will quicken the step, nerve the arm and fire the heart of many American soldiers, sailors and marines. But that is not the dominant battle-cry as we engage in this war. Such a slogan is unworthy a people rejoicing in a Christian civilization; that war-cry is worthy of only a heathen and a barbaric people. Our motive is vastly higher, nobler and diviner. There is a righteous wrath, a holy indignation, a divine avengement, to which we cannot be indifferent, and whose inspiration we may rightly feel, as we sing with Milton:

"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scattered on the Alpine mountain cold."

But revenge as an impulsion, as an expression of mere human desire, must not be a controlling motive in this war. Indulgence in revenge would only make Americans as savage and cruel as are the most barbaric Spaniards themselves. Vengeance, in the sense of punishment in the full meaning, belongeth unto God alone. He can and he surely will repay; and to him we can and do refer the final arbitrament of the destruction of the Maine. Ours is a war for peace, for compassion, for humanity. This is a truly Christian sentiment. If Spain were to attack our coasts and capture many cities, the most ardent lovers of peace would in these circumstances endorse a war of self-defense. But if a war of self-defense be justifiable, a war of the defense of others who are unable to defend themselves is still more justifiable and Christian. Many say the Cubans are not worthy of the sacrifices we are compelled to make on their behalf. But their worthiness is not the dominating factor in our action. They are weak and we are strong; they are suffering and we can relieve that suffering. Our question is not, "What can we do for ourselves?" But it is chiefly, "What can we do to help others?" We are engaged in a crusade of brotherhood; in a holy war for humanity. We are striving to lift up the down-trodden. We are proving to the world that we are our brother's keeper. Our national policy is not and must not be a selfish one. The good we possess we must share. This motive is high and holy; but the appeal to the passion of revenge is utterly unmanly and un-Christian. We must never lose sight of the noble motive with which we have entered upon this war.

GOD'S HAND IN THE ELEMENTS INVOLVED.

God's hand is clearly seen, in the second place, in the principles involved in this war. Few nations of Europe can appreciate either the motives which control our action in this war or the principles involved in the war itself. These nations do not engage in war except for national advantage. And they cannot understand how it is possible for the American people to have any other motive than national aggrandizement. They, therefore, suspect our motives and deprecate the importance of the issues involved. This is a war between widely differing civilizations. It is a war between ignorance, bigotry and superstition on the one side, and intelligence, liberty and a true Christianity on the other side. Out of Spain's nearly 18,000,000 population, well-nigh 12,000,000 are illiterate. It is a war between Latinism and Anglo-Saxonism; it is a war between the most despicable civilization of modern times and the most Christianized civilization of all times; it is a war between the sixteenth and the twentieth centuries; and in its ultimate issues

it is a war between Romanism and Protestantism. In Spain, Romanism has stood for illiteracy and bigotry, for the satanic inquisition of Torquemada, and the heathen tyranny of men like Alva and Weyler; and Protestantism, as involved in this war, stands for the opposite of these mediaeval and tyrannous principles at every stage of their development, and in every form of their manifestation. A sense of the solemnity of the issues involved is seen in the demeanor of all the troops as they march down our streets. There is no levity in their manner, and no hilarity in their speech; they move with a sense of high and holy duty as their controlling motive. The dignity of the hour and the providential duty to which they are called give to the movements of our soldiers a solemnity fitting the tragic drama and the humanitarian duty in which the nation is engaged.

This war is for the triumph of nations which have the right to survive. Our blessed Lord formulated a universal and eternal principle when he said, "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." This statement is not true simply because our Lord made it, but he made it because it is eternally true. Whosoever rightly improves what he providentially possesses shall, in harmony with natural law, possess vastly more; but whosoever misimproves what is committed to him, shall lose all that he has. This law is universal and eternal. Spain proved herself unworthy of the great possessions alike in the new world and in the old world. God has virtually placed the American people at the portal of the twentieth century, and has given them command not only to refuse admission to the civilization of the sixteenth century, but to drive it utterly from this Western hemisphere. Scientific men have recognized this law and have described it as the "Survival of the Fittest." Darwin calls it natural selection, by which he means the process in nature according to which plants and animals which are best fitted to survive and propagate, the "Survival of the Fittest." A similar law is fully illustrated among the nations of the earth. Lord Salisbury has recently appropriately described certain peoples as "dying nations." Each nation has its sublimity, its diapason, its pervasiveness, its native and comfort note. So in each century. The eighteenth century went into revolution and blood; but out of that revolution came the sovereignty of the people, which under God is the chief glory of the nineteenth century. The nineteenth century will go out with the spirit of humanity, with the note of brotherhood, with the duty of altruism as its diapason, as its inspiring slogan, as its divine hallelujah to the nations of the earth. In this spirit the life sounds and the pharos shakes the air as the nineteenth century closes and the twentieth century opens.

Spain has proved to be utterly unworthy of the great opportunity which divine providence placed before her. She must see all her colonial possessions taken from her cruel grasp. Her hands are slippery with blood, and they can no longer hold colonial possessions secured by tyranny and long retained by oppression. Whoever contrains the glory of Spain at the time of the abdication of Charles the Fifth with her present degradation, will have a striking illustration of the operation of the law that only the fittest can survive. On the 25th of October, 1555, the eyes of the whole world rested on the scene in the hall of the great palace at Brussels when Charles V. abdicated his throne.

Brussels was then the gay capital of Habsburg. Its gardens surrounded it with a sea of verdure; its streets rose on the sides of the hills like seats in an amphitheatre. In this historic hall were assembled warriors and knights resplendent in their robes, and famous for chivalry in battle and brilliancy in the court. Here was Egmont, the tower of Flemish chivalry; here was Horn, proud, sullen and defiant. Behold the mighty Charles entering the hall leaning on the shoulder of William, the Prince of Orange. Charles is but 55 years old, but his grossly wicked life has made him a feeble old man. His shoulders are bowed and his legs are feeble. Never handsome, he is now positively ugly. His lower jaw so protrudes that his few remaining teeth make eating and speaking difficult. Near him is Philip, his son and successor. He has the enormous mouth and protruding jaw of his father, as well as that father's intense bigotry and inhuman intolerance.

To Philip was given that day authority over the destinies of half the world, over Spain, over great parts of America, and soon through the conquest of Portugal, parts of the East Indies and Africa. Into his hands were placed the destinies of one hundred millions of people, and of many additional millions then unborn. He was utterly unfit to rule these mighty nations. He possessed all the intolerance and bigotry of his father and many vices to which his father was a stranger. Charles retired to the monastery of San

Yuste, situated in a secluded region in the western part of Spain. While here he expressed the deepest regret that he did not burn Luther at Worms. He constantly urged Philip to use the utmost severity in dealing with heretics, conjuring him to cherish the "Holy Inquisition" and adding, "So shall you have my blessing, and the Lord shall prosper all your undertakings."

Prescott, doubtless, is right in affirming that Charles did more to fasten the yoke of superstition on the necks of the Spaniards than all other rulers. His example controlled the policy of the pitiless Philip the Second, and indirectly that of the imbecile Philip the Third. Philip's marriage with Mary Tudor made him king-consort of England. The mines of Mexico and Peru filled his coffers with steady streams of precious metals. He directed the creation of the so-called Invincible Armada, which attempted in 1588 the destruction of England. He intended to strike an absolutely decisive blow at Protestantism throughout the world. Pope Sixtus V. had made England over to him as his possession. His fleet consisted of 150 vessels and was thus larger than had ever before been seen in Europe. The utmost consternation seized all ranks of people in England upon the news of the approach of this terrible Armada.

All honor to Howard, Drake, Hawkins and Froisher. But all glory to God for the winds that blew and that sent so many of those ships to the bottom of the sea! Only fifty-three of the ships returned to Spain. Well might Elizabeth strike a medal with the inscription, *Deus fecit, et dissipavit sentem*. "God blew and they were scattered." In a room in the Escorial, Philip died a death similar to that of Herod as described in the Acts of the Apostles. Nothing could surpass the cruelties of which he was guilty in the interests of the Roman Church and the kingdom of Spain. The glorious battle just fought and the superb victory won at Manila Bay was but the continuation and conclusion of the battle begun by Elizabeth, and thus sublimely completed by the heroic Dewey.

With the death of Philip the Second closed that splendid and cruel era of Spanish history which began with the capture of Granada and the discovery of the new world. The imbecile Philip the Third was so great a slave to form that he exposed himself to the heat of a strong fire, the servant whose duty it was to remove his chair being absent and etiquette forbidding the king to do it for himself, and so his death was caused prematurely. But we may be well assured that this was but a preliminary round later continued, and which his many and great crimes fully warranted. The inquisition cast its dark shadow not only over the reign of Charles and Philip, but also over that of Ferdinand and Isabella. Isabella sincerely believed that the *auto da fe*, "act of faith," as the burning of the condemned was called, was rendering God good service. She said, "In the love of Christ and his Maid-Mother I have caused great misery. I have depopulated towns and districts, provinces and kingdoms."

Llorente computes that during the eighteen years of Torquemada's ministry there were no fewer than 10,220 burnt, 6,800 condemned and burnt in effigy, as absent or dead, and 97,321 reconciled by various penances. Under Philip the Third more than half a million of the Moors, or Moriscos, Jews and Protestants, the most skillful and industrious inhabitants of the peninsula, were driven into exile. This act of bigotry was a fatal blow to many of the most prosperous provinces of Spain, and the empty dwellings and neglected fields of these districts bore sad and eloquent testimony to the folly and cruelty of such religious bigotry.

No words can overstate the satanic crimes of Philip the Second and Alva in the Netherlands; and these countries in 1609 virtually achieved their independence. In 1639 came the loss of Portugal. During the latter part of the seventeenth century Spain was involved in dangerous wars with France and lost by various causes at least 8,000,000 of her population. Then came the revolt of her American colonies; then in 1810 her cession of Florida to the United States. And now with slippery grasp she is holding on to Cuba and a few islands, all that remain of the once magnificent colonial possessions which filled her with unholly pride and gave her almost unlimited power throughout the world. Spain is unfit to rule, and by the inevitable law of God in nature and providence she must be deprived of her rule. God is making the American people the rod of his righteous wrath to chastise this guilty nation.

The law of the survival of the fittest was conclusively illustrated in the destruction of the Canaanites by the Israelites. This event is often considered one of the difficulties of Scripture, but if the facts were fully understood the difficulty would entirely disappear. The Canaanites were not ill to survive. They were guilty of crimes which were long punishable by death in Great Britain and all her colonies. God wished to

introduce a higher civilization than that of the Canaanites. He might have destroyed them by earthquakes, by epidemic or by ordinary operation of natural law; but by using the Israelites as instruments of his just wrath he more fully showed his indignation against the sin of the Canaanites. The same law is revealed in the case of the American Indian. God wanted the American continent for the development of the greatest civilization of the modern world. In carrying out that plan the Indian must conform to civilization or be destroyed by civilization. This statement does not justify any cruelty on our part toward the Indian; but it emphasizes the universality of uniformity of God's great law in the management of the world. In harmony also with this law the aboriginal tribes of the Peninsula of India were driven out by the conquering Aryans; so were the Finns supplanted by the Aryan races in Europe and Asia, and so the Tartars by the Russians, and the aborigines, as we have seen in North America, and as we may see in Australia and New Zealand, by the Anglo-Saxon race.

The whole history of Spain, the Iberian Peninsula, is an illustration of this law. In prehistoric times the Iberians had possession. Then came the Celts, and hence the Celt-Iberian. Then the Phoenician, and successively the Greek, the Carthaginian, the Roman, the Goth, the Moor, and finally the present heterogeneous Spanish nation. The story of the conquest of Spain by the Moslems is one of the best historic examples of this law. Fifty years after the death of Mohammed his conquering standards were carried through Asia to the Hellespont, and through Africa to the Straits of Gibraltar. This great crescent lay along the Southern shore of the Mediterranean, with one horn striving to push its way into Europe at the Hellespont and the other at Gibraltar. Thirty-six years after the death of Mohammed, or in the year 668, the Moslems had siege to Constantinople; and for six years the siege continued with unflagging energy and heroic courage. But for the use of the bituminous compound called "Greek Fire," which were poured from the walls upon the scaling parties and carried to a distance by tipped arrows blown through tubes, the Arabs might have conquered, and the banner of Islam might have waved over Europe and finally over America. But the fierce and uncontrollable flame of the Greek Fire was too much even for Moslem courage and zeal. But although they were repulsed at the eastern extremity of Europe they found its gates were opened by treachery at the western extremity; and it is said that Count Julian was the Judas who betrayed his country into the hands of the Moslems. Roderic, the last Visigothic king of Spain, entrusted Julian with the command of the fortress of Ceuta which guarded the Straits of Gibraltar. He surrendered his post to Musa, the Mohammedan Governor of Africa.

In 711 Tarik effected an entrance into Europe, landing at a point which to this hour preserves his name in the word Gibraltar, Gihbel-Tarik, meaning the "Mount of Tarik." The Gothic people, who more than two centuries before had conquered Spain, had lost their bravery and had become assimilated to the Latin-speaking provincials of the Peninsula. Roderic entered upon battle wearing silken robes, crowned with a diadem, and borne in an ivory chariot drawn by white mules. Disaffection alienated his chiefs, and his army, after a battle of seven days, was partly overcome by the enemy and the remainder of his troops abandoned the field in disgraceful flight. Roderic himself was drowned while crossing Gualdaluquer. Thus perished the last of the gothic kings, and thus triumphed the Moors. Cordova, Toledo and all of the chief cities were soon in their possession, and for nearly eight hundred years they were the rulers over a great part of Spain. The Visigoths were a dying race; they were unworthy to survive; and they, therefore, perished.

(Concluded next week.)

Virginia Letter.

The hot weather is on us, and the exodus from Richmond is almost precipitate. Probably no city in the South is more nearly depopulated during the warm season than ours. Fortunately the seashore and the mountain glen are near to us, which makes it possible for the poor even to seek the cool retreats. My own family has recently enjoyed a month at the lovely Backree Beach, two miles north of Fortress Monroe. If you want quiet comfort and delicious rest at reasonable rates, by all means come to this new resort. It is a rendezvous for neither the coarse nor the fashionable elements of society, but for truer and better people who long for solitude, comfort and repose. In August my family will likely retire into the valley of Virginia to inhale the ozone of the mountains and exult in the splendors of nature's loveliness. This is the order of our summer recreations, first to the ocean, wave, then to the dripping coolness of the Alleghenies.

Our pastors generally disappear during the month of August, going in all directions, not to be idle, but to mingle pleasure with serious work. By the courtesy of Dr. Landrum of Atlanta I am to supply for him on the first and second Sundays in August. Between those two days I expect to visit my native heath in Gordon County, eighty miles north of Atlanta, and shall probably preach in the old Bethesda church, into whose fellowship my father and mother were baptized long ago. In that sacred house I went to school, and spoiled many copies of Webster's spelling book in laborious effort to learn the alphabet. I need hardly add that I look forward to that week with eager interest.

Your pastor will supply the First Baptist Church of Richmond, and, would you believe it, they positively like him! If he could stay here indefinitely I know one man who would be delighted. You had better look out.

Dr. J. M. Stiller of Crozer Seminary will be supply for the Second Church. He is easily in the front rank of great American expositors, which being interpreted means that he is one of the best preachers. My people are as fond of him as the people of the First are of Rust.

It was not unexpected that our honored and beloved President of the Seminary should resign. The necessity existed beyond a doubt, and I am equally assured that the act is entirely grateful to the President's feelings. The conditions that made the resignation a necessity are too unpleasant to discuss, especially when the weather is so torrid. It remains to be seen whether this retirement will satisfy. I cordially hope that it will. Your recent editorial on "The Situation" was penned evidently in a spirit of sad sincerity. Those whose judgments differ from yours are compelled to admit your kindness, manliness and knightly courtesy. It is always the opinion of a Christian gentleman that I care to hear. I have no idea that Dr. Whitsett himself will esteem you less for venturing forth the honest views expressed. Of course the question of the succession is not before us yet. However, if I were called on to guess my prophecy would light on a great leader west of the Mississippi River.

The troubles of the Methodist Publishing House have excited much interest here. Of one thing I am distinctly clear in the unhappy episode, and that is the Senate's methods. It is hard for me to see what more they have to do with this business than to investigate and determine the justness of the claim. In all decency and honor the settlement of this one question ought to terminate the Senate's connection with the affair. If the claim is just, the money belongs to the Publishing House, and may be disposed of as it pleases. If it saw fit to give all the sum to an agent, whose business is it? May not the House do as it pleases with its own? Senatorial prying into the disposition of the funds was nothing less than ill-mannered impertinence, and ought to have been so treated from the start. In paying you an honest debt, who am I to be asking you what you propose to do with the money? This is the issue as it presents itself to my mind. The Senate deserves reproach for the grudging courtesy bestowed on honest claims, and the dead indifference it seems to feel respecting their liquidation. For more than thirty years honorable sufferers have stood at their doors heart sick and faint, hoping to win even some reluctant recognition. In sheer despair many have turned away to die and left their claims forgotten. This reluctance, this chill indifference, is a ground of temptation to suppliants for redress. While it does not justify wrongdoing in the applicant, it is well calculated to tempt him in that direction. Let the Senate be fair-minded, generously prompt and just, and we shall hear of no more wretched sensations like this.

I see the Tennessee Baptist Education Society is about to grapple afresh with the moulderling ruins at Murfreesboro. Some immediate disposition surely should be made of that property. It has educative values that should be utilized. It ought not to be allowed to rot on your hands. I have the honor of being a life member of the Society, and should be glad to be at the coming meeting if it were possible. It will be pleasing news to hear that this unemployed capital has been set to work in the educational enterprise of the denomination in the State.

We now have with us as supply for one of our city churches young Bro. L. E. Barton of Tennessee, a brother of Rev. A. J. Barton of our Foreign Mission Board. If he has the qualities of A. J. we want him for all his time. From things we have heard we are inclined to think that he may be an improvement on the excellent Assistant Secretary. If that is so he is a jewel. W. R. L. SMITH.

Richmond, Va.

"Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto Thy name."

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Third Church—Pastor Golden preached at both hours. One resolved for baptism. Good young men's prayer-meeting. Pastor reports a good meeting and several additions at Portland.

Edgeland—Bro. W. C. Cleveland preached at the morning hour. Pastor Rust was called to Bardonia to conduct a funeral service. Bro. Cleveland reports a good meeting at Sadlersville.

North Edgeland—Pastor Sherman preached at both hours to two fine congregations. Received one by request and one by experience. 170 in S. S. Good H. A. P. C. The church has ordered \$1,000 paid on the debt, leaving about \$1,300 still due. The pastor is helping in a meeting at Mt. Carmel church, Robertson County. The meeting has been going on since the third Sunday. Eight professions and seven baptisms. The meeting continues this week. Pray for us.

Seventh Pastor Burns preached at both hours. Good services.

Centennial Bro. S. W. Kendrick preached at both hours. Several forward for prayer. Work encouraging.

Howell Memorial Pastor Howe preached at both hours. Baptized three.

Mill Creek Pastor Price preached at night. Had call card at the morning service. 72 in S. S.

Lebanon Pastor Lammom preached at both hours. One received by letter.

First Edgeland (col.)—Pastor Vandavell preached at both hours. Good services. Splendid S. S.

Dr. Holt conducted services at the Orphans' Home in the afternoon.

Bro. Abram Weaver of Independence, Texas, was present at the Conference.

Talk about Missions at your fifth Sunday meetings, not about where Cain got his wife. A. J. H.

Good day yesterday. We look with great pleasure to the coming of Dr. E. N. Dicken of Franklin, Ky., to aid me a meeting beginning the fourth Sunday in August. Pray for us. I. G. MURRAY.

New Providence, Tenn. The eighth circle of Cumberland Association will hold its July meeting next Saturday and Sunday by special request at Sylvia, a station on the Clarksville Mineral Road, near Hickson Station. There is no Baptist organization there. W. D. TURNLEY.

Clarksville, Tenn. A good day at Auburn more than 600 people present. One addition. This large, strong church is radiant over the resignation of Dr. Whitsett. I am at Clarksville conducting our protracted meeting. Outlook good for a revival. Bro. R. S. Fleming will join me to-day. G. A. CHASE.

Millon, Tenn. The East Tennessee Baptist Sunday-school Convention meets with the Centennial Baptist Church, Knoxville, August 10th and 11th. All who expect to attend the Convention as delegates will please send in their names at once to Dr. J. D. Henderson, Knoxville, Tenn., so that homes may be assigned. By giving prompt attention to this request you will greatly oblige the committee on entertainment.

Please announce for the benefit of those desiring to attend the Holston Association, which meets at Glenwood church, eighteen miles from here, that I have arranged with the livermen at this place to convey in hacks all persons to and from the church for \$1 each, or \$2.50 per day for two-horse buggy. Conveyance will start early so as to reach the church by 10:30 a. m. Parties wanting conveyance can drop me a card and I will secure transportation. All trains stop here. A. W. EDWARDS.

Bluff City, Tenn. We had a good day at White Pine yesterday. Congregation was very large and good interest. It was our missionary day; the collection for missions was \$7. At the next meeting I will resign, as I mean to return to the Seminary again. Two joined the church. I'm in a good meeting at White. I would love to be kept busy until the first of October in meetings, so if there are any pastors that desire me to assist them, write me at White Pine and I would be pleased to do all I can. Souls are too precious for us to be idle. S. M. MCCARTEN.

White Pine, Tenn.

The next session of Nohelmecky Association will be held with the Baptist Church at Warrensburg, Tenn., beginning Thursday, August 18, 1898. Delegates coming by railroad will get off at Mohawk, Greene County Tenn., where conveyances will be provided to take them to the Association, a distance of seven miles. Delegates wishing such conveyance must notify Bro. D. O. Wbecrver, Warrensburg, Tenn., by mail, on or before August 10th, giving the day and train on which they intend arriving.

T. H. REEVES, Moderator.

Morristown, Tenn. On Sunday, July 17th, the Sunday-school of the Shool Creek Baptist Church met at the usual time and place, being called together by Mrs. Mary Howard, teacher of our senior class. As we met on the ground it was a sad picture indeed. Instead of cheerful smiles and the glad good mornings that have been characteristic of our zealous workers, we shook hands in silence and turned our tearful eyes toward the remains of our church building which was smouldering in ashes. But when the superintendent called the congregation to meet him under a shade tree near by, read the Sunday-school lesson and knelt with them in prayer, asking spiritual help and renewed strength, the scene became more hopeful and inspiring. We have to-day prepared a place in the grove to begin our annual series of meetings which begin next Sunday. In this meeting the writer (pastor) will be assisted by Rev. F. M. Yeager of Elkton. After these meetings are over we expect to begin at once the work of building another house of worship. We humbly ask an interest in the prayers of all who read this.

C. KINCAID.

Stella, Tenn., July 20, 1898.

Board Meeting.

The regular quarterly meeting of the State Board of the Tennessee Baptist Convention will meet Tuesday, August 2, 1898, at 3 p. m. in the Assembly Room of the Sunday-school Board Building. A full attendance is desired. As many of our members are out of the city and cannot be present, let every one who possibly can attend be sure to do so.

A. J. HOLT, Cor. Sec'y.

By the Way.

We attended a good prayer meeting at Sevierville, one of Rev. J. F. Hale's best churches. The other churches of his charge are Adler Branch, Dumphin and Third Creek. Bro. Hale is a hard worker, a thorough missionary, and has made a splendid record in Sevier County. He has some excellent people in the Sevierville Church. The church at Del Rio has a live Sunday-school Superintendent in James H. Burnett. The noble women and their helpers are preparing to repaint their house of worship. J. J. B.

Carson and Newman College.

The note is renewed and stands at \$700. The contributions come in slowly and I will not report until next week. I was quite anxious to pay this small balance, but if the Baptists of East Tennessee desire to let it stand, I will try to be content. There is no good reason why I should feel more concern than other Baptists of this section. What say you, brethren? If you want it paid send along your gifts. I am willing to work if I can get help. Let somebody propose to pay the last fifty dollars. J. T. HENDERSON.

Missionary Day in the Sunday-schools.

Missionary Day in the Sunday-schools has become a great educational force and has proved a great blessing in many ways. We respectfully ask the churches and Sunday-schools to give the 25th of September as a day for this service. It will be Review Sunday, and there will be no interference with the regular lesson. These special occasions for missionary study are a real education in missions. The programs can be had without cost. They were prepared by the Woman's Missionary Union, but printed and furnished by the Sunday-school Board at Nashville. They consist of the program proper as an order of exercise, a four page supplement containing recitations, etc., and a small envelope to be used in taking the collection. These are supplied without cost in such quantities as may be requested.

The collection is for missions. Children's Day in June is for the Bible Fund, but Missionary Day in September is for the Home and Foreign Boards, and the collection on that day will go to Home and Foreign Missions. The money, however, should be sent to the Baptist Sunday-school Board.

It is very important to send the money in this way, otherwise we cannot tell what the day yields, nor can proper credit be given to the separate States. We earnestly ask for a strict compliance with this request. If necessary in order to make our plan fit into the plan of any State, the money of course could be forwarded to the State Treasurer with apportionment instructions that be place it to the credit of Missionary Day

and then forward it to the Sunday-school Board, Nashville, Tenn.

We ask for your help and co-operation. It is a wonderful thing to enlist the children for missions, and under God you may turn their hearts and set them for all coming years. The Sunday-school should widen its horizon and look out on the nations of the earth for the building of Christ's kingdom. While the Sunday-school Board specially has this service in hand and furnishes the programs, yet all three of the Boards of the Convention unite in the plea for co-operation, joining heart and hand for the furtherance and success of this work. Here is an opportunity for the alignment of all our Sunday-schools in the interest and enterprise of the Southern Baptist Convention.

R. J. WILLINGHAM, Sec. F. M. Board.
I. T. TITCHENOR, Sec. H. M. Board.
J. M. FROST, Sec. S. S. Board.

The Tennessee Baptist Education Society.

The Tennessee Baptist Education Society met in Murfreesboro, Tenn., on July 26th, pursuant to a call by the First Vice-President, Dr. W. G. Inman, of Humboldt, Tenn.

On motion, Bro. W. G. Inman was elected President. After prayer by Bro. E. E. Folk, Bro. I. A. Halley was elected Secretary.

Brethren Lehard Jordan, R. E. Jarnon and G. M. Savage were appointed a committee to nominate the Board of Trustees for the Society. The committee reported as follows:

Term to expire in 1899—W. W. Woodruff, John D. Anderson, S. E. Jones, T. H. Reeves, R. H. Craig.

To expire in 1900—G. C. Savage, I. A. Halley, J. M. Phillips, J. T. Henderson, C. A. Ogle.

To expire in 1901—R. E. Jarnon, E. E. Folk, G. M. Savage, W. G. Inman, T. T. Eaton.

On motion the following brethren were elected vice-presidents of the Society: G. A. Lofton, G. M. Savage, J. T. Henderson and E. E. Folk.

On motion of E. E. Folk this Society authorized the Board of Trustees of Union University to make such disposition of the property of the University as in their wisdom seems best.

Adjourned with prayer by G. M. Savage.

W. G. INMAN, Pres.
I. A. HALLEY, Sec'y.

From Bro. W. H. Strickland.

VACATION. BRO. HUTTON. DR. MONTGOMERY.

My church kindly and thoughtfully liberated me from my pastoral and pulpit duties for a while. They bought me a ticket to Atlanta and return and made me go to the Veteran Reunion and see my friends, which I was not slow in doing. So boarding the Westbound Southern train at Morristown at 2:44 p. m. on the 18th inst., I was in Atlanta at 12 o'clock that night. Quick trip, and safe as quick.

As my family are all summering on our little farm, "Merry Oaks," near Decatur, I have made and will make most of my reunion with Mrs. S. and our girls. If you like peaches and grapes, "then you had ought to be here," for their quantities are almost limitless and their quality of the very best. I wish I could loan you some whole trees of the former and vines of the latter till the season is over.

The Veteran Reunion has been a great success in every way. Such crowds and jam of people, such acres of bald heads and gray heads, cripples, decrepit, jovial, hilarious, noble old fellows. I am glad to see them have a good time. And what resolutions of loyalty and support for our present government did they pass. The next meeting will be held in Charleston, S. C.

I see in the BAPTIST AND REFLECTOR of last week that Bro. C. E. Burton of the Edgeland church is dead. I, together with my wife, mourn his loss. He was a good man, guileless and true. During my pastorate at Edgeland he was my faithful friend and brother, my consistent deacon. At all our Sunday services, at prayer-meetings, everywhere that duty called, he was present. For his meanness he was liberal; in his Christian faith and practice, though sound in the faith, he was a tolerant man toward Christians of other beliefs. He lived with, loved fondly and worked faithfully with a sweet will of another faith. The last Sunday that I ever spent in Nashville I dined with "Bro. Charley" and his dear wife. We shall meet in the sweet bye and bye. To his afflicted widow and mourning brothers and sisters I offer my sincere sympathy. God console them all.

Yesterday I heard Dr. W. A. Montgomery of Decatur preach an excellent sermon from "Well done, good and faithful servant." His people inform me that he always gives them choice gospel sermons. Say, can't we in some way draw him back into Tennessee and keep him? We need him.

WM. HENRY STRICKLAND.

Decatur, Ga.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.—REV. A. J. HOLY, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. WOODCOCK, Treasurer, Nashville, Tenn.

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

HOME MISSIONS.—REV. I. T. TICHENOR, D.D., Corresponding Secretary, Atlanta, Ga. REV. M. D. JEFFRIES, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. University should be sent to G. M. SARGENT, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HENDERSON, Mossy Creek, Tenn.

ORPHANS' HOME.—Send all monies to A. J. WILKIE, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. CHURCH, Nashville, Tenn. All supplies should be sent prepaid.

WOMAN'S MISSIONARY UNION.—President: Mrs. A. C. S. JACKSON, Nashville, Tenn. Corresponding Secretary—Miss M. M. CHAMBERLAIN, Maxwell House, Nashville, Tenn. Recording Secretary—Miss Gertrude Hill, Nashville, Tenn. Editor—Miss S. E. S. SHANKLAND, 221 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

Program for August, 1898. Subject, Home Board.

1. Chant—"The Lord is My Shepherd."

2. Short prayer for special blessings on this meeting.

3. Scripture—"Stir up the gift which is in thee," with crisp, pointed comment by leader.

4. Missionary Budget—With the leader as editor. Have several members prepare bright two-minute papers on lines of Home Board effort. See Convention Report, W. M. U. Report, Home Field, Foreign Mission Journal.

5. Discussion of methods of work for coming year. See recommendations of Home Board.

6. Items—Home Board receipts, \$86,887; of which W. M. U. Union contributed in cash \$11,283, in boxes \$24,352. Suggestion: One cent of each dollar in the hands of American Christians would put into Home and Foreign treasuries \$87,000,000, instead of \$5,500,000 now given.

7. Hymn—"Souls of Men, Why Will Ye Scatter?"

8. "Fifteen facts." Let leader take the leaflet, "Home Missions," by Dr. I. T. Tichenor, and write out as concisely as possible fifteen facts, distributing them to as many people, calling for them by number.

9. Prayer of our country and the spread of a pure gospel as its salvation.

10. Business. Reports. Secure subscriptions to our Home Field—10 cents per year; club rates, 5 cents.

11. Obtain Frontier Missionary's letter from Central Committee and lay plans for the fall box.

12. Closing prayer.

Home Board recommendations to Woman's Missionary Union, adopted at annual meeting at Norfolk, Va., May 9, 1898:

The Home Mission Board acknowledges with pleasure the generous and efficient aid rendered during the past year by the Woman's Mission Societies, and earnestly solicits the continuance of these helpful efforts for the year to come.

1. It asks that the Societies raise for its work thirty-five thousand dollars, twenty thousand in boxes of supplies for frontier missionaries, and fifteen thousand in cash to aid in their sup-

port and the general work of the Board. We respectfully suggest that the Young People's Societies and Children's Bands be requested to contribute two thousand dollars of this amount, and that our Sunday-schools be urged to give more earnest attention to the observance of Missionary Day.

2. The Board regards with special gratification the increased interest manifested in the observance of the Week of Prayer and Self-Denial as shown both by the increase of numbers and the enlargement of contributions, and asks its continuance for another year.

3. While great blessings have attended our work among the foreign population at the Immigrant Landing in Baltimore, among the Cubans in Florida, the Chinese in New Orleans, in the budding mission among the Italians of Baltimore and among the Germans and Mexicans, the Board realizes that these are but the beginning of a great work which must increase from year to year.

4. Religious work among the colored people must continue until that race shall have become so elevated as to be able to care not only for themselves, but for the kindred in darkest Africa. The colored women in and about our homes should not look to us in vain for spiritual help.

5. If our Home Field, the organ of our Board, could reach a circulation of fifty or a hundred thousand, it would be a most efficient auxiliary to our work, and we are satisfied with the earnest aid of our Women's Societies this number can be speedily reached.

Letter from I. T. Tichenor to Woman's Missionary Union, explanatory of the recommendations:

Dear Sisters:—In submitting to the Woman's Missionary Union recommendations concerning the work of the Home Mission Board for another year, the Board desires to express not only its thanks for their efficient work in the past, but its growing conviction of the value of their organization in development of the benevolence of our churches. We are sure that a wide field of usefulness is open to them in stimulating the masses of our Baptist people to more earnest efforts for the world's conversion.

Our recommendations present nothing new. They ask only for increased help along these lines of our work, and give their endorsement to the methods of help hitherto adopted.

The rapid increase of our population and establishment of new centers of industry are multiplying points of destitution and creating demands upon our resources far beyond our ability to meet. There is every probability that this destitution will become greater and its needs more imperative, until they require for their healing far greater liberality on the part of our people.

We trust that the year upon which we are just entering may be one marked by the great enlargement of every department of our marvelous work and signalized by the marvelous richness of the divine blessing.

I. T. TICHENOR, Cor. Sec.

Atlanta, Ga.

Some Curious and Interesting Graves in China.

Dear Bro. Folks:—Bro. King and I are now out for a ten days' itinerating trip into the valley of the Yellow River and the mountains between us and the river. Yesterday we passed through a county town that was located just in the edge of the hills, almost on a level with the great valley of the river. We saw some very interesting and curious sights in and beside the roads. The soil, even high up on the ridges, seems to be largely a deposit of many ages and it washes easily, so that the roads run frequently for some distance in the

bottom of deep cuts—the banks from ten to twenty-five feet high. In the sides of these banks we saw many uncovered and partly uncovered vaults of stone. Some of them had fallen entirely apart and some of them in the middle of the road had worn off by long travelling until they were only a few inches deep, but many of the vaults remain in good condition. The entire side of the vault frequently consists of one single stone. Some of these vaults are from ten to twenty-five feet below the top of the surface above them, only one end of the vault projecting into the cut out road. I saw at one place a stone vault some three feet under the surface and a brick one right by it entirely on top, showing that the graves were put there in different ages.

It is impossible to learn the exact age of these graves, but they tell us that they belong in the reign of *Chin see Hwang*, who built the Great Wall, burned the books, opened the Grand Canal, etc., and it is easy to believe that some of these graves were placed here before our Savior was laid in the new tomb of Joseph of Arimathea. They are certainly very old. In some of these cuts we can also see human bones occasionally in plain view, but without any sign of a grave. Of course these belong to a much later age, and it would seem they were buried without any care, probably in time of some war. These people are rapidly going into graves and many of them have not yet heard of the world's great Savior!

Dr. and Sister Crawford passed their 40th anniversary of their arrival in China on the 30th of March. They are unusually vigorous and active in the work for persons of their age.

G. P. BOSTICK.

Holston Association.

Program of the Ministers' Conference of Holston Association to meet at Glenwood Baptist Church, three miles above Kingsport, Sullivan County, Tenn., August 11-14, 1898.

1. What are a few of the great needs of the ministry of this Association? W. A. Keen, W. K. Cox.

2. Is it Scriptural to expect a special gift of the Spirit as a preparation for effective work? D. A. Glenn, A. L. Davis.

3. Do we have too much or too little doctrinal preaching among us at present? J. H. Moore and Pastor First Church, Greenville.

It is earnestly hoped that these brethren can be present and give us some advantage of their experience.

Let us have a good attendance of ministers in the Association.

We would be very glad, also, to see our good brethren Henderson, Holt, Aeree, Folk, Broadus, Tindell, Tunnell, Murrell, Reeves, Cooper and others with us.

Glenwood is anxious for a good attendance.

E. K. COX, A. J. WATKINS, Committee.

Old Union Church.

[Essay read by Miss Olivia Esbury at the dedication of Union Church. Published by request.]

Union Church was organized in the year 1842. It is one of the oldest churches in the county. At an early age a few old families, of which we are descendants, came to this county from North Carolina and Virginia and selected this county for a place of habitation. The county then was new. Some of it had never been penetrated by a human eye nor trodden by a human foot save by the unhappy children—the aborigines of the West. But by their indomitable energy and persevering will they felled the trees, cleared their fields, built their houses and

caused the great, tangled, wild forest to be supplanted by the march of industry and civilization.

Instead of the dense forest we soon saw golden wheat fields and rustling corn fields; instead of varmints' lairs and wild animals' dens, we saw the home of the contented; instead of hearing the cry of huge beasts, we heard the sweet voice of maidens; instead of a country without a church and a people without a God, old Union Church was raised to the glory and honor of both. They could no longer be without such a divine institution. Every impulse of their nature was for a higher ennoblement of humanity. They organized in weakness, but prospered in strength. Their efforts to build were like flower seed sown in subdued faith, yet in a rich, fertile bed. The work was begun, it continued in luxuriance and thrift. They were cheered by the kind, genial sunlight of love, they were encouraged by the kind distilling dews of affection, and, like the flower in its completion, blossomed in beauty, and its fragrance, even to-day, is a delicious aroma to this community.

The leader in this construction was grandpa Phillip Walker. On every lick they struck, every tree they felled, every log they hewed, every board they rived was expended twice the brawn and sweat that would take to build a house today. There was nothing known then of the latest appliances in tools and machinery to lessen man's labors. There was little known in slight and dexterity. Man's architect was as rude as his unheaven material, his work was as cumbersome as his undertaking. It was not put up as was the temple of old without the ring of the saw and the sound of the hammer. For days and weeks they were cutting, beveling, sawing and chiseling only to rear a house which though creditable then, yet would be very insignificant now. The trees were felled in the forest and hewn where they lay; the logs were dragged to this spot, notched and put up; the boards with which they covered the house were rived with an old time frow and the ceiling was sawed by what they called then a whipsaw—something entirely unknown to the young of the present generation. These old patriarchs are dead and their remains sleep yonder in the quiet church yard beneath a wilderness of sweet flowers. While some of them have no marble shaft to mark their resting place, yet they built a monument to their memories, not made with hands, that shall last as long as time lasts. It is a monument of good deeds and beneficence to country; it is a monument of noble example for mankind. While their saws, axes and hammers are rust, and their bones are dust, and their souls are dwelling with the just, their good deeds and examples are living with us and actuating us to higher and nobler aims, to grander and more exalted purposes in life. Like the air put in motion shall vi-

brate forever, like a ripple caused in the ocean that never finds rest, so were the lives of the godly men whose influence shall extend to untold generations.

Truly these men should be called the fathers of this community; they should be loved and their memories revered at all times and in all ages. There should not be a winter so cold in our lives as to freeze out the sweet "forget-me-not" of them; there should not be a summer so warm as to dry up the fountain of love for them; there should not be a day so bright as to dazzle our vision of them; there should not be a day so dark as to blind their excellence from us. Their lives and their example should continue to be before us as an incentive to still higher purposes, and with their limited advantages 'tis surprising that so much was accomplished in education, refinement and Christianity. Taking a retrospective glance over their past and seeing their limited means, we wonder that they then could have laid a foundation so broad and a construction so grand from which could rise in such swift progress the improvements and developments of today's glory.

The old time church with her chink and daub walls has been supplanted by this beautiful edifice; the community has been educated from an ignorant to an enlightened community; the people have been converted from a wicked to a Christian people united today. "The love for the Lord covers this land as the waters cover the sea."

But while we honor those who were the founders of this church, we would not forget those who have perpetuated her growth. They have labored zealously for the cause of the Master. They arose early and worked late. In the very morning of life they began to stoke the golden harvest for the heavenly garner. Some of them had scarcely finished their labors until being wearied they lay down and the night of death overtook them. They are with the heavenly host today. This angels have not ceased to rejoice over the triumph of their living faith; over

the benediction of their beneficent lives.

The late Slon Skipper was one of the principal men in the development and growth of the church. He labored here many years both as lay-member and pastor. When he was called away in 1882 old Union Church lost a valiant soldier, heaven gained a glorious saint. We shall not forget how he watched after his flock, how he, like the Good Shepherd, wandered over the bleak mountains of sin, seeking the lost and bringing them back to the fold; how he shouted in clarion tones: ho! ho! when the breakers were ahead; how he threw out the life-line to the sinking and rescued the perishing. All this is still fresh in the recollection of many here to-day who knew him, and they could bathe his memory with tears of sadness and cover his grave with flowers of sweetness. As long as time lasts, and as firm as the shaft that marks his resting-place shall stand with holy memories cluster about his life, and voices speak his praise, and hands keep green his sacred mound.

Now to the building committee and to all who lent a helping hand in the construction of this beautiful church, and to our pastor who has taken so much interest, I say that you deserve the praise of men and the blessings of God. While you have been building here on earth, let us hope a mansion not made with hands eternal in the heavens has been prepared for you. May you all be ready to enter therein.

The Heroic Still Exists.

In a private letter received here in St. Louis within the past few days from the distinguished missionary, Dr. John E. Clough, of Ongole, India, occurs the following interesting paragraph:

"By the way, about the time this reaches you, I expect that my daughter, Gratia, now stopping with Allen, will leave for India to be with her father for two or three years, not as a missionary, but as my daughter. This arrangement saves me from coming home this year, for I promised her that I would come home when she graduated. But I am so well and so able to work that I feel it would be wrong for me to leave my work now. She lately graduated from Vassar College, and before she settles down in life, we thought it best for her to come out here and see something of the world and get acquainted with her father; for, really, she never had her father with her but very little."

Note these strange words in the above: "Come out here and get acquainted with her father!" "For, really, she never had her father with her but very little!"

The facts, as I remember them, are these: That about twenty or more years ago, when Dr. Clough made his second return visit to this country, he brought with him his wife and five small children—Gratia, the youngest, then an infant—to leave them all here in this country because of his wife's health, now so impaired by a jungle fever that she could not longer live in India and also, that the five children might be here educated as they could not be in a heathen land. Since then the father, who soon returned to his work in India, has never been permitted often to see these children and not at all to live with them, except for the last four years, while he has had with him two older daughters who are married to missionaries and who went out to India with him on his last return there and are now dwelling in homes of their own near him. The oldest two of his children are sons, both now also married and doing business in Chicago. All five of the children, too, are now college graduates; the two sons from Kalamazoo; the older daughters from Wellesley, and the youngest, as we



The dread and foreboding which almost invariably comes over a young wife, just as the advent of the first little darling who shall call her mother, is one of the most burdens which civilization has imposed upon the privilege of motherhood.

There ought not to be such an overwhelming sense of depression and weakness as a woman feels at this time and there would not be if she was in a perfectly strong and healthy condition. In thousands of cases motherhood has been divested of all its dangers and a large proportion of its pain by the use of Dr. Pierce's Favorite Prescription, which is the most marvelous remedy ever discovered for restoring complete organic health and strength to the delicate special structure involved in motherhood. Taken early during the prospective time it makes the mother strong, energetic and cheerful and carries her through the period of trial with comparative comfort and ease. It increases the baby's natural constitutional vigor and adds to the joys of motherhood the supreme satisfaction of a strong, robust, lusty infant. "Favorite Prescription" is also the best supportive tonic for nursing mothers. Every expectant mother will appreciate what is said by Mrs. Annie M. Harry, of Galesburg, Ill., (345 Churchill Ave.): In a letter to Dr. Pierce she writes:

"I have used your medicines in my family for a long time, and find them to be all that is claimed. I cannot recommend them too highly. My confinement was made easy as I experienced none of the pains such as others have at that period, and the fruit born the one that mothers fear so much. Besides, the medicine has helped me in many other ways. I would recommend all afflicted women to try Dr. Pierce's valuable medicine, and thus become well and strong."

brate forever, like a ripple caused in the ocean that never finds rest, so were the lives of the godly men whose influence shall extend to untold generations.

Truly these men should be called the fathers of this community; they should be loved and their memories revered at all times and in all ages. There should not be a winter so cold in our lives as to freeze out the sweet "forget-me-not" of them; there should not be a summer so warm as to dry up the fountain of love for them; there should not be a day so bright as to dazzle our vision of them; there should not be a day so dark as to blind their excellence from us. Their lives and their example should continue to be before us as an incentive to still higher purposes, and with their limited advantages 'tis surprising that so much was accomplished in education, refinement and Christianity. Taking a retrospective glance over their past and seeing their limited means, we wonder that they then could have laid a foundation so broad and a construction so grand from which could rise in such swift progress the improvements and developments of today's glory.

The old time church with her chink and daub walls has been supplanted by this beautiful edifice; the community has been educated from an ignorant to an enlightened community; the people have been converted from a wicked to a Christian people united today. "The love for the Lord covers this land as the waters cover the sea."

But while we honor those who were the founders of this church, we would not forget those who have perpetuated her growth. They have labored zealously for the cause of the Master. They arose early and worked late. In the very morning of life they began to stoke the golden harvest for the heavenly garner. Some of them had scarcely finished their labors until being wearied they lay down and the night of death overtook them. They are with the heavenly host today. This angels have not ceased to rejoice over the triumph of their living faith; over

the benediction of their beneficent lives.

The late Slon Skipper was one of the principal men in the development and growth of the church. He labored here many years both as lay-member and pastor. When he was called away in 1882 old Union Church lost a valiant soldier, heaven gained a glorious saint. We shall not forget how he watched after his flock, how he, like the Good Shepherd, wandered over the bleak mountains of sin, seeking the lost and bringing them back to the fold; how he shouted in clarion tones: ho! ho! when the breakers were ahead; how he threw out the life-line to the sinking and rescued the perishing. All this is still fresh in the recollection of many here to-day who knew him, and they could bathe his memory with tears of sadness and cover his grave with flowers of sweetness. As long as time lasts, and as firm as the shaft that marks his resting-place shall stand with holy memories cluster about his life, and voices speak his praise, and hands keep green his sacred mound.

Now to the building committee and to all who lent a helping hand in the construction of this beautiful church, and to our pastor who has taken so much interest, I say that you deserve the praise of men and the blessings of God. While you have been building here on earth, let us hope a mansion not made with hands eternal in the heavens has been prepared for you. May you all be ready to enter therein.

The Heroic Still Exists.

In a private letter received here in St. Louis within the past few days from the distinguished missionary, Dr. John E. Clough, of Ongole, India, occurs the following interesting paragraph:

"By the way, about the time this reaches you, I expect that my daughter, Gratia, now stopping with Allen, will leave for India to be with her father for two or three years, not as a missionary, but as my daughter. This arrangement saves me from coming home this year, for I promised her that I would come home when she graduated. But I am so well and so able to work that I feel it would be wrong for me to leave my work now. She lately graduated from Vassar College, and before she settles down in life, we thought it best for her to come out here and see something of the world and get acquainted with her father; for, really, she never had her father with her but very little."

Note these strange words in the above: "Come out here and get acquainted with her father!" "For, really, she never had her father with her but very little!"

The facts, as I remember them, are these: That about twenty or more years ago, when Dr. Clough made his second return visit to this country, he brought with him his wife and five small children—Gratia, the youngest, then an infant—to leave them all here in this country because of his wife's health, now so impaired by a jungle fever that she could not longer live in India and also, that the five children might be here educated as they could not be in a heathen land. Since then the father, who soon returned to his work in India, has never been permitted often to see these children and not at all to live with them, except for the last four years, while he has had with him two older daughters who are married to missionaries and who went out to India with him on his last return there and are now dwelling in homes of their own near him. The oldest two of his children are sons, both now also married and doing business in Chicago. All five of the children, too, are now college graduates; the two sons from Kalamazoo; the older daughters from Wellesley, and the youngest, as we

have seen, from Vassar. The mother of these children died and was buried at Kalamazoo, their home, while with her in this country, a little more than three years ago.

An additional illustration of the heroic devotion of his father to his missionary work and also of his affectionate interest in his children is seen in a little incident of which not many people have ever known or even heard, viz: When four years ago he made his last visit to this country and as he was about to return to his missionary field, he felt that he must before leaving give some special attention to his youngest boy, not yet a Christian, and of whom, as of the others of his children, he had seen but little. He therefore devoted the last week before sailing for India exclusively to that son. He went to Chicago, where the son was in business, up at a hotel near to the son's boarding place, and spent with him all the time that the son could be spared from business, in order that, as he said, he might better know his boy and the boy better know his father; and presumably, too, that he might the most effectively influence the child for his spiritual welfare. Presumably, I say, for when the week had expired and the father had parted finally from his son, he said to the writer: "Warren will yet come out a Christian." This prophecy has since been fulfilled.

And what a wonderful work, during these last twenty-five years, while for most of the time he has been denying himself the joy of living with his wife and children at home, this missionary has been permitted to see accomplished in India! At Ongole, where mainly he has been laboring, probably fully 30,000 converts, chiefly through his personal instrumentality, have been baptized and added to the church of which he is pastor, and notwithstanding 12,000 members of this church have been, during the past ten years, dismissed to join other churches, fully 18,000 still remain belonging to this one church, making it, probably, the largest evangelist Christian church in the world. Nearly 800 converts have also during the year, 1897, been baptized into this church.

Confessedly the heroic in devotion to saving the lost, both in Christian and heathen lands, still exists in Christ's kingdom here in our world.—G. J. J., in *Central Baptist*.

the benediction of their beneficent lives.

The late Slon Skipper was one of the principal men in the development and growth of the church. He labored here many years both as lay-member and pastor. When he was called away in 1882 old Union Church lost a valiant soldier, heaven gained a glorious saint. We shall not forget how he watched after his flock, how he, like the Good Shepherd, wandered over the bleak mountains of sin, seeking the lost and bringing them back to the fold; how he shouted in clarion tones: ho! ho! when the breakers were ahead; how he threw out the life-line to the sinking and rescued the perishing. All this is still fresh in the recollection of many here to-day who knew him, and they could bathe his memory with tears of sadness and cover his grave with flowers of sweetness. As long as time lasts, and as firm as the shaft that marks his resting-place shall stand with holy memories cluster about his life, and voices speak his praise, and hands keep green his sacred mound.

Now to the building committee and to all who lent a helping hand in the construction of this beautiful church, and to our pastor who has taken so much interest, I say that you deserve the praise of men and the blessings of God. While you have been building here on earth, let us hope a mansion not made with hands eternal in the heavens has been prepared for you. May you all be ready to enter therein.

The Heroic Still Exists.

In a private letter received here in St. Louis within the past few days from the distinguished missionary, Dr. John E. Clough, of Ongole, India, occurs the following interesting paragraph:

"By the way, about the time this reaches you, I expect that my daughter, Gratia, now stopping with Allen, will leave for India to be with her father for two or three years, not as a missionary, but as my daughter. This arrangement saves me from coming home this year, for I promised her that I would come home when she graduated. But I am so well and so able to work that I feel it would be wrong for me to leave my work now. She lately graduated from Vassar College, and before she settles down in life, we thought it best for her to come out here and see something of the world and get acquainted with her father; for, really, she never had her father with her but very little."

Note these strange words in the above: "Come out here and get acquainted with her father!" "For, really, she never had her father with her but very little!"

The facts, as I remember them, are these: That about twenty or more years ago, when Dr. Clough made his second return visit to this country, he brought with him his wife and five small children—Gratia, the youngest, then an infant—to leave them all here in this country because of his wife's health, now so impaired by a jungle fever that she could not longer live in India and also, that the five children might be here educated as they could not be in a heathen land. Since then the father, who soon returned to his work in India, has never been permitted often to see these children and not at all to live with them, except for the last four years, while he has had with him two older daughters who are married to missionaries and who went out to India with him on his last return there and are now dwelling in homes of their own near him. The oldest two of his children are sons, both now also married and doing business in Chicago. All five of the children, too, are now college graduates; the two sons from Kalamazoo; the older daughters from Wellesley, and the youngest, as we

have seen, from Vassar. The mother of these children died and was buried at Kalamazoo, their home, while with her in this country, a little more than three years ago.

An additional illustration of the heroic devotion of his father to his missionary work and also of his affectionate interest in his children is seen in a little incident of which not many people have ever known or even heard, viz: When four years ago he made his last visit to this country and as he was about to return to his missionary field, he felt that he must before leaving give some special attention to his youngest boy, not yet a Christian, and of whom, as of the others of his children, he had seen but little. He therefore devoted the last week before sailing for India exclusively to that son. He went to Chicago, where the son was in business, up at a hotel near to the son's boarding place, and spent with him all the time that the son could be spared from business, in order that, as he said, he might better know his boy and the boy better know his father; and presumably, too, that he might the most effectively influence the child for his spiritual welfare. Presumably, I say, for when the week had expired and the father had parted finally from his son, he said to the writer: "Warren will yet come out a Christian." This prophecy has since been fulfilled.

And what a wonderful work, during these last twenty-five years, while for most of the time he has been denying himself the joy of living with his wife and children at home, this missionary has been permitted to see accomplished in India! At Ongole, where mainly he has been laboring, probably fully 30,000 converts, chiefly through his personal instrumentality, have been baptized and added to the church of which he is pastor, and notwithstanding 12,000 members of this church have been, during the past ten years, dismissed to join other churches, fully 18,000 still remain belonging to this one church, making it, probably, the largest evangelist Christian church in the world. Nearly 800 converts have also during the year, 1897, been baptized into this church.

Confessedly the heroic in devotion to saving the lost, both in Christian and heathen lands, still exists in Christ's kingdom here in our world.—G. J. J., in *Central Baptist*.

Tennessee Associational Meetings.

AUGUST.

Concord—Friday, Aug. 5, Rutland Ch.

Sequatchie Valley—Thursday, Aug. 11, Dunlap.

Holston—Thursday, Aug. 11, Glenwood, 18 m. Bluff City.

Nolachucky—Thursday, Aug. 18, Warrensburg.

Cumberland Gap—Tuesday, Aug. 23, Wolfenbarger Chapel.

Duck River—Thursday, Aug. 25, Tullahoma.

Chilhowee—Thursday, Aug. 25, Maryville.

Mulberry Gap—Tuesday, Aug. 30, Beech Grove, Hawkins Co.

SEPTEMBER.

Walnut Grove—Thursday, Sept. 1, Laurel Bluff Church.

Hig. Emory—Thursday, Sept. 1, Cane Ford Ch., 6 m. Rockford.

Unifly—Saturday, Sept. 3, Ebenezer Ch., 6 m. Bolivar.

Watauga—Tuesday, Sept. 5, Rann Mt. Ch.

Memphis—Wednesday, Sept. 7, Whiteville Ch.

Elkmore—Wednesday, Sept. 7, Columbus Ch.

Sweetwater—Thursday, Sept. 8,

Prospect Ch., Rann County.

Central—Wednesday, Sept. 14, Oak Grove Ch., 8 m. Milan.

Eastman—Thursday, Sept. 15, Oakes Ch.

Friendship—Wednesday, Sept. 21, Dyersburg.

Wiseman—Wednesday, Sept. 21, Dixon Creek Ch.

Clinton—Thursday, Sept. 22, Andersonville Ch.

Tennessee Valley—Thursday, Sept. 22, Ogden, 7 m. Dayton.

Holston Valley—Thursday, Sept. 22, Plum Grove Ch.

Weakley Co.—Friday, Sept. 23, Pleasant View Ch. 2 m. South of Dukesboro.

Beech River—Saturday, Sept. 21, Darden.

Indian Creek—Saturday, Sept. 24, West Point.

Union—Saturday, Sept. 24, Macedonia, Smith Co.

Beulah—Tuesday, Sept. 27, Obion Ch.

Tennessee—Tuesday, Sept. 27, Knoxville 2nd Church.

New Salem—Wednesday, Sept. 28, Plunket's Creek Ch.

Oakes—Thursday, Sept. 29, Concord.

William Carey—Friday, Sept. 30, Poplar Hill.

October.

Judson—Saturday, Oct. 1, Maple Grove Church, Dickson Co. 8 m. North East of Tennessee City.

Western District—Tuesday, Oct. 4, Union Ch.

Northern—Tuesday, Oct. 4, Milan Ch., Union Co.

Cumberland—Tuesday, Oct. 4, Erin Church, Houston County.

Enon—Wednesday, Oct. 5, Peyton's Creek, Smith County, 5 m. North of Carthage.

Dover Furnace—Wednesday, Oct. 5, Hickory Grove Ch. Montgomery Co. 3 miles West of Oakwood.

Sevier—Thursday, Oct. 6, Friendship Ch.

S. W. District—Friday, Oct. 7, Shiloh,

BAPTIST AND REFLECTOR.

The Baptist, Estab. 1868. The Baptist Reflector, Estab. 1871.
Consolidated August 14, 1898.

NASHVILLE, TENNESSEE, JULY 28, 1898.

EDGAR K. FOLK, Editor.
J. J. BURNETT, Corresponding Editor.
A. B. CANNON, Field Editor and General Agent.

SUBSCRIPTION PER ANNUM, IN ADVANCE.
Single copy, 72. In clubs of 10 or more, \$1.75. To ministers, \$1.50.

OFFICE—Cumberland Presbyterian Publishing House.
Telephone No. 1543.

Entered at post-office, Nashville, Tenn., as second-class matter.

PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.
2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send us your renewal without waiting to hear from us.
3. If you wish a change of post-office address, always give the post-office from which, as well as the post-office to which you wish the change made. Always give in full and plainly every name and post-office you write about.
4. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.
6. Advertising rates liberal and will be furnished on application.
7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

THE ASSOCIATIONAL SEASON.

The season of Associations is upon us. Allow us to make a few suggestions to those who shall compose them.

1. Be sure to get a good Moderator. Nearly the whole pleasure of an Association depends upon the Moderator. He is to guide its business and give general direction to its affairs. If he knows his business the Association is very apt to get into a tangle and a snarl. Elect a Moderator, not because he is a good brother whom you desire to honor, but because he has a knowledge of parliamentary law, and will make an efficient presiding officer. And when you once get a good man, keep him as long as you can. Do not change from one to another every year just to compliment the different brethren. The efficiency of the Association should be above personal considerations.

2. Go to the beginning of the Association and stay to the close, if you are a delegate to it, unless something of special importance calls you home. The influence of an Association is often greatly marred by people leaving in the midst of the session, often before some of the most important questions to come before the body have been discussed.

3. Don't be in too much of a hurry to get through with the business. An Association meets only once a year. It meets in that particular locality not more than once in ten years, if that often. It is intended to have and should have an educational influence upon the people of the community, as well as upon its delegates, teaching them Baptist principles, Baptist polity, Baptist missionary labors, etc. Take time to do this. A Baptist Association is not a legislative body. It does not meet simply for the transaction of business, for the passage of laws, or, as we call them, resolutions. It is a deliberative body. It meets to deliberate on matters of importance pertaining to the Master's kingdom, to discuss them, to talk about them, and thus to arouse an interest, an enthusiasm in these matters which shall be carried back by the delegates to their churches and homes and kindle in others a similar interest in the questions, which shall express itself in practical actions during the year. This can be done not by a cold, mechanical, business session, but by discussion. We are inclined to think that the more talk you have at an Association the better, or at least the more talkers the better. Every delegate should be encouraged to make at least one speech on some subject before the body. Let him prepare himself on it

as well as possible and give the very best that is in him. In this way he will himself be helped, in the very preparation and delivery of his speech, and also the Association will be benefited by his effort.

4. It is well to have preaching during the Association. The people usually enjoy it, and it does good. But do not have preaching in the grove while the business of the Association is going on in the house. If so, you will be sure to take the crowd away from the Association. While it is important that people should hear preaching, it is even more important that they should hear the discussions upon the subjects of missions, education, etc. They can hear preaching at almost any time. But they cannot hear these subjects thoroughly discussed except at Associations, which most of them have the opportunity of attending only a few times during their lives. The best way to do is to let everybody hear the discussions and hear the preaching too. But to do this will require that the Association continue in session three days at least.

5. Above all, and most important of all, let there be a tone of deep spirituality pervading everything said and done. And may it all be said and done not for selfish interest, but for the glory of God.

We make the above suggestions out of considerable experience and observation. We know perfectly well, however, that the members of these various Associations, if they read these suggestions at all, will go right straight along and do as they please anyhow—which was the way they pleased to do before. That is the Baptist prerogative.

BIG HATCHIE ASSOCIATION.

This Association is always the first to meet in the State, and receives special interest on that account. It is also one of the best Associations in the State. Until the separation of a number of churches to form the Memphis Association several years ago, the Big Hatchie was one of the largest in the State. It has been considerably weakened by that separation, but gives about as much money now as before the separation.

The Association met with Liberty Church, near Covington, of which Rev. W. H. Bruton is the popular pastor. It was called to order at 10 a. m., July 20th, by Judge J. H. Estes, Moderator of last session.

After the reading of the letters by Clerk S. W. Hampton, the Association was organized by the election of J. H. Estes as Moderator, S. W. Hampton as Clerk, and H. C. Baker as Treasurer.

Rev. Charles Lovejoy of Jackson preached the introductory sermon from the text, 1 Cor. III. 21-23: "All things are yours." It was a suggestive and comforting sermon.

In the afternoon the Association got down to business promptly. The first report was on the Orphans' Home. It was read by Judge H. B. Folk. Dr. Holt made an earnest speech on the subject.

The report on Home Missions was discussed by Dr. A. J. Holt and Prof. H. C. Irby in fine speeches. Rev. J. M. Harlowe read the report on Ministerial Relief and followed it in a touching speech.

The Association adjourned until 8:30 a. m., Thursday. At that hour it was called to order by the Moderator. Devotional exercises were held.

The first report was read by Rev. A. R. Bond on Young People's Work. Brethren Bond, Hampton, Lovejoy, C. A. Folk and E. E. Folk spoke on the subject.

The report on Literature was read by Rev. M. H. Whitson. It was discussed by Brethren Whitson, Bruton and E. E. Folk.

Rev. J. P. Lee read the report on Education. He followed it in an earnest speech, as did Prof. C. A. Folk and H. C. Irby. We had to be out of the house preaching and did not hear the reports on Sunday-school and Colportage, State Missions and Foreign Missions.

At about 4:30 p. m. the Association adjourned to meet with the Stanton Church on Wednesday before the fourth Sunday in July, 1899.

NOTES.

This was regarded as an excellent meeting of the Association.

The hospitality was abundant. There was plenty to eat and to drink for all who came.

Dr. Holt said that the report on Orphan's Home was the best he ever heard of on that subject.

We had a hospitable home with Sister Jamieson. May the blessings of God rest upon her house, hold.

Together with all of the visitors we are under many obligations to Pastor W. H. Bruton for many kindnesses.

The following were among the visiting brethren: H. C. Irby, T. J. Deupree, A. J. Holt, A. R. Bond, S. A. Owen and Wells.

The Moderator, Judge J. H. Estes, is a prosperous farmer of Haywood County. He is a genial, wholesome, noble Christian man.

Preaching by A. R. Bond, A. J. Holt and E. E. Folk was held in the grove, under an arbor. The congregations were large and attentive.

We missed Bro. Wm. Grant, who is a member of the Liberty Church and who always attends the Association. He had gone to the Confederate Reunion in Atlanta.

The following ministers in the Association were in attendance at the meeting: W. L. Anthony, W. H. Bruton, J. M. Harlowe, T. W. Hart, J. P. Leigh, Charles Lovejoy, R. P. Lucado, C. L. Owen and M. H. Whitson.

In 1880 the Association met with the Liberty Church. That was long before the division and it was a good deal larger then than now. It was the first Association we ever attended. We remember it distinctly. Dr. J. R. Graves was the Moderator and Rev. Jos. H. Borum the Clerk. Rev. J. P. Kineald preached the introductory sermon, and a fine sermon it was. Its main points linger with us to this day. Some of the best speeches were made by Dr. J. H. Eager, then supplying the Central Church, Memphis, just before going to Italy, Dr. G. W. Griffin, then pastor at Brownsville, and Prof. Buford, then President of the Brownsville Female College. The meetings were held out in the grove near the church under an arbor. Some of the older ministers present were Brethren McFadden, Lucado, Canada and Bateman, all of whom have gone to their reward.

A SLANDER REFUTED.

Some of our exchanges quote the following paragraph from the *Standard* of Chicago in its reports of the recent Christian Endeavor Convention in Nashville:

Said a freckle-faced "coming man" of Nashville, "Dix yer Christian Endeavor ought to be kicked out. Why, I seed a nigger with a Christian Endeavor badge." So said Nashville at large. But the city learned a thing or two.

We failed to see this paragraph in the *Standard* or we should have commented on it at the time. There are two objections to the paragraph:

1. "Nashville at large" did not say any such thing; at least we heard no such expressions. The general feeling of Nashville people, we think, was that if the Christian Endevorers wanted to have the negroes with them, and if the negroes wanted to be with them, it was their concern and not ours.

2. Certainly "Nashville at large" did not say it in any such way as indicated. The impression which would be made by the paragraph in the *Standard* is that the people of "Nashville at large" are an ignorant, uncultured set, who do not know even the commonest rules of grammar. Perhaps the writer of the paragraph was not aware of the fact that Nashville has within its borders more universities and colleges than any other city in the country, not even excepting Chicago, and that her citizens as a rule are refined, cultivated, elegant people. That there are some among them who would talk in the manner indicated by the correspondent of the *Standard* is entirely possible. We regret to say, however, that his associations were with such people instead of with the other class. But we indignantly repudiate the impression which he would make that all of the citizens of Nashville are of that character.

In this connection we may relate the following incident: As we were coming home on the crowded street-car from the last meeting of the Christian

PERSONAL AND PRACTICAL.

It is announced that the Pope is about to die. He has made a very good Pope, as Popes go. It is not known who will be his successor. We should be glad if the office could die with the man.

While attending the Mississippi Convention at Brookhaven, we had the privilege of stopping at the same home with Dr. J. A. Hackett, editor of the *Baptist Record*. We found him a genial, lovable, Christian brother, and were glad to have the opportunity to know him better.

Educate the females and the education of the other sex will regulate itself.—*Yates*. We give this quotation from our great misdoer now so that the representatives of our female colleges may be able to use it in their speeches before Associations and Conventions this summer and fall.

It is announced that Dr. Josiah Strong has resigned as Secretary of the Evangelical Alliance, a position which he has held for ten years with much credit to himself. He is the author of those splendid books, "Our Country" and "The New Era." The reason for his resignation is not given.

Dr. Henry C. Vedder, in "A History of the Baptists in the Middle States," mentions a certain ancient house of worship belonging to the Primitive Baptists, and makes this facetious remark: "The old house is still standing and the church is standing still." *The Baptist Courier*. This might be said of a good many churches.

The Baptist Young People's Union of America met in Buffalo, N. Y., on July 16th. We had hoped to have a short account of it for our columns. But we have been disappointed. We see from the papers that one of the best speeches delivered there was by our own J. O. Root. We shall publish it sometime. The attendance was about 10,000 or 12,000.

Rev. W. C. Cleveland has resigned his churches in Kentucky and is spending the summer at his home in Nashville. He would be glad to assist in protracted meetings during the summer. He is very fond of that kind of work and has been successful in it. He is a noble, genial, Christian man, a good preacher and a strong Baptist. We take pleasure in recommending him to any pastor or churches needing assistance.

The war goes on apace. General Miles has sailed for Porto Rico, which is to be the next point of attack. There have been several rumors that Spain was about to sue for peace, but none have been confirmed. It is understood that the Queen Regent is anxious for peace. But the people of Spain, and especially the army, do not yet seem ready for it. The people have not realized the gravity of the situation, or perhaps have been kept in ignorance of it, while the army wants the opportunity to win some glory for itself to make up for the disgrace of the navy.—Later: Spain has formally sued for peace.

Among the "Personals" in the report to the *New Orleans Pleague* of the Mississippi Baptist Convention, occurred the following paragraph: "Rev. E. E. Folk, D.D., of Nashville, Tenn., editor of the BAPTIST AND REFLECTOR, is one of the sprightliest of the Convention's attendants in spite of his 77 years. He was formerly a missionary to China, and possesses a vast fund of information." We thank the reporter very much for his kind words. We must disclaim, however, being 77 years of age. We hope to be some day, and expect to be if we live long enough, but we have not yet quite reached that age. Nor have we ever been in China. We presume that the reporter must have got us mixed up with Bro. A. B. Cannon, the field editor of the BAPTIST AND REFLECTOR, who was present at the Convention also.

The *Independent* relates upon a trustworthy authority a story of the new Admiral Dewey. He was reared in a Vermont community where school boys had a way of flogging their teachers. A new teacher, still living, and a man of mark, assuming charge of the school, prepared for such an emergency by laying in store, near at hand, a raw hide and several hickory whips. In a few days six boys, with Dewey at their head, marched up boldly to flog their master, when the teacher fell upon them with his raw hide and Philipined them in a jiffy. Dewey he collared and

birched without mercy, until he howled and begged to be let off. A little while ago Dewey, then a commodore, met his old master, referred to the incident and said that flogging was the turning point in his life. The old master told the story to justify his claim, "So I had the making of Dewey."

The *American Baptist Flag*, unintentionally, we presume, misrepresents us when it says: "The *Reflector* last year opposed the discussion of the [Whitsitt] matter before the Tennessee Convention, and also the Southern Baptist Convention." The fact is that we did not oppose the discussion of the matter before the Tennessee Convention last year, though we did not think it best to have an everlasting discussion of it in our columns. The fact is also that we distinctly and earnestly and repeatedly advocated its discussion before the Southern Baptist Convention. By the way, Bro. Hall said sometime ago that he wondered if we would let our readers know our position on the Carroll resolutions. He had failed, we suppose, to see our editorial a week or two previous, in which we expressed ourself on that subject. He must have failed also to see what we said on the subject several weeks ago.

The *Arkansas Baptist* quotes part of our editorial on "The Situation," and adds: "By these utterances Bro. Folk has come out squarely in favor of a change. This leaves but one representative paper, the *Religious Herald*, to defend Whitsitt." Dr. Clark, unintentionally, we suppose, leaves the impression that we have been defending Dr. Whitsitt. We do not know on what he bases this conclusion. As a matter of fact we have said time and again that we thought Dr. Whitsitt had made a mistake both in his historical conclusions and also in his manner of announcing them. We have not, however, joined in the bitter personal denunciation of Dr. Whitsitt in which some of our contemporaries have indulged, as it seemed to us not only unjust to him, but lowering to their own dignity. Dr. Clark should know also that there are several other papers besides the *Religious Herald* which have all along stood strongly and staunchly by Dr. Whitsitt on every issue.

The *New Orleans Times-Democrat* reports a Russian linguist as saying that "English, Russian and Chinese will be the only three languages in use 200 years from now. During the twentieth and twenty-first centuries the whole of continental Europe and Asia, with the exception of China, will have adopted the Russian language. English will be spoken in Great Britain, Australia, Africa and America, and Chinese will be the language of the Celestials and the Oceanic Archipelago. There are at present 800 distinct languages spoken—eighty-nine European, 114 African, 123 Asiatic, 117 Oceanic and 417 American, while in the Russian Empire alone sixty different tongues are found." After awhile, how long we do not know, there will be only one language spoken. Whether that will be English, Russian or Chinese, we cannot tell, probably English, we think, as that has more elements of a universal language than any other. But one thing we do know, that in the language of the future, whatever it may be, the people of every tribe and kingdom and nation shall offer petitions unto our God, and shall sing, "All Hail the Power of Jesus' Name."

In China, as elsewhere, we sometimes meet a man or woman whose heart seems to have been prepared for the reception of divine truth. A year or two later I met a literary man of note from the Chinkiang Province. After hearing me preach, he came up to me and said: "I have long been seeking a religion which would satisfy the cravings of my heart, give rest to my disturbed mind, and inspire me with cheerful hope for the future. The religion of Jesus seems to meet my case. Can you furnish me with a book which contains all the religion of Jesus?" I gave him a copy of the New Testament, and he devoted it day and night. In a few days he called and informed me that he had read the entire book and knew its contents. I was surprised to find that he could repeat whole chapters. He had embraced the Christian religion, having cast away every vestige of his whole system, and in accordance with his wish I baptized him. He was full of joy and comfort, and delighted to dwell on the liberty of the gospel, saying that all his life he had been in bondage.—*Yates*. Was not the Holy Spirit leading his mind and preparing him for the reception of the gospel before he ever heard of such a thing? Does not this show that the Spirit can and does operate sometimes independent of the word?

THE HOME.

ETERNITY.

Eternity is not, as men believe,
Before and after us, an endless time.
No, it is a state, infinitely great,
All the circumference with creation thronged,
And at the center dwells the beheading one.
The little portion which alone we see,
Behind us is the Past. What lies before
We call the Future. But to Him who dwells
Far at the center, equally remote
From every point of the circumference,
Both are alike. The Future and the Past.
Tennyson.

A Plea for Idleness.

I remember hearing long ago an old adage which may be familiar to others as well. It ran something like this:

"For Satan finds some mischief still
For idle hands to do."

I have been wondering lately if some of us had not had that saying too deeply impressed upon us in our childhood, and so gotten into the habit of taking the other extreme, and not being idle enough.

In this day of haste, when everybody—even the little children—is in a hurry from morning until night, is it not possible that many of us would be benefited and better able to fulfill our duties if we would allow ourselves to be more often idle?

There is danger of idleness becoming one of the lost arts, at the present rate of living.

"What's the matter, dear?" I called to a little girl of ten, a few evenings ago, as she ran through the yard, her hat off and her curls flying. She did not pause a moment, but answered breathlessly, and with an expressive gesture, "I can't stop a minute; I'm in such a flying hurry."

I smiled to myself as I turned back to the house, for I struck me that the little woman was a very good illustration of the older women of the day. We are all in such a "flying hurry" all the while that there is little time left for mental or spiritual growth.

We hurry into our clothes in the morning so that we may hurry through breakfast and hurry the children off to school, and be able, by hurrying, to catch the 9:20 car for a certain committee meeting in the city, which must be hurried over in order to keep an appointment for a missionary meeting, and this in turn is hurried through, and, tired out, we hurry home to luncheon.

The afternoons are even worse. What with teas, receptions, luncheons, club meetings and reading circles, an endless demand upon one's time and energy, there seems not a moment left to digest all one hears and learns.

"I wonder why so many women have nervous prostration. One seldom ever used to hear of a case, and now it seems such a common thing," said a pretty little woman to me at a reception a short time ago.

"I wonder they do not all have it," I answered, as I paused for her to hear the lady upon the other side of me, who was saying to her neighbor:

"Yes, this is my third reception this afternoon. I have a tea at five and an engagement for dinner at seven, and there is the Ingleside entertainment for this evening."

Is there not danger that the "new woman" we are hearing so much

about will be superficial in her knowledge upon any and all subjects? So little time seems to be hers for thought and study. I recently heard a gentleman say, in speaking of a certain charming woman, whose friends considered her exceedingly bright, "O, yes, she is bright enough; and so is a tin pan, but it's hollow." She does not go below the surface for anything; she knows a little of everything almost, but she just nibbles around the edges, like a mouse with a cake."

Would it not be better to attempt less and do better what we attempt? May not the increase of nervous prostration among women come from the constant strain upon her system of the endless haste which makes up the day of the average woman—a haste which is seemingly unavoidable so long as she acknowledges and tries to meet the multiplicity of calls upon her time? An hour of entire idleness in the day seems almost an impossibility to most women with family cares and outside demands. And yet, what a boon and what a relief such an hour would be, when one might lie with folded hands and feel outside and apart from the busy, hurrying world!

Would it not be possible to have the demands upon one's time systematized so that hurry could be avoided? If this were the case, what an amount of time and of energy might be gained.

In reading the life of Jesus, the first thing that impresses me always is the repose which characterized his daily life. No other life has ever had so many demands upon heart and brain for both sympathy and work as his. And yet he had time to fulfill all these demands, and none were ever turned away who sought his help; time for the sorrowing and the afflicted, the rich and the poor, and those whom the world turned from with averted eyes. Even the little children were not forgotten. But we are told all through the Gospels, repeatedly, of his "going apart to rest;" of his going out, "when it was evening," by the Sea of Galilee, and of his rising "before the day go apart and pray." And so I think we need to "go apart" for rest and thought. "I would rather tell twenty what were good to be done than be one of the twenty to follow mine own instructions."

While I do not presume to say even what were "good to be done" in this case, I do feel that emancipation from the slavery of haste, at all hours and at all seasons, is sadly needed by the women of the nineteenth century. And, therefore, I plead for more idleness—well directed and planned, perhaps—but, none the less, idleness pure and simple.—*Anna Denney Gray in Prosopopean.*

Facts About Our Navy.

The United States is the fifth naval power in the world. The navies of Great Britain, France, Russia and Italy rank ahead in the order named, Germany and the United States are about third.

Our present effective fighting force consists of four battleships of the first-class, one battleship of the second-class, two armored cruisers, eighteen cruisers, fifteen gunboats, six double-turreted monitors, one ram, one dynamite gunboat, one dispatch

boat, one transport, and eight torpedo boats.

The "Iowa" weighs nearly 12,000 tons, and as 20 tons is the average load of a freight car, and 12 cars are a good load for a locomotive engine, it would take fifty locomotives to haul the great steel structure.

The powder used is brown, and in chunks the size of a caramel. A charge for the biggest gun weighs 500 pounds, and is hoisted to the breech by the derrick, the powder being sewed up in burlap bags.

Our battleships have a speed from 15 to 17 knots an hour. Cruisers make 19 to 21 knots, while monitors can travel only 6 to 7 knots.

The biggest guns in the navy are 19 feet long, big enough for a man to crawl into, 1 foot in diameter at their largest part, and weigh 135,000 pounds or thereabouts.

There are six rear admirals in active service. The offices of vice-admiral and admiral are unfilled, so there is no head of the navy excepting Secretary Long.

Some of the guns of the navy can fire a shot 12 miles, further than a man can see, for the guns are aimed and sighted by machinery.

The amount expended by the Navy Department in 1897 was \$31,561,516. This is a larger sum than has been expended in any year since 1866.

The fastest vessels in the navy are the torpedo boats "Porter" and "DuPont," each of which can travel 27 1/2 knots an hour.

Battleships cost from \$2,500,000 to \$3,750,000, and cruisers from \$600,000 to \$1,000,000. A good torpedo boat costs over \$100,000.

Battleships are for heavy work; cruisers are commerce destroyers; monitors are useful only for coast defense.

The "Indiana" could lie outside Sandy Hook and throw 1,200-pound shells into New York at the rate of four a minute.

Those artists who show smoke in their pictures of naval battles are wholly wrong. Smokeless powder is used.

All of the cruisers are named in honor of cities, and the battleships, except the "Kearsarge," in honor of States.

Marines are the police on board ships. Originally they were employed to prevent mutiny among the sailors.

A big battleship has on board an electric plant capable of lighting a town of 5,000 inhabitants.

Great Britain has 291 torpedo boats and torpedo boat destroyers; Uncle Sam has only 8.

Five hundred and twenty-six men and 40 officers are required to man the cruiser "New York."

Battleships are covered with armor of nickel-steel from 5 to 7 inches thick. Behind the heavy armor there is a padding of either cork pith or cocoon husks.

We have four armored battleships—the "Indiana," "Iowa," "Massachusetts," and "Texas."

A submarine torpedo boat, to be known as the "Plunger," is under construction.

At present the total enlisted force of the naval militia is 8,870 officers and men.

It costs \$500 every time one of the big guns on board a ship is fired,

The "Brooklyn" and the "New York" are our armor-plated cruisers.

Sailors are paid from \$9.20 to \$12.50 a month and board.

An Act of Congress in 1872 abolished flogging in the navy.

A captain in the navy ranks with a colonel in the army.

We have the only ram—the "Katahdin."—*Chicago Times Herald.*

Southern Table Fare.

Congressman J. W. Griggs made the Southern delegation sigh for home one day recently, when in reply to the taunt of some New England Congressman who reflected upon the fare of Southern tables, he incidentally expatiated upon the typical abundance of savory good things which were daily set before his constituents in the second district. Congressman Griggs said:

"In the South gardens bloom from Christmas to Christmas and are necessary adjuncts to every home, high or low. In them grows everything that can appease hunger or delight the palate. Why, Mr. Chairman, I would not exchange the dinners to which many of my constituents are to-day sitting while I address this house for any dinner that the skill and ingenuity of the chief of Washington chefs could devise. I would not invite my friends on this side of the house to riot, but I must say that a dinner of hog jowl and Georgia collars, or bacon and tender spiling turnips, or fried chicken and brown gravy, with the inseparable accompaniment of sugar yams, smoking corn pone, hot biscuit and cold butter-milk is better than all the pork and beans, and corned beef and pickled cabbage, pumpkin pies, stale bread and cider than can be spread on every table in New England. Mr. Chairman, gentlemen from New England should extend their acquaintance with Southern people and Southern customs."

The Emperor of Austria was recently taking a stroll near his least frequented hunting-box in Hungary, when his attention was attracted toward an unruly horse, who was doing his best to smash the dashboard of his master's carriage. Franz Josef at once went to the driver's aid, and the result was that the horse was quickly subdued. The driver, whose entire capital was invested in this horse and carriage, was so overjoyed that he turned to the emperor and said, "Now, I don't know, sir, who you are, but I'd like to pay you in some way for your kindness, and, therefore, if you'll step into the carriage, I'll drive you home, and I won't charge you a kreuzer." Needless to say, this generous offer was not accepted.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S
CREAM
BAKING
POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,

at East Second Street, Chattanooga, Tenn., to which communications for this department should be addressed—Young South Editor, 222 North Main Street, Chattanooga, Tenn. Our business address: Mrs. Jessie Maynard, 222 North Main Street, Chattanooga, Tenn. San Francisco, Cal.

Mission subject for July, AMERICA.

A Letter From China.

Dear Sanbarnum.—Miss Sale has told us how little Wong Shaw, in South China, rode in a basket a hundred miles of the way to school; and the story was so interesting to me that I am confident you liked it, and I think you may like to hear of a little girl in Central China who was carried in a basket.

One day in winter a fire burned away about a hundred reed and mud houses of some poor people, not very far from us, and the next morning a friend and I went to the burnt district to see what we could do to supply the needs of the sufferers. Some had gone to the homes of friends, but many of them had no friends better off than themselves, and they had hastily constructed some houses, or tents, of old coarse matting spread over poles. After calling on several families we came to a tiny tent, not much larger than a good dog-kennel in America, and not half so good. There was nothing in the tent but a basket, and a woman sitting on the floor. As we entered the woman hastily rose and stood between us and the basket, as if to hide it from us. She was only half clothed, having used her outer garment as a covering for the precious basket. We were such unwelcome guests, and the poor woman evidently too frightened to understand the motive of our call, that we soon turned to leave; but, when my friend had stepped out into the air, I gently laid my hand on the woman's shoulder and asked her what was in the basket. She seemed no longer afraid of me, and took her dress from off the basket to show me a wee baby girl asleep there, and wrapped in a few rags. With tears in her eyes, and answering ones in mine, the mother told me the baby came to her the day before the fire, and as her husband was away at work when the fire caught the house, and she and baby were asleep, they would both have been burned but for the kindness of a neighbor woman, who rushed in, put baby in the basket and carried it and helped the mother to a safe place. We took the mother some bedding and the baby some clothes, but they moved far away in a short time, and we don't know how they are.

The next day as we were going through a narrow lane in the outskirts of the city, we met a man and woman carrying on a pole between them a large basket covered over with a blue quilt. They were strangers, but as we approached, they put their burden down and stood ready to speak to us. Smoothed moccasins from the basket told us a living creature in pain was there, and when the woman turned back the blue quilt, a pretty little girl, with a very pale, suffering face, coaxed her mignonette for a minute out of fear of the foreigners. Her name was Humming Bird, and she was an only child, eight years old. A week previous, her right foot and limb were badly scalded, and an ignorant Chinese doctor had added to the pain by smearing over the wounds some sticky black stuff that was destroying the skin. They had heard of the skill of foreign physicians, and that morning put Humming Bird into a basket and started out to carry her to a hospital, but they didn't know where to go, and were glad to meet us.

and be guided to the Methodist Woman's Hospital, where Humming Bird's wounds were tenderly dressed.

Ah! I've told you of two little basket girls instead of one, and I would like to tell you of a third, who lived a long time in a basket, but it would make this letter too long.

In your prayers remember these little Chinese children and ask God to use me to teach them to love Jesus.

Dear Sanbarnum, I love you, and send you my true love.—Julia K. MacKenzie, in *July Foreign Journal*.

Young South Correspondence.

I think the little ones especially will enjoy reading this letter from the "Flowery Kingdom." Some of the mothers will remember meeting the dear writer before she sailed away from her native land. I take it from the July number of the *Foreign Mission Journal*, which is brim full of good things. I wish you all could read it. What is there to prevent your sending Dr. R. J. Willingham, Richmond, Va., 50 cents and receiving it a whole year? Be sure to say "Begin with the July number," for it is richly worth the whole year's subscription. I have some sweet letters with which to dish up our July record. Let me have ever so many to begin on our August work. I want to see what we can do these hot mid-summer days. Let us astonish even the oldest members of our band.

The first I open comes from Trezevant from one who never forsakes us: "Enclosed you will find \$1 for Mrs. Maynard. I sympathize with you, Mrs. Eakin, very much in the loss of your sister, and I wish the Young South much success."

EASTINA I. WINGO.

And Eastina's mother adds, "May the Lord comfort you, my sister."

My heart is full of gratitude for the sympathy so sweetly shown me by so many whose faces I have never seen. Every day deepens my sense of loss, in that the gentle soul goes not in and out among us any more. But I remember how she hugged to her heart that promise of "no more pain." Last month this time her body was racked with pain which no skill of physician or nurse could allay. Now, she sees her Savior's face! I try to forget our loneliness and rejoice in her rest, her perfect peace.

The next comes from our strong-hold, Shop Spring:

"We come in a little late this time with our quarterly contribution. We have been holding it some time because we cannot get a post-office order at our own office. We must go seven miles for one and this is our busy season. You may divide our dollar between Japan and the Orphanage."

THE FAMILY CIRCLE.

We are so glad to welcome you back, and so grateful for this new reminder of your interest in our work.

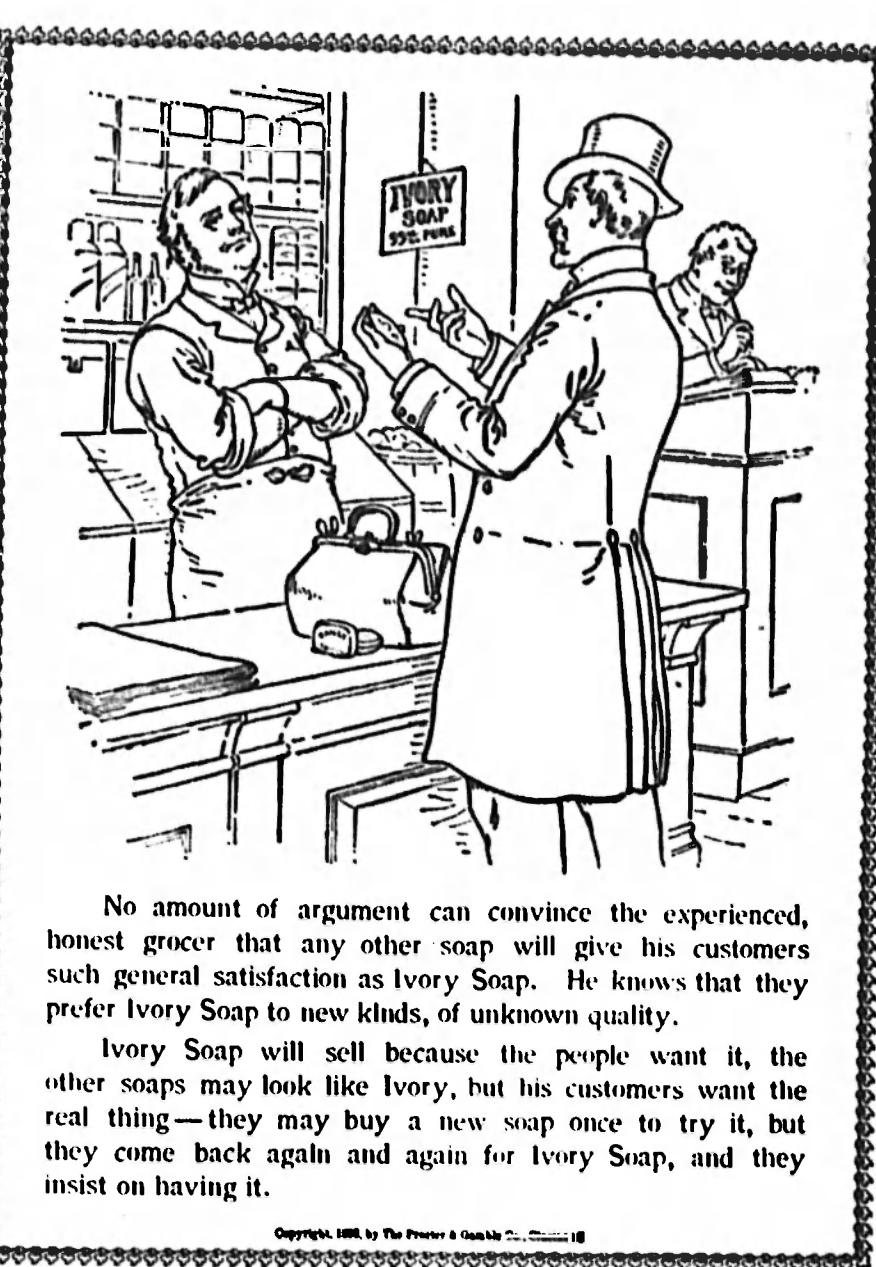
The next comes from Puryear, and touches my heart deeply. It tells of the loss of husband and father. There is no sorrow like that. May God comfort the widow and the four orphaned ones. We are so much indebted to them for turning aside from their grief to remember this work of ours. One sorrow-stricken heart appreciates the proffered sympathy of another.

Now comes Adairville, Ky.: "I send \$1 as my birthday offering, and I wish it was more. It is for our own missionary's work in Japan."

JESSIE DEAN TAYLOR.

Jessie is another who is ever faithful to our work. God send her many more happy natal days! We are so much obliged for her timely help.

The next comes from our friend, the treasurer of the Orphanage, in response to our last remittance for Orphanage Support:



No amount of argument can convince the experienced, honest grocer that any other soap will give his customers such general satisfaction as Ivory Soap. He knows that they prefer Ivory Soap to new kinds, of unknown quality.

Ivory Soap will sell because the people want it, the other soaps may look like Ivory, but his customers want the real thing—they may buy a new soap once to try it, but they come back again and again for Ivory Soap, and they insist on having it.

Copyright, 1898, by The Procter & Gamble Co., Cincinnati, O.

FOR JAPAN.

Eastina Wingo, Trezevant	\$1.00
Family Circle, Shop Spring	1.15
Hattie Bowden, Puryear	1.00
Gordon Bowden, Puryear	1.00
Jessie Dean Taylor, Ky.	1.00
Mrs. J. W. Meneses, Madison	1.00

FOR ORPHANAGE.

Family Circle, Shop Spring	50
Total	\$206.91
Received since April 1, 1898	\$14.04
For Japan, fourth year's salary	128.00
"Japan, fifth year's salary	32.00
"Orphanage	2.00
"Postage	15
Total	\$206.91

What's in a name? Two months ago the newspapers of the world were discussing the terrible Spanish torpedo boat destroyers, Pluton, Furor, and Terror. The names of these sinister craft were suggestive of horrible possibilities. Spain boasted of their swiftness, which would enable them to rush at a speed of thirty miles an hour to accomplish their fell mission of destruction, and of their splendid armament of rapid-firing guns and torpedo tubes. Well, where are those terrors of the sea? The Pluton and Furor are at the bottom of the sea, sunk by the Gloucester, a yacht, which was armed as an auxiliary, with some six-pounder and three-pounder rapid-fire guns, and the Terror lies in San Juan harbor, crippled by Capt. Sigbee's auxiliary cruiser St. Paul.—Exchange.

In Air-Tight Cans.
Kin-hee
Coffee

Roasted Java and Mocha.

Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere.

Mrs. Horner's booklet, "Coffee—Taken Free." JAS. HERRIN & CO., Cincinnati, O.

Receipts.

Fifth year		\$100.00
First quarter's offering		\$100.00
First, second and third weeks in July		\$50.00

HANGIN' ON

10

The Leading School and Teachers' Bureau of the South and Southwest is the
NATIONAL BUREAU OF EDUCATION
 J. W. Blair, Proprietor,
 Wilson Building, Nashville, Tenn.
 Supplies Universities, Colleges and Schools with teachers, sec. teachers in obtaining positions, rates and school property.

STANFORD FEMALE COLLEGE, STANFORD, KY.

William Shelton, LL.D., President.
 Session Begins Sept. 5th. Full courses of study in Literature, Science, Music, Art and Elocution. Send for catalogue to Mrs. NANNIE S. SAMPLEY, Lady Principal.

Vanderbilt University,

Nashville, Tenn. Next session opens September 15. Full graduates as well as undergraduate courses. Ten fellowships for college graduates. Seven departments. Fully equipped laboratories and museums.
 WILSON WILLIAMS, Secretary.

Rawlings Institute,

(Formerly Albemarle Female Institute)
 Charlottesville, Va.
 Healthful climate and beautiful situation. One mile from University of Virginia. Two and a half miles from Monticello, and in full view of Blue Ridge. Fourteen excellent teachers—six male and eight female. Boarding department and lecture rooms all under one roof. Send in your name early as only a limited number of boarders will be taken. Session opens September 15th. For catalogue and terms address
 Rev. H. W. TAYLOR, President,
 Charlottesville, Va.

RANDOLPH-MACON WOMAN'S COLLEGE

Lynchburg, Va. Endowed for higher education. Laboratories for Chemistry, Physics, Biology, and Psychology. Gymnasium. All modern appliances. Endowment reduces cost of course to \$250. Address
 WM. W. SMITH, A. M., LL.D., President.

Southern Baptist Theological Seminary.

Session Begins October 1.
 300 matriculates. If help is needed to pay board matriculate to E. T. Dargatz, Louisville, Ky. For catalogue or other information address Rev. WM. H. WHITSITT, Louisville, Ky.

Randolph-Macon Academy—For Boys.

Bedford City, Va. (S. W. Va.). Conducted by Randolph-Macon College. Fully equipped in the South. Banks with best in U. S. Modern conveniences and appliances; gymnasium, etc. 2200. Address Principals, A. M. Higginbotham, A. M., or E. S. Smith.

JESSAMINE INSTITUTE.

A Select School for Girls.

Healthful Location in famous Blue Grass Region of Kentucky. Home-like surroundings. Large and efficient corps of teachers. Special advantages in music and art. Prices reasonable. Address
 Mrs. Vineyard, Principal.
 Nicholasville, Kentucky.

RICHMOND COLLEGE,

Richmond, Va.

The College is well established and widely known. Its influences are especially morally and spiritually uplifting. The Professors are concerned about the manners and morals of students as well as about their intellectual development.

Large classes are divided into sections and due attention is given to the needs of the individual student. Special advantages are offered in Laboratory Sciences, in American History and Politics, in English Literature, and in Public Speaking.

The attendance during 1897-8 was 262, an increase of 22 per cent. over any previous session. Students were present from nearly every Southern State and from four Northern States. Thirty students took degrees of B.S., B.A., M.A., and Bachelor of Law. The session of 1898-9 will be marked by the opening of new departments of instruction and additional buildings.

Among the schools of Richmond College is a Professional School of Law taught by three able and scholarly professors. The course leading to the degree of Bachelor of Law extends through two years. Young men who have previously studied law will have opportunity to complete the course in one session.

Tuition \$25 to \$70 a year. Law tuition \$40. Session opens September 22, 1898. For catalogue and full information address
 F. W. ROATWRIGHT, President.

CERVIERA'S FLEET.

The annihilation of Admiral Cervera's fleet is a terrific blow to Spain, as this fleet was far more formidable than that wiped out by Admiral Dewey at Manila, and was the strongest flotilla of ships Spain had afloat. It consisted of the four armored cruisers Vizcaya, Quenda, Cristobal Colon and Maria Teresa and the three torpedo boat destroyers Pluton, Furor and originally the destroyer Terror, but last advices place her at San Juan, Porto Rico, where she had been crippled by the St. Paul.

The Vizcaya, Maria Teresa and the Quenda were sister ships, built at Bilbao in 1890-91. They were of steel, each with two screws, two funnels, two funnels and two military masts, with tops. They had a displacement of 6,890 tons, length 364 feet over all, beam 65 feet 2 inches, mean draft 21 feet 6 inches. Their speed of 18.5 knots was given by engines having a horse power of 9,500. On forced draught they were capable of making 20.2 knots. Their coal capacity was 1,050 tons each, which gave them a steaming distance of 9,700 miles at 10 knots per hour. Each had two sets of vertical expansion engines and six funnels, four double-ended and two single-ended.

The armor of these ships made them particularly formidable. On the water line there was a belt of armor 4 to 6 inches broad and 315 feet long, of 12 inches in thickness and of steel. The funnels were surrounded with 9 inches of steel armor, the conning tower 12 inches. The protected deck covering the vitals of the ship had from two inches to three inches of steel. Surrounding the ammunition tubes and magazines was a circle of 8 inches of steel.

The armament consisted of forty guns and from 6 to 8 torpedo tubes on each ship. In detail these guns were two 11-inch Holtoria breech-loading guns in the turrets, one forward and one aft, ten 5.5-inch Holtoria quick fires, five on each beam, the forward and after ones being sponsored eight six-pounder quick fires, ten one-pounder quick fires; eight Nordenf machine guns; two Maxim machine guns. The Vizcaya had six torpedo tubes and the other two ships eight torpedo tubes. On each ship two of the torpedo tubes were submerged. Each ship carried a complement of 481 men.

The Cristobal Colon was substantially similar, but was of later build, being turned out in 1896 at Sestri Ponente. She was 6,480 tons, 328 feet long and in other respects was similar to the three first-named ships with slight variations. She carried a complement of 500 officers and men.

The torpedo boat destroyers were built at Clyde Bank, England, in 1896, and were the latest type of these formidable craft. They were of steel with two screws, three funnels and one military mast. Their displacement was 570 tons, beam 22 feet, draft 5 feet 6 inches. Their armament consisted of six guns, the heaviest being 14-pounders, quick-fire; also two 11-inch torpedo tubes on deck. Each had a complement of 70 officers and men.

The total number of men, officers and crew was 2,062 on the seven ships.

THE MOONEY SCHOOL

FOR BOYS.
 W. D. MOONEY, A. M., LL.D., President,
 FRANKLIN, TENN.

If you wish your boy under good discipline and careful instruction, in a school where all the influences are good, send for catalogue.

New styles in Shoes and Trunks, C. B. Horn & Co., 206 Union St.

Southwestern Baptist University, Jackson, Tenn.

Over three hundred students last year. Courses in all branches of a liberal education, also in Business, Music, Theology and Law. Excellent board from \$7 to \$8 per month. Location—A city with all modern conveniences. Young women are also admitted and unimpaired accommodations for their boarding, comfort and protection. Next session opens Wednesday, September 7, 1898. For catalogue apply to
 H. C. JAMESON, Sec.

The Commercial Department of the Southwestern Baptist University makes the following one sample offer: For One Hundred Dollars we issue an unlimited scholarship, furnish all books and stationery, board and laundry for sixteen weeks, free admission to the gymnasium and a part of our fare. Write for full particulars and testimonials to H. C. JAMESON, Principal, Jackson, Tenn.

GEORGETOWN COLLEGE, GEORGETOWN, KY.

Owned and controlled by The Kentucky Baptist Education Society.
 A college for Young Men and Young Women.
 Chartered in 1828. 25 instructors. 13 departments. Attendance last session, 367. In the heart of the Blue Grass Region.
 Accessible by three lines of railroad.
 Buildings new, with all modern improvements.
 Children of active ministers of the Gospel and Young Men who give evidence of a call to the Ministry are given their Tuition.
 For further information apply to Rev. A. C. DAVIDSON, D.D., President, or Rev. W. B. CRIVINGTON, General Agent.

Boscobel College for Young Ladies.

Nashville, Tennessee.

This College is located in a beautiful natural grove. By its commanding site, picturesque design, and the extent and quality of its accommodations, ranks with the finest colleges in America. Within, all the resources of Art and ingenuity, backed by abundant means, have been employed—comfort has not been sacrificed to taste. Faculty has few equals, and no superiors. The best advantages offered in Literature, Music, Art, and Elocution. Liberal in charge. Full term begins Sept. 7, 1898. Write for beautiful illustrated Catalogue and terms.
 H. G. LAMAR, President.

MISS E. and C. J. JONES, Lady Principals. SAML. P. SNOW, Director of Conservatory of Music.

Bowling Green Business College.

The Great Business Training School of the South. All the Commercial Branches taught. Beautiful Catalogues and Journal free. Address
 CHERRY BROS., Bowling Green, Ky.

Bothel Female College,

Hopkinsville, Ky.

Select School for Young Ladies.

Thorough training, real culture. Eleven instructors, graduates of University of Virginia, Richmond College, Va., New England Conservatory, Emerson School of Oratory, etc. Full course of study in Classics, Sciences, Art, Music, Elocution. Appointments good, influence refined and Christian. Healthful and workful. Address for catalogue.

EDMUND HARRISON, Pres.



Southwest Virginia Institute,

Bristol, Virginia-Tennessee.

Fifteenth Year will begin September 15, 1898.

New Buildings. New Furniture. New Planes. "The most salubrious climate in the Union." Twenty officers and teachers from the best schools of Europe and America.

The design of this school is to furnish to the young women of the South educational advantages of a high order. None except cultured, scholarly, Christian men and women can have a place in our faculty. The standard has been raised from year to year. The school enters upon its fifteenth year with greatly increased facilities. No other school in the South offers so many advantages for the education, under proper environments, of the young women of the South.

For further information, send for catalogue

W. H. THARP, Pres.

Baptist and Reflector.

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., AUGUST 4, 1898.

New Series, Vol. IX., No. 50.

AMERICA AND ENGLAND

What is the voice I hear
 On the wind of the western sea?
 Scattered, broken from out Cape Henry,
 And my what the voice may be.
 'Tis a proud, free people calling loud
 To a people proud and free;
 And it says to them: "Know them, land!
 We've never had been too long;
 Now let us have done with a worn-out tale.
 The tale of an ancient wrong;
 And our friendship last as long as love doth last.
 And be stronger than death is strong."
 Answer them, sons of the softening breeze,
 And blood of the softening breeze;
 Let us speak with each other, face to face,
 And answer as man to man.
 And loyalty love and trust each other,
 As one and free men can.
 Now bring them out to the breeze,
 Shamrock, thistle, and rose,
 And the Star Spangled Banner unfurl with these.
 A message to friends and foes,
 Wherever the sun of peace is seen,
 And wherever the war wind blows,
 A message to thrill and bond to wake,
 For whenever we come, we wake.
 The thrum of the tyrant shall rock and quake,
 And his measure be void and vain,
 For you are lords of a strong young land,
 And we are lords of the main.
 Yes, this is the voice on the hazy March gale:
 "We've never had been too long;
 But now we have done with a worn-out tale.
 The tale of an ancient wrong,
 And our friendship last as long as love doth last.
 And be stronger than death is strong."
 Alfred Austin, in New York Herald.

SUNSET SCENES.

BY REV. W. C. GOLDEN.

Were you ever out in Texas? I tell you now you have gone somewhere when you do go. There is nothing small there but the sand grains, the gofer hills and the little Mexican children that play around the adobe homes.

During our first night's travel we ran upon a wrecked train. It had run off of the track. It is hard on people and trains both when they get off of the track. We went back and traveled a long way around to pass the wrecked train. When we stopped at a town for breakfast it was nearer dinner time. They were not looking for so many hungry folks, and were not well prepared for us. An ugly, thick-lipped, big-nosed, long-haired, hump-shouldered boy sat near me. It seemed to me he would have to rest his face two or three times each night if it was as hard on him to sleep as the ugliness seemed to be when awake. He was so kind and good natured. Others grumbled and snatched the food, but he would slip his water and taste his salt and brag on those. "This is good water," and "This is good salt," he would say, smiling all the time. His lovely spirit made me forget his ugliness. It made me think of what my grandmother used to say, when talking of nice people: "Pretty is as pretty does."

Early one morning I heard a quiet fellow in the next berth say: "Where are we now?" "In Texas," was the reply. "How big is Texas any way," said he. "Texas is 800 miles long and 750 miles wide," some one said. "We must be going the long way, or our train is lost out of the two," said the droll man. But Texas is a great country. Nowonder Dr. Carroll said: "Texas is a world in embryo." Dr. Campbell tells us that Texas has 1,000 miles of frontier mission territory. It is said that there are 1,500 churches in Texas without a house of their own in which to worship.

As we ran into San Antonio I had my eyes ready for almost anything. I was looking for sights. The first thing I got was sand. My eyes, ears, and

mouth seemed to just suit for the sand that came with every gust of wind. I had to keep my mouth shut, which was good for me. A great many people ought to move to San Antonio for some reason.

We visited the old missions some miles outside the city. They are works of art for their day. They were built nearly two hundred years ago. They are curious and lonesome to me and sadly desolate. We returned to the city, which is a pretty little place.

The next point was the long-wished-for sight of the Alamo. If during deeds and courageous loyalty could sanctify the soil with blood, this is that spot. The people were walking here and there, talking of the bravery of James Bonham, Col. Bowie, David Crockett, and Col. Travis. One man said to me, as he pointed to a certain spot: "Right here Crockett fell on human bodies five deep." Another man said, "My uncle was stabbed through with a sword on a sick bed right here." "The last one of the noble Texans fell here," said our driver and guide, "Thermopylae had her messenger of defeat; the Alamo had none." This is the inscription that Texas has carved on the monument to the memory of these brave men. I never expect to feel as I felt that day unless I am permitted to stand on the soil stained by martyr's blood, or on the hill of the cross where my Savior died.

We boarded our train from San Antonio to go farther West. Sand hills and plains are everywhere. What hills and mountains are made from such small things as grains of sand. It brought to mind that:

"Little drops of water,
 Little grains of sand,
 Make the mighty ocean,
 And the pleasant land."

The lesson from the sand hill I shall never forget. This hour now going by is made of little moments of time. Life will soon be gone. The little things of life make the life. The best life of earth was not made so by one great deed, but by many, and these many small things in themselves, but great in their count for good.

The people on our train furnish a lesson for study in human nature. The scenes are the most wonderful. One trip through this country is worth ten times more than the cost of travel, just as a means of education to say nothing of the pleasure. But it seemed that nothing pleased these people, not even were they pleased with themselves, to my surprise. The train was one of the most beautifully equipped, the trainmen were courteous and obliging, giving all attention and information one could ask, and the weather was beautiful, but these people were always dissatisfied. Nothing pleased them. They belong to the world's perpetual grumblers.

The sun went down and the porter prepared our berth for the night. We retired and would have slept almost as well as if we had been at home, but for the jostle of the train and the stories of train robbers and horrible deeds on the western plains. We crossed over the high bridge of the Pecos River, more than 300 feet high, and Devil's River, and I know not what else. When daylight came we were rounding the sand hills and mountains. As we slowed up on one of the curves we saw a little child's grave at the foot of a sand hill near the railroad. The little rough frame around the grave made one feel that perhaps a sad-hearted father made it and placed it there while the family stood and looked on. Was it a traveling family, seeking a home in the West? Did the little child take sick out on the plains away from home and physician? I could not help but wonder with sadness in my heart. Our

train rolled on and the lonely little grave disappeared. I cannot tell you how that little, lonely grave appeared to me. A strange, deep sadness fills my soul as I think of it to-day. I shall never see the mother of that child in this life, I am sure. If I could I would tell her how the heart of a stranger went out in sympathy for her, in an hour sad and trying.

We do not have sympathy with each other as we ought. The world has never had a sympathizer since Jesus went away. There are hard feelings and bitter wishes and selfish cravings, but where are the tender, sympathizing hearts to help as Jesus did? I sometimes feel that any sadness that could come to us would be a blessing if it only moved our hearts to tenderness and sympathy. We would probably grumble at such a messenger, yet it would be a mercy to us and the world about us, should it conquer our hearts, for there are so many—

HEARTS THAT NEED OUR HELP.

There are sad hearts in our pathway.
 That we've never tried to cheer:
 They are on a lonely journey,
 And their lives are full of fear.
 They've had troubles without number,
 And no help from human hand
 Has been given to relieve them,
 And its more than they can stand.
 They have waited long some helper.
 Even some kindly hearted friend,
 To come willing to the rescue,
 With the needed help in hand.
 Oh, for hands that seek for dry!
 And with hearts aglow with love:
 They whose lives are imitations,
 Of our Christ who dwells above.
 Nashville, Tenn.

A New Chapter in Baptist Church Discipline: Receiving Members "By Relation."

BY REV. W. C. DAYLESS,
 (Copyright 1898 by the Author.)

1. There are four ways of receiving members into a Baptist Church, namely: (1) By experience and baptism. (2) By letter. (3) By restoration. (4) "By relation," "by enrollment" or "on experience," as it is called.

2. The Scripture principles, and the usage, that govern the reception of members in the three first ways are very well understood. But every year, in many of our Associations, there are queries and resolutions handed to the committees on these subjects, showing difficulties among the churches which could have been avoided by a correct understanding and application of the principles and usage that should govern a Baptist Church in receiving members by relation. Moreover, our books on discipline and usage, so far as we have been able to ascertain, give very little on this subject. Hence the necessity for this chapter.

3. Nomenclature; that is, what should it be called—"by relation," "by enrollment" or "on experience?" One of these three terms, no doubt; for these are the only terms ever applied to this way of receiving members, and every one of them may express some act in the process. "By relation" refers to the fact that the candidate is required to relate how he came to be without membership and why he now applies in this way. "By enrollment" refers to the fact that the church applied to for membership orders the candidate's name enrolled as a member. "On experience" refers to the fact that some churches require the candidate to give an account of his Christian experience, including