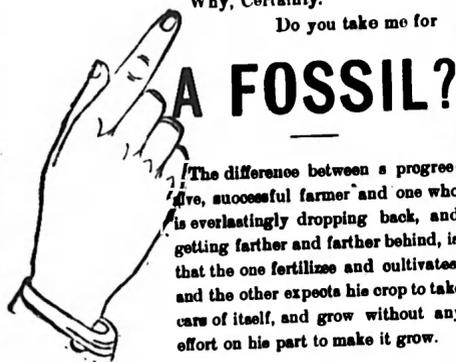


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Baptist and Reflector

THE BAPTIST, Established 1846. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889.

Published every Thursday. Speaking Truth in Love. Entered at the post-office at Nashville, Tenn., as second-class matter.

VOL. 4. NASHVILLE, TENNESSEE, OCTOBER 6, 1892. NO. 9.

ROMANISM IN ITALY. Images and Image Worship.

A Young Roman at a Village Procession. Why This Ate About Images—Significant Expressions—God's Opinion—A Woman of Pietola—An English Lady. Leo XIII.

BY JOHN H. EAGER, D.D.

LAST summer I happened to be in a little mountain town on a great festival occasion, the anniversary of the patron saint. The image was adorned with shining robes and flashing jewels, a crown on its head, and a rosary in its hand. Thus arrayed it was placed upon a kind of bier and carried with great pomp through the town and some distance beyond to a small chapel, the people following in crowds and very many kneeling by the roadside waiting to catch a blessing as the image was carried by them. As the procession passed us, a young Roman who was standing near me, with an impatient and even troubled look on his face, deliberately turned his back upon the whole affair, and when questioned by one of his companions, with an unmistakable ring of indignation in his voice he replied: "I am sick and tired of this nonsense and heathenism." These words express the feelings of hundreds and thousands of Italians with reference to this and a good many other things connected with Romanism in Italy.

Unless the people attribute some special virtue to the image itself, why all this ado about images? And then why is it that of several images of the same saint, one is greatly preferred to the other, some being abandoned to the dust and silence of a little side chapel, while others are visited by multitudes of people, many of whom come long distances for the express purpose of prostrating themselves before the image, just as any heathen before his idol. Who can witness such scenes unmoved, and all the more because it is called Christianity, and believed to be such by these deluded devotees, though not by many of the priests who encourage them in it? If there be no such thing as image worship in the Catholic Church why do we find such expressions as the following: "Whose sacred image is venerated in this church?" "Whenever the worship of one sacred image ceased, zeal for another very soon manifested itself. And oh," exclaims the author of the above words, "In imagination suppress these places of prayer, these refuges of religious enthusiasm, and tell me if it would not mean the death of all public and spontaneous devotion." Then that undigested expression prominently set forth in a church in Rome, "Alms for the worship of the holy chains." The Italian word *culto* used in this connection means nothing less than worship, and is just the word we are using every day to express this idea. What then shall we call this? If it is not equivalent to the idolatry so severely condemned in God's word, then I know not what name to give it. But, in spite of such irrefutable proof to the contrary, let us even suppose, as some will tell you, that the people use the image as a means of bringing more vividly before their minds that which the image represents. In most cases these are images of saints, and hence the service simply rises to what might be called a higher form of idolatry, viz.: Saint-worship. The Lord is a jealous God, unwilling that anything stand between us and him, and when such is the case he calls it idolatry and severely condemns it. Dare we do less?

Apart from this, however, all who bow down before images of any kind, whatever be their motive, are disobeying a solemn command of God, who declared amid thunderings and lightnings which made Mount Sinai quake, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments." Alas, alas, what an endless succession of woes has come upon mankind through persistent and stubborn disobedience of this one command! Surely God is wiser than man, and he had sufficient reasons when he forbade the making of images, and bowing down before them. Experience proves that the use of images in religious worship ends by producing exactly the opposite results of those intended. But here, as in the Garden of Eden, the father of lies has called in question the veracity of God himself, and has succeeded in blinding the minds of the great mass of mankind, including millions of those who call themselves Christians. Multitudes of Roman Catholics do not know that the second commandment was ever given, the authorities of the church being very careful to keep it out of the Catechism, and other books likely to fall into the hands of the people. A woman in Pietola told me that her conversion was due to the reading of the second commandment and the

forty-fourth chapter of Isaiah, which passages she had never seen till, in the providence of God, an evangelical friend gave her a Bible. Till then it had never occurred to her that the use of images in religious worship was contrary to God's will. Once convinced, she acted on her conviction, and a complete change in doctrine and life was the happy result. Images have proved a curse to the Catholic church, materializing the worship, and leading thousands into base idolatry. Could these images be removed entirely and gathered into some great museum as objects of curiosity, or better still condemned to the fate of the brazen serpent, the good effects would appear at once, and the truly sincere would become far more spiritual in their worship. The words of the Savior to the Samaritan woman, "Ye worship ye know not what," are they not equally applicable to thousands of Catholics who in their worship are so bound to forms and place? "Dost thou wish to pray in a temple?" says Augustine, "Pray in thyself; but first become a temple of God." This is a lesson that Roman Catholics need specially to learn. Without an effort and the constant study of God's word, the worship of almost any one would become more or less materialized. Who has not sometimes been tempted to suppose that a material object would help his devotions? Who has not sometimes longed for an audible voice from the Unseen One? But such temptations should be earnestly resisted, for the Lord has told us that we must walk by faith and not by sight. When his disciples were mourning over his departure from them the Savior surprised them no little by saying: "Nevertheless I tell you the truth: It is expedient for you that I go away." And when Thomas would not believe till he had seen, the Lord rebuked him and pronounced a blessing upon all who believe without seeing, who walk by faith and not by sight.

A short time ago, in conversation with a cultivated English lady, I was endeavoring to persuade her that it was inconsistent and wrong in her to go into Catholic churches and bow before their altars and images to pray. I tried to make her feel that as an English woman and Protestant her example would be bad. I asked her why she did not pray at home in her own quiet, private room. To my surprise she declared that she preferred to pray before an altar or an image. "But," I replied, "how can you justify yourself in this? Is it not wrong to pray before an image?" "I do not think so," she responded, "for I do not worship the image, but

God." "But," I replied, "God has expressly forbidden not only the worship of images, but the bowing down before them, and even the making of them, and having them about us in our churches." "But how can it be wrong when I find it helps me, and makes my prayers more real?" To my sorrow I found that further conversation on the subject promised to be disagreeable, and not at all convincing, for it was evident that she was guided by her own feelings and not by God's word, a course which cannot be too strongly condemned. Oh! how subtle are the temptations of the evil one. How easily he can flatter and mislead men! The Savior said: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him: God is a spirit, and they that worship him, must worship him in spirit and in truth."

When will Roman Catholics understand this truth and be persuaded of its importance? When will they learn to turn away from those who teach for doctrines the commandments of men, thus making the commandments of God of none effect? Here in Italy the people are often better than the priests, and much more open to the influence of the gospel. Were the priests and higher Catholic dignitaries what they ought to be, images could soon be removed from the churches and image worship become a thing of the past. But how slender is the hope of such a reform when a Pope like Leo XIII. will give the sanction of his example to this practice, and will even allow himself to be photographed on his knees before an image, an act in direct violation of the express command of God!

Richmond (Va.) College.

Richmond College opened September 22nd under very encouraging circumstances. One hundred and two students matriculated the first day. The number is steadily increasing, and it will not be long before it reaches 200. The majority of the students are here for the first time. The Young Men's Christian Association of the college tendered a reception to the new students, which was one of the most enjoyable features of the opening. The students are again in harness, although they have not buckled it on tightly yet.

B. J. WILLIAMS, JR.

—Let as many as possible of those who are going to the State Convention, which meets at Knoxville next Wednesday, make it a point to go a day earlier and attend the Pastors' Conference on Tuesday. Such a meeting, as is proposed will do good.

CONTRIBUTIONS.

Acts ii. 38.—(No. 1).

BY GEO. A. LOSTON, D.D.

I am going to discuss this text in the light of the great revival on the day of Pentecost; and I want to show that it is in perfect conformity with the spiritual theory of the New Testament as held by Baptists. I am going to show, at the same time, that it is absolutely devoid of a single ritualistic element, as held by the "baptismal remission" theory. Moreover, in another article I am going to demonstrate that the "gift of the Holy Spirit" has nothing to do with regeneration, nor was it even bestowed in baptism, but always either after or before baptism, in the days of the apostles, and was solely characteristic of that day.

First, notice that the people, under the preaching of Peter on the day of Pentecost, were convicted of their sin of unbelief towards Christ, so much so that they cried out: "Brethren, what shall we do?" This was the work of the Holy Spirit, promised in John xvi. 8-11; and accomplished under the preaching of Peter who, in another sense, was filled with the Holy Spirit, the comforter who was promised for the purpose, John vii. 39; xiv. 16-26; xv. 26. This conviction led to a godly sorrow for their sin, under a belief of the truth as Peter preached it. They cried out in their anguish and their agony, as inquirers and mourners, seeking to know the way of life more perfectly, since Peter had only preached Jesus the fulfillment of Old Testament prophecy without telling these people what to do, under the plan of salvation by grace. Here, so far, was a belief of the truth, a conviction for sin, and a godly sorrow that cried out mournfully and inquiringly, what to do.

Notice secondly, that Peter told them to "repent." Repentance here is exactly in the order of things. It follows godly sorrow; "for godly sorrow worketh repentance to salvation not to be repented of."—2 Cor. vii. 10. Repentance is the first saving exercise of the mind toward an offended God; and though preceded by a belief of the truth, by conviction and godly sorrow for sin, it always precedes saving faith or trust in Christ. This is the order Paul establishes—Acts xx. 21—when he says: "Testifying both to the Jews and also the Greeks, repentance toward God and faith toward our Lord Jesus Christ." So Jesus preached (Mark i. 15): "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." Neither conviction, nor godly sorrow alone constitute repentance. They only work repentance; and repentance is that change of mind and purpose, from sin to God, which puts the heart in a suitable state to accept Christ, by trusting him as a Redeemer. So John the Baptist, Christ, and the disciples preached everywhere: "Repent ye, for the kingdom of heaven is at hand"—always involving the doctrine of faith in the Lord Jesus Christ as the end of salvation. So John the Baptist preached a repentance which involved a faith in Jesus Christ that was to come.—Acts xix. 4.

So Acts ii. 38 must conform to the

same order. It involves saving faith in Christ following repentance. Peter said: "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins," etc. The phrase, "in the name of Jesus Christ," involves the idea of saving faith in Christ following the command to "repent." This is the meaning of the Greek which reads thus: "Metanoesate, kai baptisthete hekastos humon epi to onomati Jesu Christou," etc. The true rendering is this: "Repent and be baptised every one of you, trusting in, or resting upon, the name of Jesus Christ for the remission of sins." "eis aphesis hamartion." Epi with the dative, here, implies trust in, or resting upon, as a basis; and hence epi to onomati Jesu Christou means that the name of Jesus Christ, that is, Jesus Christ himself, is the basis upon which faith rests the soul for remission of sins, or salvation. See Robinson's N. T. Greek Lexicon on epi to onomati, as used in Acts ii. 38, also Matt. xviii. 4 and other places. Also Thayer's Greek Lexicon on epi with the dative as used in Acts ii. 38.

According to this construction both repentance and baptism depend upon faith in Christ repentance before and baptism after faith in Christ; and remission of sins is specially the end or object of faith in the Lord Jesus Christ. A repentance that does not look to faith in Christ, or which does not involve it, would be worthless; and it is admitted by all that baptism must follow faith and is dependent upon it for administration. "He that believeth and is baptised shall be saved."—Mark xvi. 16. There can be no baptism until faith comes before it; and if repentance and faith are the means of pardon and justification (Acts iii. 19; Rom. v. 1), then baptism, in Acts ii. 38, is and must be merely symbolical and declarative of the fact, as in Acts xii. 16, Rom. vi. 5. Hence Acts ii. 38 is in perfect line with all the Scriptures which teach salvation by grace and justification through faith alone in the Lord Jesus Christ—repentance logically preceding and baptism following faith and justification.

It is impossible for baptism and blood both to wash away sin in the same sense. Ananias said to Saul: "Arise and be baptised, and wash away thy sins."—Acts xxii. 16. John says: "The blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7. The blood of Christ was shed for the remission of sins.—Matt. xxvi. 28. John preached "the baptism of repentance for the remission of sins."—Luke iii. 3. Now, in both these sets of Scripture, it is declared that two different things do the same thing at the same time. Blood and water both wash away sin—blood and water both remit sin. It is logically absurd to say that both blood and water do the same thing in the same sense at the same time. Therefore, we must conclude that blood and water do the same thing in different senses. Blood actually cleanses us from sin; water symbolically cleanses us from sin. Water figuratively declares what blood literally does. Water-cleansing is the sign of the blood-cleansing, the thing signified. Whenever baptism has any relation to the remission of sins, therefore, it must be with reference to, not for, or on account of, the remission of sins. So

in Acts ii. 38, if baptism there has any relation to the remission of sins, at all, it is with reference to, not on account of, or for.

Finally, this view is in perfect accord with the great current teachings of the New Testament upon the doctrine of salvation by grace—justification by faith. "Being justified by his blood," says Paul, "we shall be saved from wrath by him."—Rom. v. 9. "Therefore, being justified by faith," he says again, "we have peace with God through our Lord Jesus Christ."—Rom. v. 1. The ground of pardon, remission, justification, is the blood of Christ; the medium through which we reach these blessings of salvation is faith, involving repentance. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast."—Eph. ii. 8. In any saving sense justification by works of any kind is impossible, according to Paul. According to James, in the demonstrative sense, we are justified by works.—Jas. ii. 24. Hence in the sense of proof, or demonstration, or declaration of the fact of salvation, we are justified by confession, baptism or good works, which follow faith, and which result from regenerate life and grace in the soul.

Truly does the Apostle Paul (Rom. iii. 25-28) conclude this whole argument: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past." . . . "Therefore we conclude that a man is justified by faith without the deeds of the law." "Therefore," he says again (Rom. iv. 15), "it is of faith, that it might be by grace," etc. Let any man read Rom. iii., iv., v., vi., together, and he cannot escape the conclusion of Paul's solid and connected argument that the blood, or the righteousness, of Christ is the sole ground of remission, or justification; that faith alone unites the soul to Christ and reaches the blood; and that baptism is the "likeness," or symbol, which externally declares the fact.

Moses' Choice.

There were a great many, no doubt, in the circle of Moses' acquaintance, who said: Well, Moses may be a very well-meaning man, but he is a sheer simpleton. "A bird in the hand is worth two in the bush." Why, here is the crown, glittering with the jewels of the East, within his grasp. Here is the throne of the Pharaohs, proud as any on which man ever sat, that invited him to honor and to power. Here was the wealth of a magnificent kingdom that he could have brought to his foot. Here were the splendors of royalty, the glitter of the court and the homage of a nation all at his command, for he was the son of Pharaoh's daughter, heir to the throne of Egypt; yet he rejects it all. Strange man! And with a shrug of the shoulders they said: "Very good this man Moses may be; but he is very peculiar. Why does he not accept of the throne, with the wealth and honor that it brings, and hold on to his religion too, if he must do that way? But the idea of having a conscience that will get in his way when such honor, wealth and earthly glory are involved!" And thus they

were ready to relegate Moses to the realm of fools or of idiots.

Well, the class that thus pitted the stupidity of Moses is not quite gone yet. Representatives of it are found in well nigh every community. They stand off and pity the young man or young woman who, leaving the pleasures of the world, consecrate a warm young heart and an active, thoughtful brain to the service of Christ. "We have no objection," they say, "to a young man or young woman joining the church. But, then, to leave the fountains of worldly pleasure, to quit the dance, the theater and the card party is sheer nonsense. It is the outcome of a Pharisaic spirit. It is religious asceticism. Take religion and the world too—religion on one shoulder and the world on the other." And that is just the spot where that sort of religion is found, and where it sits. It is on the shoulder—a shoulder religion. It has never touched the heart.

Now, Moses would have said—probably did say—to these carping critics: "I can't stay with you and go with these Israelites, too. I must choose. To do both is impossible." But equally it is impossible for any one to-day to love the pleasures of sin and those of religion at the same time. This is not Pharisaism. It is not old-fogism; it is the declaration of God's word, "Ye cannot serve God and mammon;" it is the emphatic utterance of Him who is the source and Lord of truth. "If any man love the world, the love of the Father is not in him," is the Holy Spirit's declaration by one of the inspired penmen. We may talk all we will, in the modern slipshod fashion, of the impossibility of putting old heads on young shoulders. That is very cheap and flimsy talk. The religion of Christ does not contemplate attempting such impossible physical feat. It has, indeed, comparatively little to do with the head. Its throne is in the heart. While it puts no new or young head on the shoulders, it does take out the old, the stony heart, and gives a new heart—a heart of flesh. It bends and moulds the old will into perfect conformity to Christ's will. It is not a reconstruction of character—it is a regeneration of life—a renewal of spirit Christianity is not simply constructive. It is more. Infidelity and irreligion are destructive. Christianity is both destructive and constructive. It destroys the old man; it unplugs the germinal seeds of the new, then develops the life. It builds not downward. It builds on the Rock and destroys not the wills, the loves and the ambitions of our natures, but controls them, directs them by supernatural, by spiritual power. It cleanses the fountain and thus makes the stream pure. It does not tack the new cloth of externalism to the "garment" of the old nature—the whole garment is new. It does not put the "new wine" of the kingdom into the "old bottles" of an unrenewed nature. It furnishes new bottles into which the "new wine" is poured. And that is just what Jesus means when he says: "Except a man be born of water and of the spirit, he cannot see the kingdom of God. First, the heart is cleansed, then grace implanted—the inner temple swept of its idols, then Christ enthroned within. But just at the threshold I pause, for I see the editor frown, and I feel sure he is about to say "Stop." So for the present I stop.

J. C. BUASHOLDER. Elizabethtown, Ky.

OUR PULPIT.

(Continued.)

The Baptists and the Bible.

[The following address was delivered by Dr. A. E. Dickinson, editor of the "Religion Herald," at the Centennial meeting of the Goshen Baptist Association, held at County Line Baptist Church, Chatham County, Virginia.]

LEAVENING THE LEAV.

I do not say that all good people will in the coming ages, leave their respective denominations and come to us and wear the Baptist name. That may never come to pass, but a thing almost as desirable will, I doubt not, take place. Whatever is Scriptural in our teachings will, in God's good time, be appropriated by others and be incorporated into their systems. Something like this has been going on for generations, and the good work has by no means ceased. Doctrines for which, in by-gone ages, Baptists endured stripes and imprisonment and death have become the possession of the Christian world. They are not only held by others now, but believed so firmly that the bare suggestion that there ever was a time when they did not hold to these truths is repelled with more or less of feeling. This process will go on in the coming years, until the happy day shall dawn, when there will be no Baptist peculiar views, since such views will belong equally to all God's dear people.

And yet there may be then as now many denominational names. It is not the name Baptist for which we are contending (that name, you know, was given us by our enemies), but for the things for which that name stands, and if others accept our doctrines we will not quarrel with them as to the name.

In politics, if a man votes as you do, you do not care very much whether he wears your party name or not. It is the vote you want. The influence he may exert over others with whom, for the time being, he is associated, may be more potential than if he were to come right over and wear the name of the party with which he casts his vote. He may do the better "missionary work," as the politicians sometimes designate such services, by lingering nominally at least with his old associates.

And thus, while Baptists would of course greatly prefer that all who take their doctrine should also take their name, and stand shoulder to shoulder with them, bearing the heat and burden of the day, still they must look with profound gratitude upon the great and ever growing multitudes, in other communions, who really are Baptists in everything except the name. They believe as we do as to immersion in the only Bible baptism. They reject as we do infant baptism, and hold as we do that no one has a right to the ordinances unless he comes as a penitent believer, and they are holding too, with more or less tenacity other things which the world calls "Baptist peculiarities," as it once counted us heretics and schismatics for our peculiar views as to religious liberty.

THEORY AND PRACTICE.

While good comes from a true theory, evil and all evil is likely to flow from a false theory. It has been well said that no one can point out

the precise period when Roman Catholic corruption began. They crept in very slyly one by one, and often grew out of natural, if not praise-worthy impulses, but with this came the widespread ruin which the Romish Hierarchy has brought upon the human family. It was all wrapped up in the false theory with which it started, that the church had the right to change and modify the ordinances and teachings of the word of God.

And what better thing can we now hope from the Pedobaptist denominations except as we influence them? If they have a right to substitute sprinkling for baptism, and infants for penitent believers, and hierarchies for the New Testament form of church government, they have the right to make other sweeping changes until the blessed book itself is swept away. When once you begin to deviate from the strict teachings of the inspired word, who can tell what the end will be! How often even good people deceive themselves or are deceived by others with such declarations as these: "It does not matter so you are sincere," or that one thing is more evident than something else—or that the strict observance of a Scriptural command is not essential to salvation and the like. And yet who would apply the same kind of reasoning to other things? We know well enough that sincerity in the man who takes the wrong medicine does not save him from its effects, and no loving child will be found obeying his parents simply from the fear of being disinherited.

A HOPEFUL INDICATION.

One of the most encouraging indications of the progress of Baptist principles is to be found in the fact that our adversaries substantially concede almost all that we claim, only they think that we err in holding too firmly to the strict letter of God's word, and that we make it too much a matter of conscience to follow it literally and fully. Dr. Lyman Beecher wrote to his son, Edward, whose conscience seemed to have been a little troubled as to baptism, saying: "I have reason to believe that through excess of conscience many a man has been worried till he became a Baptist."

Some time since a tired Baptist preacher went off on a steamboat seeking rest and refreshment for body and mind. He met among the passengers an old Pedobaptist friend who was constantly worrying the tired preacher by attempts to draw him into discussing the baptismal question, but presently the Baptist turned upon him and with no little emphasis asked: "If this very moment it were revealed to you from heaven that you could never enter there without Scripture baptism, what would you do?"

The Pedobaptist brother paused a moment and then replied: "I would beg the captain to haul in the boat that you might immerse me here and now." Of course that carried the whole point and made further discussion of the subject unnecessary. There are multitudes like him in Pedobaptist denominations who cannot rid themselves of the conviction that the baptism of the Baptists is the baptism of the New Testament.

Baptists stand for the ordinances as they were delivered, and attach to them no more importance than is given them by the inspired writers. If we emphasize them it is because

Christ and his apostles did the same thing. We follow in thy footsteps. And besides, as we look over the history of the church we find that wherever and whenever Baptists have failed of doing this, the most serious evils have come to the cause of God.

AN ILLUSTRATION FROM THE GOSHEN.

Of the truth of what I am saying, this old Goshen Association, whose Centennial we are now celebrating, affords many illustrations. We stand to-day upon the very soil over which the Craigs and Waller and Webber and many more were hurried to gloomy dungeons, and in almost every instance the men who were foremost in those diabolical persecutions were the "Parish parsons." Often when the hearts of the sheriffs, and other civil officers were moved with pity at the beautiful martyr spirit with which those old Baptist preachers went to jail and lingered there half starved, the Parish preachers would be clamoring yet for other and severer punishment, and why? You know why. It was because for long years Pedobaptism had enjoyed undisputed sway in all the counties covered by this Goshen Association, and it had worked out the same results here that it has wrought everywhere else under the same conditions. Almost the entire population had been brought into the church—brought in without the least regard to what the Bible teaches about such great matters. The church and the world had come to be one, and New Testament religion had disappeared from the land.

Then it was that God sent these brave Baptists, who rejoiced to suffer with their Lord. Much of the good that our Pedobaptist brethren are now doing is due largely to the faithful and persistent protest which we make to the evils inherent in their respective systems. We hold them back from the logical results of their teachings. We keep their errors from running to seed, and thus save them from the untold calamities which always and everywhere follow where such views are not thus antagonized. If to-day Baptists were to abandon the field and give up the struggle, in a generation or two Pedobaptists would have brought into the church every child in the land, and once in, there they would remain, and soon the church and the State would be as much one here, in America, as they are to-day in other lands where Baptist principles are unknown—as much one as they were when the pioneers of this Association, sentenced to close confinement, passed through the streets of Fredericksburg on their way to jail singing:

"Broad is the road that leads to death, And thousands walk together there; But wisdom shows a narrow path, With here and there a traveler."

A FEW INQUIRIES.

A few inquiries suggested by the subject in hand, may fitly close this address.

Are Baptists doing their part in printing and circulating the Bible? Freely we have received, freely we should give. The Bible has done everything for the Baptists, and yet it may be a question whether others, who believe in courts and councils and standards of one sort and another, along with the Scriptures, are not outstripping us in giving the gospel to the people.

Are Baptists as strictly to

Scriptural order, in their denominational work, as the logic of their position demands? Are there not tendencies to distrust and abandon the primitive church and its polity? Are we not taken up too much with mere temporary expedients without caring much whether they conform to Scripture principle and precept? While our theory, that baptism and church-membership are only for the regenerated, is all right, is not our practice of hurrying masses of those who afterwards prove to not be regenerated, through the forms of church membership, all wrong? Every such addition from the world lowers the standard of piety just as the placing of a block of ice in this room would lower the temperature. When loaded down with unconverted material there is nothing for a Baptist Church to do but to die, and the sooner it dies the better. Others may and do grow without spiritual power. Their ecclesiastical machinery is so elaborate and so well adjusted that it will run about as well without vital godliness as with it. That is, so far as apparent growth and worldly influence are concerned. Rome and State churches everywhere are proving the same thing as are other sects which have virtually set aside the Bible.

Again, are Baptists who owe their existence to the Bible and who are shorn of their power when it loses its authority, any more reverent in their interpretation of the sacred Word than others, or any more earnest in studying its truths and in imparting them in the home and in the school, and to all over whom their influence reaches? Lewis Craig, and others of your old Goshen Baptist brethren, were once arrested by the Sheriff of Spotsylvania County, and when they came before the court the Prosecuting Attorney said: "May it please your worship, these men cannot meet a man upon the road, but they must ram a text of Scripture down his throat." That's the way the men who laid the foundations of this Association felt about the Bible. But I fear that not many of their descendants lay themselves liable to the charge brought against Lewis Craig and his collaborators.

Are Baptists more than others expressing in their lives the principles of the Bible? Are they more loyal friends of righteousness, or sturdier foes of evil? Do the sweet humanities and charities of religion, of Bible religion, flourish more among Baptists than elsewhere?

As Baptists grow in numbers, in wealth, in social power, are they not in greater danger of forgetting the secret of their strength? Alas for us that so often our children turn away from the old faith, carrying all the treasures won for them by their Baptist fathers to others, where they may be used with the most telling effect against us. With the increase of culture and wealth, if we are wise, we shall strive more than ever for the humble zeal and quenchless fervor and abundant labors which characterized our Baptist fathers.

NEED OF WISE LEADERS.

If what has been claimed in this address is true, the Baptists ought to be the most wide-awake, pushing, enterprising people in the world. We ought to prepare for the great multitudes that are sure to flow into our

(Continued to page 18.)

CORRESPONDENCE

From Dayton.

Our meeting at this place closed last night. There were fifteen or more professions and thirteen or fourteen accessions to the church, with more to follow. The visible result was not what we desired, but the Lord will bless and others will yet believe in Christ through his preached word. The other results of the meeting were great and satisfying. The church was as greatly revived as I ever saw. They had grown cold and indifferent and I found Pastor Brewer mourning over this state of affairs when I went to Dayton, and when I left he was rejoicing over the absence of this lukewarmness. The meeting did not only revive the church, but brethren and sisters of other denominations professed that they received great benefits from the meeting. The meeting made a profound impression upon the citizens of the town. All seemed to be of one opinion, viz., that it was the best meeting ever held in Dayton. Our church in Dayton has had a hard time from the beginning, but let me say that this church now bids fair to be one of our strongest churches within three years time. This church and pastor are now held in the highest esteem, love and respect by the people of Dayton, while their praise is in the mouth of all who desire to see truth prevail. So far as I could, learn Pastor Brewer has a strong hold upon the church. He is the right man in the right place.

Our congregations were large and attentive. The large church house was filled with attentive hearers every night, and toward the last of the meeting all available space was filled with chairs and the gallery also was filled, while many stood up and yet others could not find standing room and went away. It was a great meeting. Hundreds of people came together to witness the baptism of a dozen or more persons by Bro. Brewer. It was an impressive scene. A remarkable incident occurred at the close of the baptism. It was this: Just as Bro. Brewer was starting out of the baptistery a man rose up in the congregation and started toward the pool, pushing people aside that stood in his way, and said: "Say, Mister, I want that baptism!" And so Bro. Brewer instructed me to take his confession, which I did, and the church received him as a candidate for baptism and I led him down into the pool, where Bro. Brewer buried him with Christ in baptism. He was a Catholic and did not come to church expecting to be baptised, but the scene made such an impression upon him that he felt constrained to follow his Lord in this command. He had been interested about his soul's salvation during the meeting and had trusted in Christ for salvation. His experience was a touching one, while his baptism made a profound impression upon the people. It was the best sermon on baptism that I ever heard. Some who had long been satisfied with sprinkling or pouring were convinced that their baptism (if) was spurious.

I made many acquaintances at Dayton, and I trust as many friends. The people treated me royally. I shared their unbounded hospitality with great delight. The brethren and

friends did not forget my temporal wants, but gave me a good remuneration for my labors.

In conclusion, I want to say that Dayton is one of the most important fields to the Baptists in Tennessee. There are some 5,500 people living in Dayton, while there are not more than 500 or 600 people belonging to the different churches. A great number of the unconverted people must be reached by the Baptists if reached at all. Our State Board will be well paid for the money spent here. Let all the Baptists of Tennessee pray for Pastor Brewer in his work at Dayton. R. C. MEDARIN.

Dayton, Tenn., Sept. 22nd.

Seminary Notes.

October 1st opened another session of the Seminary. We are here, already some two hundred strong, and recruits swell the number with each incoming train. Eighteen more had matriculated at the close of the first day than at the corresponding time of last session. We come from everywhere, from America and Europe and from the far off field of the Telugus.

Dr. Dargan delivered the opening address at the Walnut Street Church, where a large crowd welcomed him to his new position. He chose as his subject, "The Baptist Preacher for the Times." After the address, Dr. Broadus read the Seminary Articles of Faith, the orthodoxy of which even *The Gleaner* would hardly question. Dr. Dargan subscribed to them by affixing his name and thus became formally a professor of the Seminary.

As all Baptists ought to know, the Centennial celebration of Modern Missions commenced here on Sunday. Exercises were held in all the churches by visiting brethren. At Walnut Street, Dr. H. H. Harris, of Richmond, President of the Foreign Mission Board, read a paper on "The Results of a Century of Missions." Besides many indirect results the direct results are: 1. Reflex influence on home churches. 2. Salvation of at least a million souls, with a great change of sentiment toward Christianity. 3. Translation of the Scriptures into 150 languages. 4. Laying the foundation for future work.

At the close of Dr. Harris' address Dr. F. M. Ellis, of Baltimore, preached a strong sermon on "The Moral Basis of Missions." This meeting was presided over by the venerable Dr. Ryland, and Dr. Eaton delivered the address of welcome.

In the afternoon Dr. R. H. Harris, of Georgia, discussed the condition of the heathen without the gospel. At night Bro. Powell, Mexico, spoke of "Papal Fields." Bro. Cova, of Cuba, who was to have spoken also, is detained at quarantine.

On Sunday at 4:30 a large audience attended the dedication of the Kentucky Baptist Orphans' Home. Dr. J. B. Marvin, President of the Board, presided, and Drs. Warder, Dargan and Broadus, of Louisville, and Dr. Spaulding, of Atlanta, took part in the exercises. We listened and thought constantly of our own infant Orphans' Home.

Bro. Powell was with us at breakfast Sunday morning and talked on a call to the Foreign Mission work.

We have no classes to-day (Monday) on account of the Centennial meetings. Bro. W. J. McGlothlin will give some account of Monday and

Tuesday's exercises in next week's paper.

Tennessee has twelve here already, besides Bro. Barrett, who was from Tennessee last year, but registers from Kentucky this session.

Bro. Melaris and Bro. Burns are the newest acquisitions to our ranks. W. O. C.

Rockwood.

Just three years ago the membership of the church in this town numbered no more than thirty-five. These worshipped in a little chapel with a seating capacity of about one hundred and fifty, owned by the Rouse Iron Company. They had preaching but once a month, Sunday-school in the afternoon and no prayer-meeting at all. It was considered by some almost a disgrace to attend their services, much more so to be one of their number. Under the blessing of God this state of affairs and this feeling especially among unprejudiced and intelligent people, have gloriously passed away.

We are now in the most commodious and beautiful church building in town. Preaching every Sunday. A fine Sunday-school and glorious prayer-meetings. A church membership of one hundred and four, including a larger per cent. of the leading citizens than any other church in the town. This advancement is mainly due to the work of the State Mission Board, and our people are showing their appreciation by doing their utmost to assist that Board in its work.

We have just closed what is said by many to be one of the most successful series of meetings ever held in this community. There were twenty-six professions and thirty-one additions; twenty-seven by baptism, one by enrollment, two by restoration and one by letter. Four of those received by baptism were from the Methodists. The church was greatly revived and strengthened. The Sunday-school and congregations are large and enthusiastic. Financial obligations are being met with credit to our people and satisfaction to the pastor. At this rate of development, Rockwood Church will, within the course of another year, be nearly or quite self-supporting, and join hands with her sisters in helping to spread the gospel. Unto Him who alone is worthy be all the praise. J. D. WINCHESTER.

Union Association Notes.

Reaching McMinnville I found Bro. A. D. Phillips ready with cheerful greeting, notwithstanding the fact that his health is very poor. He seems quite hopeful of his field of labor, but thinks he is near the end of his pilgrimage.

Brethren Faulkner and Crain joined me for the Association meeting at Laurel Creek Church. We found the body organized and at work, with Bro. Cunningham in the Moderator's chair and Bro. W. E. Garner Clerk.

The order of business was well arranged and the reports were generally very good. The discussion of the subject was good, indicating progress. This body of Baptists is in the midst of anti-mission and separate organizations, but with the spirit evinced by such men as Moors, Parker, White, Kelly, Smith, Bella, Cunningham, Garner and others, we may expect a forward movement.

The Orphans' Home report came

very soon after we arrived and was discussed by Bro. Kelly, and the agent for the Home followed with a talk and collection of \$38.00.

On Sunday morning the subject of the Sunday-schools was discussed by several speakers. This was followed by a sermon and collection for State Missions amounting to \$8.85.

Returning at night to McMinnville, I preached and took a collection for the Orphanage amounting to \$19.00. From this place I hurried on to South Pittsburg and worshipped with Bro. Gupton and his people two nights. The interest in the congregation was rather remarkable, there being no special effort made to produce revival, still there were some fourteen asking prayer the first evening and about twenty on the last evening, with one conversion.

The "Home" was remembered with a \$17.00 contribution. The outlook for our people is good everywhere I have gone. T. T. THOMSON.

W. C. T. U. Convention.

The Eleventh Annual Convention of the W. C. T. U. will be held at Edgely Baptist Church, corner of Fifth and Fatherland Streets, October 11th, 12th and 13th.

Mrs. M. M. Snell of Columbus, Miss., will be present during the convention, and will give Bible readings each day and an address October 12th at 7:30 p. m.

Mrs. Lide Merriwether of Memphis, who has been State president for eight years, will preside. Mrs. Merriwether is well known throughout this State for her ardent and enthusiastic work for prohibition. She will give her annual address on the 11th, at 7:30 p. m., and on the night of the 13th one of her famous lectures.

The Woman's Christian Temperance Union, or the White Ribbon movement, as it is familiarly called, has steadily broadened until it now includes every thing that women may do, with hands united and faces uplifted for the imprint of the Spirit. The temperance movement is now so closely allied with all reform, that we cannot work for one without co-operating with all.

We meet once a year in convention to recount the progress of our work and the blessings which God has showered upon his hand-maidens whom he has chosen to work in this, his appointed way, and to plan for the future. We seek to be fellow-workers with the Lamb that was slain, and we call upon every woman to join us in this work, for the coming of the kingdom of our Lord in the customs of all society of all the world.

A large attendance is hoped for at the convention and the public is cordially invited.

By order of the East Nashville Woman's Christian Temperance Union. Mrs. J. W. SETTLE, Pres. Mrs. J. D. ALLEN, Cor. Sec.

The new Executive Board of the Ocoee Association is called to meet with Corinth Church, near McDonald Station, on the E. T., V. & Ga. R. R., Friday before the fifth Sabbath in October. Let all the members take due notice and govern themselves accordingly. A permanent organization is to be effected.

B. F. BAERTLE.

St. Elmo, Tenn.

NEWS NOTES.

NASHVILLE.

Pastor W. C. Golden baptised two. Received one for baptism and one by letter. Had 207 in Sunday-school. During last week he aided in a fine meeting at New Bethel.

Pastor Ellis had a good day. The Centennial collection was \$18.48. He continues the meeting this week.

Dr. Lofton had the best day in the history of his church; 365 in Sunday-school. Centennial collection \$170. Received one by letter and one for baptism.

Pastor Strother had very large congregations and good interest.

Dr. J. M. Frost preached at the First Church. Had good congregations. Dr. Smith baptised one Wednesday night and had a tender meeting.

Pastor W. Y. Quisenberry reports a gracious meeting at Gadsden, Ala. He had packed houses. The morning service was given to the Centennial. Collection \$3031. There were 200 in the Sunday-school the largest in the history of the church. The meetings continue this week.

Pastor C. S. Gardner had a good, quiet day.

Pastor Van Ness reports fine morning congregation and Centennial at night. Collection about \$50.

Pastor Price reports a good day at Mill Creek. Collection for Centennial fund about \$45; ministerial education, \$10. Children's Day and the Lord's Supper.

MEMPHIS.

Central Church.—Sunday morning the Sunday-school held Centennial Exercises. They had a large crowd and very pleasant exercises. Dr. G. W. Johnson of Collierville preached in the morning, and at night the church held a prayer meeting service.

Kowan.—Good services all through the week.

Trinity.—On account of Bro. Early's sickness there was no preaching Sunday, but the church held prayer-meeting. All earnestly hope for the speedy recovery of the much beloved pastor. He was much better Monday morning.

First. Sunday was a grand day with the First Church. It had been set apart for the celebration of the Mission Centennial. The Sunday-school rooms and main auditorium were beautifully decorated. Supt. R. G. Craig, with his energy and tact, had the Sunday-school full of enthusiasm in a beautiful service. The contribution was found to be \$100. At the morning service of the church Deacon R. B. Pegram made timely remarks on "The Occasion we Celebrate." The pastor preached a sermon on "God's Love, God's Work in the World, and Missions." The brethren then raised an Ebenezer Centennial Offering of about \$400. At night a mass meeting was held. Very appropriate addresses were made on different subjects by Deacons A. Hatchett, Joe. Townsend and F. M. Swift, and another offering was made of about \$50. The day was a glorious one. Two joined the church by letter.

Central Avenue.—Usual services held Sunday. Pastor Owen preached. A young people's society was organized. One young lady was received by experience.

Bro. Anderson reported a fine meeting at Millington. Being Centennial Day, he took a mission collection amounting to \$30.

The meeting at Frayser's is doing finely. There have been a number of additions and the interest is great. Pastor Anderson is much encouraged at the outlook of this new church.

CHATTANOOGA.

First Church.—Pastor preached morning and night. Two by letter, two baptised and three professions.

Second.—Preaching by the pastor. Regular communion, the church well represented. One by letter.

Central.—I. W. Bruner of Sweetwater preached in the morning and Bro. Channey preached at night. Regular communion services.

Hill City Protracted services commenced. The indications point to a good meeting. Pastor Bartles is doing the preaching. One joined by statement.

East Chattanooga.—This church under the leadership of their pastor, S. J. Blair, is in fine condition. They are still gathering from a most glorious meeting, ending in, to date, twenty additions, thirteen of them received by baptism, the balance by letter. There yet remains a deep interest upon the part of the church and people. The Ocoee Association has just closed, holding its meeting with this church, and was nobly entertained by the church and people.

St. Elmo.—J. H. Bryant preached at night. No services in the morning, but Sunday school, which is flourishing.

Collections for State Missions for the week ending Oct. 1, 1892, \$233.21.

I saw in your paper of September 22nd a conundrum, as follows: If 6 Baptist preachers baptise 2,222 in 9 hours, how long would it take for 12 Baptist preachers to baptise 3,000? It would take them 6 hours, 4 minutes and 32 seconds. J. T. LUCASO.

Atoka, Tenn.

An interesting meeting was held at Kelley's Creek Church, Lincoln County, beginning the second Sunday in August, in which Pastor F. M. Yeager was assisted by Rev. Jos. P. Rutledge of Texas. The meeting lasted ten days. There were thirty-seven additions altogether, twenty-eight by baptism.

I have just closed a meeting of ten days at Dodson's Gap church. God has greatly blessed us. Twelve souls were saved. There were eight additions, all by experience and baptism. One of them had been a Presbyterian for several years, and was 74 years old when baptised. One was a Methodist and one a Cumberland Presbyterian. Bro. Jos. P. Rutledge of Texas was with me all of the time and did most of the preaching, which was well done, and through it God saved sinners. To His name be all the glory. GEO. W. SHAMMAK.

Our meeting with the Clay Creek Baptist Church, Cooke County, Tenn., closed to-day. It lasted three weeks and resulted in fifty-six conversions. The meeting was conducted by our pastor, Rev. M. M. Buckner, assisted by Rev. E. Holt. Fifty have been baptised and received into the church and there are others to follow. Bro. Buckner has been preaching for this

church for ten years, so you see what a mountain boy can do when assisted by the Lord. This was Bro. Joseph Manning's old church, where he preached for years. We now number about 200. To God be all the praise. R. C. BROWN.

Rankin's Depot, Tenn., Sept. 25th.

I commenced a meeting with the church at Bethel the third Saturday in August, and on Sunday evening Bro. S. F. Paine came into the meeting and we continued until the next Friday week, during which time there were nineteen professions, thirteen accessions to the church by baptism, one by letter and three by experience. One of those baptised was a Presbyterian and one a Methodist. The church was much revived and encouraged in the work of the Lord, for which I feel to thank God. This year I have baptised twenty-six happy converts into this church. I have served the church as pastor for thirteen years in succession, and last Saturday the church called me indefinitely to serve them until one or the other of us is dissatisfied.

J. W. H. COKE.

Harrisburg, Tenn.

My meeting at Linwood Church was a very pleasant one. The rainy weather greatly interfered with the services. The meeting was one of the sweetest I have been in this fall. Several conversions, and seven additions by experience and baptism, with others to follow. This makes 106 I have baptised since the first of August. Bro. Gilliam was with me, and endeared himself to my people. I never had a more congenial and lovable brother with me than Bro. G. Bro. A. P. Moore was present and rendered valuable service. I believe the church at Linwood is in a better condition for work than at any time since I have been their pastor. The prospects for some valuable additions are in sight. May the Lord grant it. I am now at home by the bedside of a sick wife. JOHN T. OAKLEY.

On Saturday before the second Sunday in September I commenced my meeting at Mt. Lebanon Church, Marshall County, Tenn., of which I am pastor. The Lord greatly blessed us. His power was made known in the awakening of the church and the conversion of seventeen souls. Twenty-three were received for baptism and I had the pleasure of burying all of them in the watery grave in Duck River Sunday, the ninth day of the meeting, in the presence of a large assembly who had come together to witness the scene. Among the number there were two Campbellites and two Methodists. Bro. L. B. Jarmon assisted me in the meeting and did some good work, and the brethren made him feel good when he left for home by remembering him for his labors. Our congregations were large and the behavior good, so far as I know, and we trust much good was done for the Master at that place. May the Lord bless the church at Mt. Lebanon in the salvation of many souls. I think more will be added at the next meeting the first Sunday in October. God bless the Barrier and Harzboros. THOMAS HUTCHISON.

Rucker, Tenn.

The Lord is certainly using the means to the end purposed every where in the past. Scores of people

are being saved and rushing right into the Baptist churches. The point of the needle of the seaman's compass never rests, but quivers and shakes till it rests right against the North pole. So it seems that the converts never rest until they get into the Baptist Church. So be it. I labored last week with Bro. McNatt at Mulberry, Lincoln Co. This is a strong church in a fine section of country. There are four or five members in this church worth \$125,000. They are doing well, but can do better. With the wealth and in fluence they have they must take that country for Christ. We had the best meeting here they have had for years. There were twelve conversions and eleven additions up to the time I left, and the meeting goes on. I shall ever hold this church in high esteem. I am now at Antioch. Our protracted meeting commenced to-day. We have had large congregations and three additions by experience and baptism. We are expecting a great meeting. G. A. OGLE.

Milton, Tenn.

The First Church celebrated the Centennial of Modern Missions on the 2nd inst. The speakers were Pastor Trubble, Pres. Savage and Prof. Irby. The house was full, the audience attentive, and it appreciated the occasion by a voluntary gift of \$160 to the Centennial Fund. The church is alive to mission work, reorganizing the force on this line; so is the Sunday-school, and will do much more for each Missionary Board than ever. One joined by letter and one was baptised at the last prayer meeting.

The Second Church had regular services; reported good congregations, full Sunday-school and good sermons. Pastor Weggner has been doing too much outside work and it is telling on him, but he hopes to be himself after a few days rest and recuperation.

The University receives new pupils every day. The professors are unusually busy. The pupils have no idle hours and when they take exercise it is done by rule of order. Our new Prof. Farrar gives entire satisfaction and is rapidly becoming a favorite among the pupils. MADISON.

Big Hatchle.

Brethren of the Big Hatchle:—Our State Mission Board is behind and is in great need of our help. There is probably not a church in the Association that might not have given more than it did to this noble cause, while quite a number are not recorded as having given anything. The State Mission interest will suffer unless our churches over the State come up to the relief of the Board. Let us do our part in lifting the debt of this Board. I suggest that each church in the Association take up a collection for State Missions the second Sunday in October. Let us not hesitate for fear we will not get much. One dollar will do one dollar's worth of good and will be blessed of the Lord. Our church will take an extra collection to help out the State Mission cause. Some others, I think, will be willing to do the same thing. Let all of the churches that possibly can take an extra collection or a regular one and send in the money by October 10th, that it may be reported at the State Convention. It would be very gratifying if it could be said that Convention had more churches come to the help of State Missions from the Big Hatchle Association than from any other in the State. I. P. THORNTON.

Jackson Items.

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Big Hatchle.

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MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

Rev. J. H. ANDERSON, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn.

FOREIGN MISSIONS.

Rev. H. A. TORREN, D. D., Corresponding Secretary, Richmond, Va.

HOME MISSIONS.

Rev. T. T. TORREN, D. D., Corresponding Secretary, Atlanta, Ga.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. H. P. Society should be sent to G. M. BAYNE, D. D., Jackson, Tenn.

WOMAN'S MISSIONARY UNION.

CENTRAL COMMITTEE FOR TENNESSEE. Mrs. G. A. LOTTEN, President, 80 South Sumner Street, Nashville, Tenn.

Romanism.

It is to be hoped that Dr. Eager's weekly contributions to the BAPTIST AND REFLECTOR on Romanism in Italy will be widely read, and that they will do much toward undeceiving our people at home as to the true character of Romanism itself.

Far too many have made the grievous mistake of judging Romanism outside of the United States by the standard to which it has there attained. In fact, it has been found necessary by our Mission Boards and others to urge repeatedly the claims of Catholic countries as really worthy fields of mission endeavor.

Surely the time has come in all its fullness for the world to know that Romanism is the monster evil of this earth. This will appear exaggerated only to those who do not exonerate that He who can justly proportion evil has paused longer in His revelation to us to denounce unsparingly this blasphemous invention of the devil than He has to denounce any other evil at all.

Baptist principles have done for the world, but who can tell what Romanish principles have done to undo this world? Atheism says there is no God. Agnosticism says, If there is a God he cannot be known. But Romanism says, Most assuredly there is a God and he may be known through Jesus Christ, who came to the world and redeemed it and then returned to the father, leaving the Pope his sole representative, to whom he delivered all earthly power.

Where Romanism has been under no restraints from other religious bodies, but allowed to exercise its influence uninterrupted, what a spectacle it has made of the people! During the year that I have been in this country I have been requested many times by friends at home to write and tell them all about the people, but I have invariably preserved silence, wise or otherwise, for in God's name I have been ashamed to speak.

If the clothing could be taken from Romanism so that it could be seen just as it is, it would present a mien a little less hideous and revolting than that of the devil who gave it its power.

More than two hundred years ago a vessel landed on the James River in Virginia. The people who watched it as it steamed up the harbor did not think it different from other vessels they had seen; yet it contained such cargo as has never been landed on American soil.

all ages have looked upon bondage and slavery as revolting, but there were many also who did not think it wrong, or who were too callous or avaricious to care; so our land became filled with these people.

Since their introduction among us it has been a grave question with the God-fearing men of the United States as to what could be done for their moral and spiritual improvement, for we must not forget that they came to our forefathers without a knowledge of God and Christianity, depraved and barbarous.

From its organization our Home Board was instructed by the Southern Baptist Convention to use all diligence in its efforts to give to these people a knowledge of the truth that alone can make one free.

Many felt that when freedom came to them that our responsibility was lifted, but not so thought our Home Board. To day its interest in this race is more alive and its efforts more active than ever before.

Atlanta, Ga. —Find a man who has no hope in God, and you find one whose soul is starving to death.

"Giving Light to All That Are in the House."

"I have regarded incompetent and careless servants as so many bottles of medicine sent for my good," said a Christian housekeeper, "and without doubt, they have done much towards disciplining my naturally impatient and exacting disposition."

Said another, "I was in great trouble, husband sick, several little ones needing constant attention, my own health poor—I asked the Lord to send me a good servant. In a few minutes a girl applied for a situation. I knew her and disliked her. The thought came to me though, 'Perhaps she is the answer to my prayer.' I took her, bore with her faults, she learned to bear with mine, and she proved an untold blessing to me and mine, until called from my home to the heavenly. If there was ever an instance of salvation by grace, this wayward, neglected girl, made a new creature in Christ Jesus, was one."

Still another Christian woman, charged with neglect of her household by some who sought to excuse themselves for being "at ease in Zion," rather than give her thieving housemaid into the hands of the police, knelt beside the offender, and gave her case to Him whose judgment is unerring.

Nashville, Tenn. Centennial.

"God sent not his Son into the world, to condemn the world; but that the world through him might be saved." John 3:17. Here God began to execute his missionary enterprise for the salvation of sinners.

The church at Antioch sent Barnabas and Saul. Acts 13:1-3. These were all Baptists. The eighteenth centennial of Baptist Missions is already past. But one hundred years ago there was a great revival of missionary work.

Arlington, Ky.

—The last annual report of our Home Board takes the strongest ground in favor of increased work among the negroes, and urges that there should be appointed for each State an able man to devote himself to the instruction of their ministers.

—The only thing that can ever make people unselfish is love.

RAPTIST AND REFLECTOR

J. B. GRAVES, LL.D., - Special Editor MEMPHIS, TENN.

Sunday-school Board.

We have made a new contract for printing our Sunday-school Literature for 1893. The prices, which are much reduced by virtue of increase in circulation, take effect with the issue of the fourth quarter of this year, by which we will save several hundred dollars.

We are trying to conduct the business entrusted to us by the Southern Baptist Convention in a business like way, such as will win and maintain the confidence of our people.

The Board has decided to expend during this Convention year the sum of three thousand dollars in the interest of Sunday-school missions. In appropriating this amount, the more needy districts must of course be first considered, and yet it seems to us only fair that each State should have some recognition.

For doing this God has surely opened to us a great door, and has thrown upon our work the light of his approving smile. There are difficulties here as well as in every other undertaking; but in this, as in all else, difficulties call not for abandonment, but discretion, patience and prayer, with mutual confidence and helpfulness.

The Sunday-school Board, as a part of the Convention machinery, is a business which is not only self-maintaining from the first, as shown by its report at the last session of the Convention, but may be easily made an influential factor in the interest of our denominational enterprises, helping all our work and hindering none.

As to the literature, we are aiming all the while for its improvement. We are making the periodicals missionary in the broadest sense. The quarterlies contain missionary lessons relating especially to the missionary fields of the Convention.

sions, under the energetic management of Miss Alice Armstrong, for the Woman's Missionary Union. The Convention Teacher, a monthly in the series for teachers and families, is growing rapidly in popular favor.

God helping us, the literature shall be eminently worthy of the place which is being so liberally given it in our Sunday-schools, and shall be for the furtherance of the cause of Christ. Our constant, careful and most watchful aim is to make the work of the Sunday-school Board, as Dr. J. B. Gambrell was kind enough to say for us, "constructive rather than destructive."

With reference to the policy which the Board has adopted in making its first appropriations, or with reference to any other part of its work, we would gladly receive suggestions which any of the brethren feel inclined to make, whether it be to approve or disapprove.

For the most part, these suggestions, we modestly venture to say, will do the greatest good if they can be sent directly to the Board, and not communicated through the papers.

Feeling sure the Board will grow in power as the years go on, we desire to direct its energies along the line most acceptable and effective.

Rev. Dr. Smith and the First Baptist Church.

The resignation of Rev. Dr. Smith as pastor of the First Baptist Church of Nashville, presented on Sunday morning, September 25th, was referred to a committee of five, who were instructed to report at the regular prayer meeting on Wednesday night.

The occasion brought out so large an attendance that it was found necessary to have ushers to seat the people. Dr. J. M. Frost, as chairman of the committee, presented the report in the form of two letters, one addressed to the retiring pastor and one to the church in St. Louis whose call he accepts.

Dear Pastor.—The resignation of your pastorate of this church, as tendered by you on last Sunday morning, has been accepted in accordance with your wishes and request.

In answer to our call you came to us nearly three years ago, and your service as pastor has been marked by noble fidelity to the trusts committed to your care. From the first you won our confidence and affection, and have not only retained them, but have constantly grown stronger in them.

We have noted with delight and church pride your walk, not only in the pulpit, but in the administration of the affairs of the church and also in social and private life, as the walk of a man of God, seeking not his own praise, but the advancement of the interests of the cause, the good of individual members and the glory of our common Lord and Master.

Nashville, Tenn., Sept. 28, 1892.

Dear Brethren:—Rev. W. R. L. Smith, D. D., having received a call to become your pastor, has felt it his duty to accept, and so has severed his pastoral relation with us.

work wherever he goes, are his high commendation. God has surely given you a man after his own heart, who will as surely go to you in the fullness of the blessing of the gospel of Christ. You will find him worthy in every way of your utmost confidence.

The reading of the letters was followed by appropriate remarks by a number of the brethren—and the committee's report was adopted by a rising and unanimous vote.

—The fifth Sunday meeting of East-annee Association will meet with God Hope Church, Meigs County, on Friday, Oct. 28th, at 10 a. m.

Subject of the introductory sermon: Should the mourner's bench be dispensed with? Rev. J. R. Lawrence; alternate, Rev. C. Townsend.

1. Are the claims of Baptists to apostolic succession valid? Rev. J. C. Denton and Rev. N. B. Goforth.

3. In observing the Lord's Supper, why do not Baptists extend the invitation to all Christians? Rev. J. C. Townsend, Rev. C. Denton, Rev. J. A. Womac, C. G. Samuel and J. T. Masner.

Missionary and Sunday-school mass meeting at 9 a. m. on Sunday morning. Basket dinner on the ground each day. Brethren, come out and hear the discussions. In those last days of the gospel dispensation the spirit of anti-Christ is spreading, and it behooves all the true Israel to be faithful.



EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczema, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the Great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new and most powerful and successful blood purifier and skin healer. Thousands of grateful testimonials from infants to the most distinguished physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infants to the most distinguished physicians and all other remedies fail. Send for "How to Cure Skin and Blood Diseases."

BAPTIST AND REFLECTOR

Nashville, Tenn., Oct. 6, 1892.

EDGAR E. FOLK, Editor. O. L. HALEY, Associate Editor. B. B. FOLK, Business Manager.

A. B. CADANIS, Field Editors and J. H. GRIME, General Agents.

OFFICE—Cum. Pres. Pub. House.

Subscription information: Single Copy 10 Cts, 10 Copies 1.00, 12 Copies 1.20, 15 Copies 1.50.

PLEASE NOTICE.

- 1. All subscribers are presumed to be prima facie until we receive notice to the contrary. 2. The latest on your paper will tell you when your subscription expires. Notice that, when your time is out, send on 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 written every name and post-office you write about. 4. Make all checks, money orders, etc. payable to the BAPTIST AND REFLECTOR. 5. 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 communications to the editor individually. 6. 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 about it. 7. The address of Dr. J. R. Graves is 37 Main street, Memphis, Tenn. That of Rev. O. L. Haley is 915 North Fourth Avenue, Knoxville, Tenn. 8. Advertising rates liberal, and will be furnished on application.

THE DISTINGUISHING MARK.

Every organization has its peculiar mark. The Masons have signs, pass words, grips, etc., by which they may be known the world over. So with Odd Fellows, Knight Templars, etc. The Ku Klux Klan was called the Invisible Empire. But they could make themselves very visible to each other as well as to other people sometimes. And so with all other organizations. And now, has Christianity any one mark which differentiates it from other religions? Yes. That mark is love. This is the supreme test, the shibboleth of a Christian, the touchstone of his character, the Open Sesame to his heart. "A new commandment give I unto you, that ye love one another," said Christ. This is sometimes called the 11th Commandment. But it is not. It is the sum of all the rest. Love, as Paul put it, is the fulfillment of the law. Love is the expression, the characteristic of the Christian man, the distinguishing mark of Christianity. The condition of inheriting eternal life, as laid down by Christ, is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Paul declares that of the three Christian graces—faith, hope and love—love is the greatest. Indeed, no one can be a Christian, we believe, who does not love, and the more he loves the better Christian he is. There should be a love for God, a love for his neighbors, a love for souls, a love for his enemies, a love for every one. It is this love which

differentiates the Christian from the world.

The new commandment given by Christ to love one another was not only new as opposed to the ten old commandments, but it was also new to the world. It fell upon a world where hatred and vengeance reigned supreme. Rome was at the time the dominating power of the world, including the remote corner called Palestine. The Romans scarcely knew the meaning of the word love. They had none for their wives. For a man marriage was a financial transaction, for a maiden the longest-for means of escape from the narrow limits of the nursery. "They allow themselves to be divorced," said Juvenal, "before the nuptial garlands have faded." Friends exchanged wives. Matrimonial fidelity was made a subject of ridicule.

They had no love for their children. Children were considered only a burden. Infanticide was not regarded as a crime. The father had absolute power over his child to rear, to kill, or to abandon it. Plato and Aristotle approved of parents abandoning weak and sickly children. Whoever picked up a child who had been deserted could treat it as a slave.

Nor had they love for slaves. They had them in abundance. One rich Roman left four thousand. But a slave was not regarded as a man. He was not a person, but a thing. He had no rights. He could not demand justice. He could not hold property. Whatever he had belonged to his master. His testimony was inadmissible in a court of justice. If his deposition was needed he was subjected to torture. He was exposed to every whim of his owner. He was scourged, tortured, crucified, thrown as food to the fishes, according to caprice. Neither did they have a love for mankind. A stranger and an enemy were synonymous. The only safety of individuals and communities was their capacity for self-defense. Every one not a Roman was a barbarian. "Man is a wolf to a man whom he does not know" was the saying of Plautus. Self was the center around which everything revolved. All beggars were to be driven out. No one should take an interest in the poor when they were sick. If the constitution of a laboring man could not withstand sickness, the physician was to abandon him without scruple; he was good for nothing except to be experimented on. Of benevolence, charity, love for their fellow man as such, they knew nothing. The Roman world was a world without love. So also was the Jewish world now a world without love. The Savior was a Jew and lived among Jews. With them the old hatred of all nations but their own had only deepened with their misfortunes. Now they lived in an atmosphere of hate. They hated these haughty Romans who

had conquered them and had placed an iron yoke upon their necks which they could not throw off. They hated the Samaritans, living in their own country and partly kinsmen according to the flesh, but who had married with the heathen during the Assyrian captivity and therefore were mongrels, renegades and traitors to their race and religion. They hated the Publicans, who were appointed by Rome to collect the taxes imposed upon them, and were often unjust and excessive in their exactions. The Rabbi hated the priest, the Pharisee the Sadducee, and both of them the common people. The law said, "Thou shalt love thy neighbor as thyself, but they thought their neighbor could mean only a Jew or a proselyte, and they added to "love thy neighbor" "and hate thine enemy." Of course this should be so. Did not Moses say, "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe?" In the face of all this, in such an age of hatred, and in the presence of an audience of the bitterest haters the world ever saw, Jesus throws out the commandment—sudden, startling, like the crack of a whip or the clap of thunder in a cloudless sky "Love your enemies, and pray for them that persecute you; and later: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

It was a revelation to the world, a new era for man. The night of hate began to roll back and the day of love to dawn. The dividing wall of nationality was thrown down and universal love, without distinction of race, merit or rank, was to begin away over the earth.

That commandment, new to the world then, is new to it now. The world has never yet learned it. It is constructed upon the idea of self-interest, which is but a milder term for hatred of others. The law of Christ, to bear one another's burdens, does not yet prevail over the earth, and will not till the millennium. But all the more is this new commandment binding upon the followers of Jesus, and all the more should they illustrate it to the world. The distinguishing mark of Christianity should at the same time be the distinguishing mark of every Christian—love. Have you that mark?

THE WILLIAM CAREY ASSOCIATION.

This is the youngest born of all our Tennessee Associations—the baby. But it was born under very favorable circumstances. The year of its birth suggested its name, its name suggested that it's time of meeting be so arranged as to include the 2nd of October, the one hundredth anniversary of the formation of the first modern missionary society under the influence of Wm. Carey, and these two facts to-

gether lent a kind of inspiration and enthusiasm to the occasion. Many were the references to these facts in the prayers and the talks before the body. The Association is composed of some nine or ten churches from the Duck River Association and about an equal number formerly connected with the Liberty Association in Alabama. It met with the Oak Hill Church, Lincoln County, near Fayetteville, on Friday, September 30th, and adjourned Sunday, October 2nd. There was a good attendance of delegates and a large attendance of people, especially upon Saturday and Sunday. Rev. F. M. Yeager preached an earnest and practical introductory sermon. The following officers were elected: J. H. Burnam, Moderator; B. McNatt, Assistant Moderator; L. M. Shoffner, Clerk; William Morgan, Treasurer. Capt. Burnam, to the regret of every one, including himself, was called away on business after the first day, and as Bro. McNatt was pastor of the church, the duty of presiding fell on Rev. F. M. Yeager most of the time. Among the visitors was Rev. J. P. Rutledge of Texas, Rev. Savell of Florida and J. R. Florida of Nashville. The discussions generally were lively, especially those on Temperance, Education, Home and Foreign Missions and Sunday-schools.—Bro. Geo. W. Sherman preached a fine gospel sermon Friday night and made himself generally useful. He always has something to say when he rises to speak. He is one of our coming young men.—Bro. Jos. P. Rutledge of Texas preached an old-fashioned Baptist sermon Saturday morning which greatly pleased the brethren. He has done a good work in Tennessee this summer, holding meetings. We wish he could be induced to stay with us.—Bro. Savell is a recent graduate of Howard College, Ala., and expects to go to the Seminary this fall. He is a son-in-law of that staunch Baptist, Bro. J. E. Cambron, of Flintville. His speech on Temperance was fresh and striking.—Rev. R. B. Freeman only spent half a day in the meeting, but long enough to get in a pointed speech on the subject of Temperance. We were sorry he could not stay longer.—Bro. B. McNatt, pastor of the church, is one of the cleverest men and best preachers we have in the State. He has been called to the church at Fayetteville for half of his time, and it is presumed he will accept.—Rev. H. S. Blair of Flintville seemed to have some difficulty in sticking to the subject, but he was evidently on the right side of the question.—Rev. C. Kincaid did not have much to say and that was brief. He is an earnest, pious brother. We should be glad to see him employed for all of his time. We know him when he was in school in Murfreesboro several years ago and have esteemed him highly ever since.—

The next meeting of the Association will be held with Kelley's Creek Church Wednesday before the first Sunday in October. The Tennessee churches which were in the Alabama Association, and which left it to join the Wm. Carey, are taking hold of our State work with interest. They are good churches and will be helpful to us. Our home was with Bro. W. F. Cole of Oak Hill, and to him and his hospitable family we are indebted for many kindnesses. The Association did a graceful act on Sunday. That day, you remember, was the second of October, the one hundredth anniversary of the formation of the first modern Missionary Society under the influence of their name sake, Wm. Carey. At the first meeting of that Society October 2, 1792, the amount of \$65 was contributed to send the gospel to the heathen. After preaching, by request, a Centennial sermon, we reminded the brethren of these facts, and suggested that it would be a poetic thing for the Wm. Carey Association, holding its first session Oct. 2, 1892, to contribute the same sum for Foreign Missions. In a short while about \$70 was raised. We proposed, though, that only \$65 no less, no more should be sent for Foreign Missions and the balance be given to State Missions. Don't you agree with us that this was a graceful act for the Wm. Carey Association to do on Oct. 2, 1892? After this was done the brethren felt good and were prepared to give each other the right hand of fellowship at parting, which was done amid much feeling.

SCHEDULE OF TRAINS.

For the benefit of those who are going to Knoxville from West and Middle Tennessee we publish the following schedule of the running of trains between Nashville and Knoxville:

Table with 2 columns: Train Name and Schedule. Includes: Leave Nashville 7:30 a.m., Arrive at Chattanooga 12:30 p.m., Leave Chattanooga 1:30 p.m., Arrive at Knoxville 3:30 p.m., etc.

Several things need to be said by way of information: (1) If you wish, you can leave Nashville at 3:30 p. m., take a sleeper at Chattanooga at 10:20 p. m., and remain on it at Knoxville until morning. (2) Or you can leave Nashville at 3:30 p. m., stay at a hotel in Chattanooga all night and arrive in Knoxville at 10:30 a. m. the next day. (3) Or you can leave Nashville at 9:05 p. m., take a sleeper, stay on it at Chattanooga until morning, leave there at 2:20 a. m. and reach Knoxville at 10:20 a. m. We are inclined to think that it is the best time to leave here at 3:30 p. m. The brethren can then decide when they will go directly on to Knoxville on the sleeper or stop in Chattanooga over night and go

on the next morning. Some of the brethren will go on Monday so as to be at the Pastors' Conference on Tuesday. Others will go Tuesday. As to the schedule returning from Knoxville, that can be determined and announced at the Convention.

PERSONAL AND PRACTICAL.

—Do not forget the State Convention at Knoxville next week. Make up your mind to go, and go. —Go ye to Knoxville next week to attend the State Convention, and if you cannot go yourself, send a substitute.

Remember that the rates to the Convention are one full fare going and one third fare returning, upon the certificate plan. —If you cannot go to Knoxville yourself next week, dear Baptist layman, will you not see to it that your pastor does? But go yourself if you can.

Let us have a large delegation at Knoxville next week. The good brethren there are expecting a large number, and will be disappointed if they do not come.

—Have you sent your name to John McCoy, Knoxville, Tenn., and asked to be assigned a home during the meeting of the State Convention? If not do so at once.

—We are utterly overcrowded with news matter, such as reports of Associations, meetings, etc. We are glad to receive all of them, but some of them will have to wait awhile before insertion. We are doing the best we can.

—We republish on page 13 the order of business for the meeting of the Convention in Knoxville next week. As you see, it makes an interesting program. Do you think you can afford to miss all the good things it offers?

—From different parts of the State there have come to us many expressions of regret at Dr. Smith's leaving Nashville. Some seem disposed to reproach us for letting him leave. We can only say we could not help it. If we could he would not have gone.

—The new Chicago University began its work last week with 300 students in the simplest manner possible, without any form or ceremony of any kind, as if it had been in existence for twenty years. It is expected that there will be 1,000 students present within two weeks.

—Bro. S. C. Ewins, the veteran minister of the Duck River Association, and his wife celebrated their golden wedding on Tuesday of last week. We regretted that we were unable to be present. May God bless him and grant him many more years of wedded bliss and of life on earth.

—We expect to have a fine time in Knoxville next week, what with the Pastors' Conference and the Centennial meeting and all of our regular work, and if you miss the meeting you will miss a good deal. No Baptist in Tennessee can afford to miss it, and especially no Baptist pastor.

—We regretted very much to learn, through a private letter, that Bro. M. D. Early, of Memphis, was stricken with paralysis Wednesday, September 28th. At last accounts, he was better, but it must be something yet

before he is fully restored to health. Many hearts will pray for his early and complete recovery. He is one of the most valuable men we have in the State.

—A friend of ours in Texas wrote us the other day that he met Sam Jones out there recently, and in the course of conversation he asked Mr. Jones if he ever read newspaper criticisms upon himself, and if he had ever read ours upon him. "Yes," replied Mr. Jones, "and that fellow sized me up just about right." We are glad to have the endorsement of so good an authority upon our criticisms of last summer.

—Baptists in History, by Rev. W. P. Harvey, D.D. Published by the Baptist Book Concern of Louisville, Ky. Price, five cents. This was a sermon preached in the Walnut Street Church at Louisville July 8, 1892, and requested for publication. It shows the ancient origin of the Baptists, and describes their sufferings for conscience sake during these centuries. No Baptist can read it without a feeling of pride that he belongs to so noble a denomination of people.

—Bro. Wm. Grant writes us that the late meeting of the Friendship Association was the 9th annual session and not the 7th, as we stated. He also asks us to say that a cordial welcome was extended the Association by the citizens of Hall's in general, and not simply by the Baptists, as we were misled into saying by the fact, we suppose, that so far as our observation went nearly everything and everybody in Hall's seemed to be Baptists, at least during the Association—except the weather.

—On our return from the Wm. Carey Association, we had the pleasure of preaching in Fayetteville Sunday night to a good congregation. The band of Baptists there is not large, but it is brave. They are rejoicing in the completion of their new house of worship which is quite a little gem, and also in the fact that all the indebtedness upon it has been about met. They have called a most excellent man as pastor and it is hoped that he will accept and move his family there. We enjoyed spending a while in the hospitable home of Capt. J. H. Burnam.

—In the letter sent by the First Baptist Church of Nashville to the Third Church at St. Louis, which we publish on page 7, referring to Dr. Smith's removal, occur the words: "We regret that he leaves us, but we rejoice that he goes to you, and congratulate you that he is to be your pastor." Leaving out half a dozen words, the printer made it read: "We regret that he goes to you," and the form went to press with the error uncorrected. Fortunately, while the press was running the mistake was discovered and corrected, but not soon enough to prevent its appearance in a considerable part of the edition.

—Interesting farewell services were held on Wednesday night of last week at the First Baptist Church upon the departure of Dr. Smith's departure for St. Louis. Dr. W. E. Jones presided. Dr. Jones read the letters published on page 7 of this issue, and a number of brethren spoke, testifying their love for Dr. Smith, their gratification of the work which he had accomplished

in the church, in the city and in the State, and their regret at his departure. After this service he closed his ministry in Nashville by baptizing one. The brethren of the First Church are cast down but not despairing at the loss of their pastor. They have invited Dr. McDonald, of Atlanta, to hold a meeting with them, beginning Oct. 17th, and hope for much good to result from it. Neither we nor they know as yet whom they will call as pastor. There are some of the finest and noblest people in the old First Church to be found anywhere in the South and they deserve and demand one of our best men as pastor.

—The following letter from Dr. J. R. Graves, though private, will, we are sure, be read with much interest by his thousands of friends. It was written in his own handwriting—the first time we had seen it in some months. The writing, however, showed evidences of a feeble and trembling hand, very different from the strong hand which used to guide the pen. May God bless him and grant the desire of his heart, and then great that his last days may be made smooth with the presence of that Savior whom he has served so long:

MEMPHIS, TENN., Sept. 28, 1892. Bro. E. E. Folk—I am extremely feeble, can scarcely direct my pen. I intend to go to the Sanitarium at Battle Creek, Mich., so soon as I get strength enough to travel. I am growing weaker every month. Tell my friends about the Sanitarium. It is my only hope of being benefited. If I am improved somewhat, I shall go to Western Texas—the Pan Handle country—thence to California. I cannot consent to sit in my chair till I die. I am as willing to die as Job was. I look upon death as a delightful change, the happiest hour in the christian's whole life. Why call it the passing through a dark, cold river? I am liable to drop off any hour. I have but one desire for which to live, i. e., to write out my five Chair Talks on Salvation, if it is God's will. For this I pray. Can you? God has so abundantly blessed thy delivery. Yours very truly, J. R. GRAVES.

—A despatch from Mexico, dated September 26th, says: "Mrs. Carmen Romero Rubio de Diaz, wife of the President of Mexico, made another religious pilgrimage to-day to the shrine of Our Lady of Guadalupe for the purpose of invoking the aid of the patron saint of Mexico against the threatened invasion of cholera. She was accompanied by about one hundred of the most prominent ladies of this city, and the procession to the Villa de Guadalupe was very imposing. The services at the Collegiate Church affected Mrs. Diaz to tears as the prayers for protection ascended to the Virgin." And this was in a Christian (!) land. Could there be greater superstition even in China? "Our Lady of Guadalupe" is a mythical person whom tradition says appeared to a peasant at Guadalupe several hundred years ago, and who has been adopted as the "patron saint of Mexico." Notice also that the "prayers for protection" ascended to the "Virgin"—not Christ. No wonder they affected Mrs. Diaz to tears. She ought to have wept her eyes out at such blasphemy on the part of her people. "Should missionaries be sent to Catholic countries?" Let the above answer. If the wife of the President of the Republic manifests such superstition, how must it be with the common people!

THE HOME.

AN ANSWERED PRAYER

"Oh, give me a message of quiet... I ask in my morning prayer... For the tribulation trouble within me... Is more than my heart can bear... Around there is strife and discord... And the storms that do not cease... And the whirl of the world is on me... Thou only canst give me peace."

I opened the old, old Bible... And looked at a page of psalms... Till the wintry sea of my trouble... Was smoothed by its summer calm... For the words that have helped so many... And the ages have seemed more dear... Seemed new in their power to comfort... As they brought me my word of cheer.

Like music of solemn singing... These words came down to me... The Lord is slow to anger... And of mercy great is he... Each generation praiseth... His work of long renown... The Lord upholdeth all that fall... And raiseth the lowed down.

That gave me strength I wanted... I knew that the Lord was nigh... All that was making me sorry... Would be better by and by... I had but to wait in patience... And keep at my Father's side... And nothing would really hurt me... Whatever might befall.

Marjane Farmingham

The One Who is Left.

BY MARY R. BALDWIN.

To the two who have lived for years in the close relationship of husband and wife, there must come separately and frequently, after the feet pass into the path that leads on towards life's setting sun, the pang of the thought, "One of us must be left."

Especially does the foreboding steal upon the consciousness of the one who is forced, through the failing health of the other, to fear a near separation. Where soul is knit to soul this fear becomes an agony; and it must be borne alone, for love would spare its object pain, and, while sharing its joys, keeps to itself the sorrows. If the experience of one who begins to feel the shadow of loss over the heart, the loss of the husband who has been the pride, stay and lover, the loss of the wife who has been helper, comforter and sweetheart, on through all the struggles and changes of life, could be pictured, who could look upon it?

"He will not separate us; we have been so happy together," whispered Charlotte Bronte to her agonized husband, as he bent over her trying to hold the brave, gentle spirit in the very face of death. He did part the two, as many times knitted lives have been parted, in spite of their deep love. "I cannot be left! If we must be parted, I pray that I may go first," has been the language of many a clinging spirit in the first years before discipline had strengthened the soul, and ere love had reached the transmutation-point; and, afterwards, the spirit has yielded itself to the

truer, higher meaning of love, and selfishness gives way to self-sacrifice, and the heart whispers, "If one of us must go, let it not be myself, that loneliness, sorrow and pain may be saved my dear one, and that in his last great hour of need I may be close to him to smooth, by every loving ministrations possible, his path into the unknown."

Delicate, gentle-natured women who have clung to the support of a strong, manly nature, have been through the power of their great love, able to pray to be the one who shall be left. They have gone with their dear ones close to the border land, and then, slowly returning, though their streaming eyes could not help them to discern the path, they have submitted themselves to a leading beyond themselves, have been willing to follow one step at a time, and so gradually have come out of the darkness to take up life's work, and to find in obedience that blessed peace that can never be gained except through self-surrender.

When a loving heart becomes willing to survive the loss of its darling, it has taken a long step onward towards this peace, and through its very willingness becomes fitted to be the one who shall be left alone.

To be fitted for surviving the loss of one's all, as it were, is to possess the germs of greatness, and means the development of heroism; so many are found to be, at this great crisis of life, only parasites, that have been living on the strength of another, having no individuality of their own, and no courage to meet the difficulties and trials of life.

In contrast to these, there are gentle, delicate souls, that seem to live only in the purpose of their dear ones; women who, while their loved husbands were with them, seemed entirely dependent upon them, who, when the awful shock is over, rouse each dormant quality and energy to meet the new condition. They had, like a part of a machine, been in such harmony with the motive-power that their own especial value in the movement had been overlooked. Such ones have been known through love and through loyalty and that insight that is possible only to the most womanly refinement, to be able to take up the broken thread of another's life-work and go on, to astonish observers, and to accomplish things they never could have dreamed possible before the trial.

"But what must one possess to be fitted for surviving?" a tear-dimmed, fearful, lonely creature full of the sense of her loss, who is just beginning to listen to the call that echoes along the ways of endeavor whispers. There must be courage, of course, but not necessarily of the sort that some regard as a kind of in-

domitable will power, that gives in to neither circumstance nor authority. It is, on the contrary, a willingness to be led by Providence; to accept his wisdom and guidance; to wait for orders; and, above all, to be willing to wait patiently for that hour when the release shall be signed and the spirit become free to follow out and on in the way the soul of the loved one passed. Without this willingness described, gentle, clinging souls could never find it possible to truly survive the loss of their heart's darling. With it they may lead the roic lives; for the divine leadership, when fully trusted, never denies victory at last.

The one who is fitted to survive the greatest loss in life must possess spiritual vision a faith that is all ways outrunning sight; always listening at curtained ways, to catch, if possible, some message from the unseen; always trying to look beyond the actual, holding the senses in abeyance, that spirit may receive the influence of spirit. Like Paul, such must sometimes see and hear that which it is not lawful to utter, but which is as real to the higher nature as the most practical thing possible.

And this living in the unseen, and subjecting one's self to its influences, has nothing in common with that vulgar spiritualism, or that transcendental spiritism, both of which enervate and degrade the character, but is rather that spirituality that is a sign and seal of the Eternal.

After a time, one who is thus led will find the desires, purposes, and hopes all deferring to this unseen influence, until gradually more than half of the individuality will be transferred to the "over there," whither the loved one has gone; and it will be very easy at the end, when the summons comes, to break the last of earth's ties, and follow on to reunion and home. N. S. Times.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor. No. 218 N. Fourth Avenue, Knoxville, Tenn. to whom all communications for this department may be addressed.

POST-OFFICE.

Ring out, ye bells. The news to tell. This is the glad Centennial Year.

Dear Friends:—While the children have gone to school and are too busy with their books to do much writing or working, I want to give you a little story I clipped some time ago, that we mothers may read and think over and talk about. Its title is "Baby."

And the question it should help us to decide is, How we shall dress our children, especially our little boys. I have heard men say that if there is a particle of vanity in a woman's heart it will crop out in the dressing of her babies. It is our pleasure, as well as privilege, to make the little darlings look just as sweet and beautiful as we can. And, oh, is it not a temptation to every mother, to lose sight of health and what is really best for the child in order to make it a walking fashion plate of all her pet whims as to what is cutest and sweetest for the dressing of the little "tots?" Just as though they were so many dolls made for our amusement. But, mothers, our children are not dolls, they have immortal souls for our fashioning. And it is

cruel—it is wicked—for us by our thoughtlessness and selfishness to warp and distort those souls so as to unfit them for happiness and the battles of life before they are old enough to even think or talk for themselves. And this we can do, and often do do, by the way we dress and treat them the first five or six years of their lives. Cannot mothers of older children testify to this? But back to our little boys. I come to talk of them as does our story. What kind of men are we going to make of them? The tramp and dude abound in the land and there is a great crying need for stalwart men to save our country. Men with strength of mind and body and who are masters of both. Men, where are they? Mothers, what are we doing to meet this need? Our country appeals to us, yes, it is to us she is crying and shall we, can we, stop our ears with wax and go on playing dolls with our babies? Have you never seen the boy of five or six as he walks our streets with velvet knee-pants and jacket, silk stockings and buckled slippers, big lace collar and long golden curls a veritable Little Lord Fauntleroy—a what a beautiful picture! And every mother of a four-year-old imagines in her own vain heart that she can make her boy in time look just like that, and she proceeds to do so in spite of scant purse and straight hair. Are we not doing so? Go walk our streets and parks where children go. Look about you and see the laughable imitations on every hand. Is this the stuff men are made of? The little fellow has already learned that he must look beautiful above all things and at whatever cost, and that he is an object of admiration and must be admired. That he must not go where there is danger of his skin being tanned or his beautiful hands getting hurt or in any way marred; that he is his mother's darling, her pet, her own "baby," and she means to keep him so. Is this the way you would start out to mould a man, and are these the materials you would choose to start out with? Ah, mothers, what are we doing? Napoleon was once asked what he considered the greatest need of France. He answered, "Mothers." Yes, mothers, not grown up children. Mothers, and it is the greatest need of our own America to-day. Where are they? Lovingly. AUNT NORA.

into the household that I felt sorry that I had obeyed Rex so loyally, and ceased to have that ardent affection for boys which was so prominent a characteristic of my earlier years. I felt a distinct thrill of disappointment when they told me that this mite was a boy, and was amazed to find how completely a love for femininity had taken possession of my heart.

But I named him Cyrus, for my father, and called him Psyche—in a spirit of revenge. And then 'Pat' came! Rex wiped away my tears, and said it was a shame; but what a sturdy little rascal he was, to be sure, and what a very beautiful pink his toes were had I noticed! And we would call him Patrick for uncle Pat, and I should call him Patricia, and do him up in blue ribbons—indeed I should!

And I thought, if Rex could bear it, why, I could, too. So I rallied to the situation. We had a happy little home just a bit of a house in the midst of a big patch of garden, where honeysuckles climbed up the lattices, and tulips bloomed all the way from the gate to the door when the spring came. Rex was a lawyer, with a fair amount of income, and my happiness was to make the nicest of homes possible on the generous household allowance he set aside each month for me. So life was sunny, and we were two happy people, proud of our three robust boys, and we had quite forgotten our sorrow that Psyche and Patricia were not more appropriate names for the dear little lads, when an incident occurred.

The "incident" was—Baby. I had somehow always thought of Baby as a girl! It had never entered my mind at all about any other possibility. With all my experience, too! I don't wonder you think I was stupid. But I croaked "her" diminutive saquees in palest of blues, and "her" crib-blanket blue with daisies starred over it. In short, the daintiest of azure appointment awaited "her" coming. Reggy was fourteen then, and went daily to the Boston Latin school, and Psyche was twelve and 'Pat' over seven; so, you see, my sorrow at having to array them in boyish attire and my ponderous sighs as one by one they stepped into nickerbockers, were not too vivid in my memory. But it all came back to me—when I became acquainted with baby.

"Rex," I asked eagerly, "is she pretty?" It was the only time I ever knew him to be quite heartless, but he grinned to a breadth that alarmed me for his beauty, and said in a voice overlaid with mirth: "Dearest, she's a boy!"

I gasped forth that I did not believe him; and the nurse said: "For shame, Mr. Thayer." But, by the way, my heart was gliding down toward the foothold. I knew that Rex had been candid—brutally so. It was then I vowed I would not name baby. And Rex said, indeed we had done our duty in culling boys names from Webster's Unabridged, and he sympathized in my decision. No one believed that we intended to keep to it and give baby no name. And mamma remonstrated, and Mr. Thayer said it was outrageous; but

it was when my next baby came

into the household that I felt sorry that I had obeyed Rex so loyally, and ceased to have that ardent affection for boys which was so prominent a characteristic of my earlier years. I felt a distinct thrill of disappointment when they told me that this mite was a boy, and was amazed to find how completely a love for femininity had taken possession of my heart.

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baby grew to be a year old, and then two, before our irate relatives settled down to anything like acquiescence in permitting us to manage our own institutions.

In the blue toggery he was arrayed, and his yellow curls, parted in the middle, hung with a pretty girlish regularity from underneath the narrow blue snood. His white frocks were covered with lounces of embroidery, and sashes with long fringed ends adorned his afternoon costume. And the dear little poke bonnet he wore when he was three, with baby blue ribbons tied in a bow at his chin, made him quite as sweet and pretty as any girl in the land.

When he got to be five, though, it was puzzling. Clearly, he ought to be donning kilts very soon. But I parted his hair in the middle of his head, and tied back his curls with pale blue ribbons, and bought him new sashes galore. Rex looked on with unconcealed amusement. He thought it a very entertaining farce, and was clearly interested to see how long I could keep it up. The boys all thought it a huge joke on "poor little Baby," as they designated him, and, through a hearty sense of good humor, co-operated in assisting me to deceive myself.

Baby had not been sent to school, but now began to have daily lessons with me, and on sunshiny afternoons played with the rector's little girls next door. Somehow, Baby never played with the boys at all. He had shy, sweet manners, which endeared him to mothers' hearts, and he was quite in demand at little girls' candy-pulls and soap-bubble parties. It was when he was five that I attended him one afternoon in a pale blue cashmere frock, with full gathered skirt and a bit of a yoke, and secured his curls at the nape of his neck with a big satin bow of the same hue. He kissed me goodby, and started so daintily down the walk for a soap-bubble tiff at a neighbor's house, that I stood in the window watching him out of sight.

Psyche came in and joined me. "Now, isn't it funny," I mused aloud, "that we can make such a perfect girl of him? You'd think he would romp and tear about, and want pockets in both sides of his skirts to stuff his flats in, and, at any rate, be a boisterous creature. But he is as gentle as any little maid, and he never torments the poor beasts as you young reprobates did. Don't you remember when Pat put the three-days-old kittens into a tub of soft soap to see how they would swim? And every dog in the village knew Reggy's tin cans."

He's a sort of a little idiot, isn't he? murmured Psyche, stroking the funny bit of fuzz on his upper lip contemplatively. "My Baby an idiot!" I indignantly exclaimed. He's much the cleverest of all of you, Mr. Cyrus Thayer. Some day he'll wake up to the trick we're playing on him, and teach us that the path of the practical joker can narrow to a sadly uncomfortable limit!" And I left Psyche to his grimaces and his budding moustaches, and proceeded to my own room and my work-basket, where a little gipsy straw hat was to be trimmed with ribbons and rosebuds for Baby.

But into my stitches I put very serious thoughts that afternoon.

for surely the problem grew ponderous; and while I hated to give it, it was quite evident that petticoats and Baby would soon be ludicrously incongruous. So I stitched and planned, and built impossible castles, and always came back to the starting point and helpless indecision.

It was quite late when my millinery and mending were completed, and I hastened to dress for seven o'clock dinner before Rex should arrive. I was just clasping a little moonstone heart at my throat, when I heard roars of laughter from the library, and cries of "Mammee, mammee, do come down!" I recollect accurately just how near the pin was to the clasp, and exactly which hairpin was put in too loosely; for I felt a premonition that some thing remarkable was about to occur, and I stood hesitating a moment before I responded. Rex had just come in from the rain, and when I reached the stairs was standing in the library doorway laughing so heartily that the tears rolled down his cheeks. Within, I could hear Psyche, Reggy and Pat squealing like a regiment of young demons. But above all, shrill, excited, and defiant, came Baby's tones, declaiming against some "mean old boobies!" "Poor little Baby!" I thought, as I hastened down. They are teasing him about something. I will stop them at once. "Yes," screamed Baby, the words coming in such a fury as I never heard from him before, "you're all mean old boobies! And Tommy Taylor said ev'ry boy ev'rywhere laughed at me—here a quaver crept into his voice "laughed all the time at me, becuz my mother made me a silly gir-r-l—and I hadn't even any name. And Tommy called me 'Babeey,' and Sammy said: 'Ood it like to take my finger and go ac'oss the 'oom!' So I went up in Dolly's room, and we got her scissors and cut them all off!" I had reached the door before Baby finished his harangue. I did not interrupt or reprove the boys for their continued mirth. Rex put his arm around me, for I looked a little faint, but he never stopped laughing for a moment. My beautiful Baby! Could any of you have seen him? Such a fantastic sight as met my bewildered gaze! The boys were huddled together on the sofa, hending forward to listen, and Baby had the floor. He stood in the centre of the room, one foot thrust forward and used in vehement emphasis at frequent intervals. His clear, white skin was flushed a vivid crimson, and he gesticulated wildly with two very muddy—paws. On the floor beside him lay a much bedraggled sash, which must have been trailed through every puddle in town. But it was not upon these details, startling as they were, that my eyes

were riveted and all my attention chained. What rendered me utterly speechless, and made me cling to Rex to be sure it was not indeed a dream and he a myth, was my Baby's awful head. No blue ribbon adorned him now, and not a curl—one might almost say not a hair—appeared on that tiny little ridiculous scalp. Ruthless scissors had snipped and slashed all his pretty golden ringlets. There was not a tress one could have held to. Here was a patch of bare skin, there a meagre bit of stubble, but nowhere a hair a half-inch in length. I tumbled into the room, caught him in my arms, and fled through another door with him. The boys started in gleeful pursuit, but I heard Rex stop them. "No, boys," he said very positively. "leave him to mamma. Get ready at once, all of you, for dinner."

"Baby," I groaned, when I had put him down in my room and locked the door, "O, Baby, why did you do this to mamma?" And I put out my arms to take him on my knee. But he motioned me sternly away, and stood before me with his head thrown back in a queer little way Rex has when I sometimes please him, and said: "Mamma, you did it to me! You named me Baby, and that is a girl!" oh the unutterable disdain in that word!—"and I am a boy; and I won't be named Baby any more! I will have a name of my own, like my papa."

I did not speak for a moment. I contemplated his bare little head. "We will call you Archibald," I said, then, as I led him away to the nursery.—Kate Field's Washington.

CENTENNIAL BUILDING FUND.

Enid Freeman, \$6.00; Roy Crawford, Knoxville, Tenn., \$5.00; Mrs. A. Montague, Tennessee, \$2.00; Maggie Fetzer, Tennessee, \$5.00; Fortie Lovelace, \$1; Katie Ford, \$2; Annie Bell Swan, \$1; Eye May Crawford, \$1; Josie Talley, \$1; Central Avenue Baptist Sunday-school class, Memphis, Tenn., \$5; May Blankenship, \$1; Winnie Bradshaw, \$1; Annie, Troy, Birdie and Mamie Holland, \$4; Carrie and Mabel Fuller, \$2; Sallie Featherston, \$1; Gaither Grayson, \$1; Mabel Askew, \$4; Burt Cunningham, \$4; Josie Janeway, \$5; Esther Wingo, \$5.13; Spurgeon Young, \$1; Emma Cooper, \$5; Mary Emma Inbell, \$1; M. O. Hafford, \$5; Minnie Scarborough, \$1.60; Howard Thomas, \$1; Nettie and Herbert Young, \$5; Mattie Winder, \$1; Jessie Smith, \$1; Lucy Tucker, \$1; Sarah Curtis Deupree, \$1; Emma Lee Deupree, \$1; William Kingdom, \$1; Lucile Powell, \$1; Mrs. Edenton and Sunday-school class, Jackson, Tenn., \$5; Fannie Rowland, \$1; Dr. Jno. B. Carrin, \$5; Callie Leak, \$2; Grace and Helen Tinsler, \$1; Harry L. Martin, \$1; Mamie Lovett, \$1; Will Roberts, \$1; Eliza Fairfield, \$2.25; Willie Mason, \$1; Johnnie Mason, \$1; Myrtle Bowling, \$1.35; Garfield Boyd, \$1; Lula Hopkins, \$1; Dudley Shannon, \$1.87; Robert Shannon, \$1.18; Alice Henderson, \$1; Frank DeCourcy, Jr., \$1; Martha Grandstaff, \$6.00; Birdie Carter, \$1.00; Jesse S. Carruth, \$1; Ketha Callaway, \$1; Kitie Bell Forrest, \$1; Willie Roberts, \$1; Addie Deadrick, \$1; Woman's Harmony Missionary Society, Eureka, Tenn., \$5; Margaret Pridgen, \$5; Mrs. W. R. Lassater, \$5; May Hamilton, \$1; Mr. A. Montague, \$5; Minnie Patton, \$1; Mrs. Fannie Dozier, \$1.

But it was not upon these details, startling as they were, that my eyes

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

DR. PRICE'S Cream Baking Powder

Used in Millions of Homes—40 Years the Standard.

RECENT EVENTS.

—It is said Georgetown College, Kentucky, opened with 270 students.

—William Jewel College, Liberty, Mo., of which Dr. J. P. Greene is now president, opened with 200 students.

—The College Hill Baptist Church, Lynchburg, Va., are loud in praise of their new pastor, Rev. George E. Truett.

—It is said the First Baptist Church of New Orleans are expecting Rev. J. F. Purser, of Troy, Ala., to become their pastor.

—Dr. J. L. M. Curry has returned from Europe and is now visiting his brother-in-law, Rev. J. K. Connelly, in North Carolina.

—A successful meeting recently closed at Sugar Valley, Ga., in which fifty were added to the church by experience and baptism.

—The Albany, Ga., Baptist Church has increased the salary of their pastor, Rev. Dr. Carroll, as a demerit to his going to Europe, Ala.

—Rev. Wm. Shelton, Jr., pastor of the First Baptist Church, Dalton, Ga., has been aiding in a meeting at Reaves Station, in which thirty-two were baptized.

—Bro. Jas. V. Iddins reports a glorious meeting at Knob Creek Baptist Church, Tennessee, with some thirty professions, and as many additions to the church.

—Dr. Candler of the M. E. Church, South, preached in Albany, Ga., on September 17th, about the recent pugilistic craze, and the evils of what is called society.

—The increase of the Baptists in the United States, in twenty years, has been from 1,489,000 to 3,279,000. In 1872 the total amount of property and endowments belonging to Baptist colleges and Theological Seminaries, was \$3,467,000; in 1892 it is \$59,000,000.

—Mrs. J. M. Mansfield, of Liberty, Oregon, lost four of her dear children of diphtheria in one week, ending Sept. 6th. She says: "Oh, what a lonely place home is now! Mattie and the baby are all that are left!" Let Christian mothers remember her in their prayers.

—There are thirteen Baptist Churches in St. Louis, Mo., where there were only seven three years ago. In the last six years their contributions to the city missions have amounted to \$270,000, and in seven years the gain of membership in the St. Louis Association has been 1,500.

—The Brownsville, Tenn., States-Democrat of September 30th, says: "During the absence of Rev. and Mrs. Trotter, the members of his church seized the opportunity to fill his larder, his coal and wood house, and, in many ways, to add to the convenience, comfort and happiness of him and his estimable wife."

—Rev. R. B. Mahoney, recent pastor at Columbia, has just closed an interesting masting at Waco, Ky., one of his former charges. There were five additions and the church was greatly revived. The members felt that it was a "genuine revival." We should like to have Bro. Mahoney back in Tennessee.

—Mr. Sam Inman, of Atlanta, Ga.,

has made a munificent gift for the establishment, in that city, of a Presbyterian Orphanage. He offers his elegant residence and grounds, worth \$100,000, and proposes to pay all taxes for ten years and give \$2,500 a year for the maintenance of the orphans.

—Rev. A. B. Miller, D.D., for the past eight years pastor in Little Rock, Ark., where 600 new members were received and a fine house built under his ministry, has accepted a call to the First Baptist Church at Bonham, Texas, which is one of the best places in the State, and that is said to be one of the best churches to be found anywhere.

—Momolu Massaquoi has been a student of Central Tennessee College, Nashville, for several years. He is a native African, of the country adjoining Liberia, and his father was king of the Vey nation. He has just received notice that his father is dead, and that he has succeeded to the throne. He is twenty years of age and a believer in Christianity.

—The great Pan-Presbyterian Council, which is the fifth of the Reformed Churches of the Presbyterian order, opened its Sessions in Toronto, Canada, September 1st. Its sessions are quadrennial, the last having been held in London in 1888. The rumors of cholera and quarantine restrictions diminished the attendance from the South and West in the United States, and from Europe. Though smaller in numbers, the council was a large and vigorous body of some 300 delegates. The total number of adherents to the Presbyterian churches of the world is supposed to be about 20,000,000.

A correspondent of the Christian Herald says Grace Baptist Church, Philadelphia, has sittings for 5,000. Each sitting is rented from 75 cents to \$2.50. The income from the rents is about \$22,000. The Sunday collections vary from \$150 to \$175 each week. The pastor's salary is \$10,000; the assistant pastor's \$3,500. The annual expenses of the church are about \$34,000. Connected with the church is a college that had 2,100 day pupils last year, besides a large number in the night school. All this work has the oversight of Rev. Russell H. Conwell, the pastor. Prayer-meetings are often attended by 1,500 and 2,000 people. Baptisms are frequent.

—Prof. Patrick S. Gilmore, the celebrated musical director and leader of the famous Gilmore Band, died in St. Louis, Mo., Saturday, September 24th, of heart disease, in his sixty-third year. He led his band of 100 instrumental musicians the day before, in seeming good health. He had just been notified of his appointment as leader of music at the World's Fair, and was publicly complimented by the Missouri World's Fair Lady Managers in recognition of his being now the champion musician of the world. He had just reached the pinnacle of the world's renown, when summoned to stand before the Judge of all the earth.

—Rev. T. J. Waine, of Mississippi, locates permanently in Texas. His departure is a great loss to the former State in which he has done so much faithful work for the Master. His beautiful and accomplished daughter, Miss Ada, has been elected head

teacher in Belton Female College, and his two other daughters enter school in the same institution, while his son, Ernest, and wife go to Japan as missionaries under the Foreign Mission Board. Mrs. Waine is one of the noblest and most lovable women, and their daughters are said to be jewels of the first water.—beautiful, accomplished, talented, refined, pious. Ernest, it will be remembered, married Miss Claudia McCann, the accomplished teacher in Boscebel College, last June.

—We are having a great meeting at Antioch. There have been fifteen conversions and sixteen additions, and the meeting continues. More are to join. Good interest last night. Antioch is doing a great work. She has given \$40 for missions this year. Bro. Sanborn was with me till Saturday. He did some first class preaching and we were all pleased. I will report the result of the meeting.

G. A. OGLE.

Milton, Tenn.

—Just following the State Convention at Knoxville October 12th to 16th, on Tuesday, October 18th, comes the placing of the corner stone in the magnificent new building at Sweetwater Seminary. It is proposed to observe Columbus day also on the same day. The Masons and Knights of Pythias are invited to take part in the ceremonies. The orators of the day are men of note and ability. It will be a treat to hear them. The whole State Convention are invited and other people too. Come. Let me emphasize the fact, that never before did Tennessee Baptists have so great interests to come before the Convention, interests that should be very dear to the heart of every Baptist of the State. Come, my brother, from East, West and Middle Tennessee, and look to these interests. It is the Lord's work. J.

Sweetwater, Tenn. —I had the great pleasure of assisting Pastor C. A. Barnes in a meeting with his Pleasant View church, in Montgomery County, Tenn., beginning the first Sunday in September. The Lord graciously revived his people, powerfully awakened sinners and mercifully converted a number of mourners. We endeavored to preach the old gospel, the atonement, vicarious suffering and substitutional work of Christ. God honored his word, the Spirit was present to bless, Christians rejoiced, prayed and worked. The intelligence of twenty-three penitent believers submitting to Christ filled our hearts with gladness and set the joy-bells of heaven ringing. Bro. Barnes baptised eighteen happy converts in Cumberland River and five more stand approved for baptism. The whole community was aroused, the church greatly strengthened, the pastor's heart made to rejoice and Christ's name exalted. To God be all the glory. Bro. Barnes, their consecrated and self-denying pastor, is doing a wonderful work in that part of the State in awakening an interest in church building. His efforts at Erin have been very successful, and if any one wishes to send Bro. Barnes a contribution for his house at Erin it will rejoice the heart of a noble and self-sacrificing servant of God, and will aid greatly in building up that kingdom which consists in "righteousness and peace and joy in the Holy Ghost." J. H. BURNETT.

Auburn, Ky.

Scrofula is, in the main, a disease of early life. Home knowledge is all astray about it. You cannot tell whether your child has it or not; your doctor will know.

We do not prescribe. We are chemists. We make the remedy, Scott's Emulsion of cod-liver oil. Your doctor must tell you when to use it.

A book on CAREFUL LIVING tells what scrofula is. Shall we send it? Free.

SCOTT & BOWNE, Chemists, 112 South 4th St., New York.

Your druggist keeps Scott's Emulsion and all druggists every where.

Eastanalle Association.

This body met with Friendship Church, Polk County, on Thursday, September 16th, to hold its twenty-second session. The writer, with Rev. I. W. Bruner, left the early morning train at Charleston, where we were met by that genial brother, W. L. McKnight, to whom we were indebted for breakfast and conveyance to the place of meeting, some eight or nine miles distant. When we arrived, Rev. J. A. Womac was preaching the sermon introductory to the work of the Association. At its close an intermission of one hour was given to partake of a repast which the sisters spread out, and amidst greetings and pleasant conversation it was enjoyed by all.

After dinner the body was called to order by Rev. M. C. Higdon, the former Moderator, with Clerk J. R. Lawrence at the table. Both were re-elected and the usual routine of Associational work was carried out. Several new churches were received. This Association has about seventeen ordained ministers, with perhaps as many licentiates, also a number of active lay brethren, prominent among whom are Col. C. G. Samuel, W. L. McKnight, and others.

The session was harmonious; the discussion of subjects sometimes taking a wide range. There was preaching at night and at 11 o'clock each day. Among the ministers occupying the stand were Manery, Barrow, Hall, Bruner, and others. Report on State Missions was read by C. G. Samuel; on Home Missions, by J. T. Barrow, and on Foreign Missions, by C. Denton. The subjects were discussed by the several writers and others.

Rev. I. W. Bruner presented the report on Religious Literature, and in a speech commended especially our State organ, the BAPTIST AND REFLECTOR. The subject of Temperance received attention. The report on Education proposed a high school in the bounds of the Association and a very general discussion ensued. Sweetwater Seminary received favorable attention.

The next session will be held with the church at Coghill, Thursday before the third Sunday in September, 1893. The twenty-second session was both pleasant and profitable.

J. T. BARROW. Sweetwater, Tenn.

Asthma The Asthma Medicament is covered in London, West Cure for Asthma, Cough, Hoarseness, Sore Throat, Spasmodic Croup, Whooping Cough, Hay Fever, Eczema, Itch, and all other Skin Diseases. Price 25 Cents. Sold by all Druggists.

Have you a Pittsburgh, Rochester, Duplex, or a Student Lamp? Do they work satisfactorily? Do your Lamp Chimneys break? You get the wrong sort! The right ones are the "PEARL GLASS," made by Geo. A. Macbeth & Co., Pittsburgh, makers of the celebrated "Pearl-top" lamp chimney, which have given universal satisfaction.



What does it cure? Who is it for? Children Adults Old Folks Ministers Singers Actors Lawyers Auctioneers Public Speakers Travelers and You.

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Rev. Dr. Hawthorne's Experience With Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years. I am in possession of information which warrants me in saying that the relief I have experienced from the use of the medicine is not more certain and radical than that which it has brought to hundreds of persons in Georgia and other States. I feel it to be my duty to say, also, that the effects of this remedy upon my wife have been even more signal and wonderful. She has been almost an invalid from nervous headache, neuralgia and rheumatism. In a period of thirty years she has scarcely had a day's exemption from pain. She has been using Germetuer about two months. A more complete transformation I have never witnessed. Every symptom of disease has disappeared. She appears to be twenty years younger, and is as happy and playful as a healthy child. We have persuaded many of our friends to take the medicine, and the testimony of all of them is that it is a great remedy. J. H. HAWTHORNE, Pastor First Baptist Church, Atlanta, Ga.

JAMES T. CAMP. Book and Job Printer AND BINDER.

301 North Cherry Street. Job Printing of every description. Work first class and prices reasonable.

Hall's Hair Benser contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, and scalp sores.

The Knoxville Convention. By reference to page 38 of the State Convention Minutes of 1891, it will be seen that the undersigned committee was appointed to prepare an ORDER OF BUSINESS and name such chairmen as we thought proper to prepare before hand the reports for their committees. That committee, with the exception of Dr. Willingham, met at Jackson, Tenn., during the Centennial meeting, on March 30th, and authorized the following report:

ORDER OF BUSINESS.

Wednesday, Oct. 12, 1892, Knoxville, Tenn.

9:00 to 9:30—Devotional exercises. 9:30 to 10:30—Organization. 10:30 to 12:00—Subject not assigned.

AFTERNOON.

2:30 to 3:00—Appointment of committees. 3:00 to 4:00—Ministerial education, R. J. Willingham, Chairman.

NIGHT.

7:00—Annual sermon, G. A. Lofton. THURSDAY, Oct. 13th, MORNING.

8:30 to 9:00—Devotional exercises. 9:00 to 9:30—Journal and miscellaneous business. 9:30 to 12:00—State Missions, J. H. Anderson, Chairman.

AFTERNOON.

2:30 to 3:00—Denominational literature and colportage, J. M. Senter, Chairman. 3:00 to 4:00—Sunday-schools, J. M. Frost, Chairman.

NIGHT.

7:30—Centennial mass meeting on Home Missions, when the report will be submitted and the selection of the speakers will be under direction of the Vice-President for the State.

FRIDAY, OCT. 14th—MORNING.

8:30 to 9:00—Devotional exercises. 9:00 to 9:30—Journal and miscellaneous business. 9:30 to 10:00—Nominations, place and preacher. 10:00 to 12:30—Denominational education, G. M. Savage.

It is expected that all our Baptist schools shall be represented in short speeches. 11:30 to 12:00—Southern Baptist Theological Seminary.

AFTERNOON.

2:30—No session of the Convention. It is suggested that the Woman's Missionary Union hold their session at this hour.

NIGHT.

7:30—Centennial mass meeting—Foreign Missions, under direction of the Vice-President for the State.

SATURDAY, OCT. 15th—MORNING.

8:30 to 9:00—Devotional exercises. 9:00 to 9:30—Journal and miscellaneous business. 9:30 to 9:45—Report of Treasurer and Finance Committee. 9:45 to 10:00—Delegates to Southern Baptist Convention and American Baptist Education Society. 10:00 to 11:00—Woman's Work, W. R. L. Smith, Chairman. 11:00 to 12:00—Baptist Orphanage and ministerial relief, T. T. Thompson and Stacy Lord.

AFTERNOON.

2:00—No session of the Convention.

One hour left for Woman's Missionary Union. NIGHT. 7:30 to 7:45—Journal and miscellaneous business. 7:45 to 8:15—Obituaries. 8:15—Temperance. Preaching in various churches on Sunday. W. G. INMAN, W. M. WOODCOCK, O. L. HAILEY, CARTER HELM JONES, R. J. WILLINGHAM, F. R. BOSTON, Committee.

The Markets.

The following are the market prices of the articles mentioned, with the latest corrections:

COUNTRY PRODUCE.

Beeswax, 22c per lb. Broomcorn, straight Red Tipped, 3 1/2 @ 4 1/2c per lb; long, good quality, 4 1/2 @ 5 1/2. Butter, choice 8 @ 15 per lb. Country bacon (from wagon), clear sides, 9 @ 11 per lb; shoulders, 7 @ 7 1/2; hams, 10 @ 11; jowls, 3c; lard, 8 1/2 @ 7 1/2 choice, 8 1/2 @ 9. Feathers, prime, 44c per lb mixed, 25 @ 35. Tallow, 5c. Ginseng, clear strings, dry, \$2.00 2.10 per lb. Peanuts, 2 1/2 @ 3c per lb. Chickens, 1.00 @ 1.20 per doz; hens 2.50 @ 3.00 per doz. Eggs, 12c per doz. Irish potatoes (new crop) \$1.40 @ \$1.60 per bbl. Dried peaches, halves, 2 1/2 cents per lb; dried apples, 3 1/2 @ 4 per lb; dried blackberries, 3c per lb. Apples, northern, 3.00 @ 3.50.

SEEDS.

Prime Timothy, \$1.95 @ 2.00 per bu; Red Top, 53 @ 55; Blue Grass, \$2.00 @ 2.50; Orchard Grass, \$1.25 @ 1.35; Clover, \$4.00 @ 4.50; Millet, \$1; Hungarian, \$1.00.

HIDES.

Green salted, 3 1/2c per lb; dry flint, 6 @ 7c per lb; dry salted, 5 @ 7c per lb.

WOOL.

Choice unwashed, 19 @ 20c per lb; coarse, 17 @ 18c per lb; burry, 15 @ 17c per lb; choice, tub washed, 20 @ 30c per lb; dingy, 26 @ 28c per lb.

COTTON.

Ordinary, 5 1/2 per lb; good ordinary, 6; strict ordinary, 6 1/2; low middling, 6 1/2; strict middling, 7; middling 7 1/2; strict middling, 7 1/2; good middling, 7 1/2. Market quiet.

LIVE STOCK.

Cattle, extra shippers, \$3.00 @ 3.25; good shippers, 2.75 @ 3.00; best butchers, 2.75 @ 3.25; common butchers, 1.75 @ 2.00; steers, 2.00 @ 2.25. Hogs, 250 lbs average, \$4.50 @ 4.60; 200 lbs average, 4.35 @ 4.50; 100 lbs average, 4.00 @ 4.25. Sheep, good fat, \$3.00 @ 3.25; best lambs, 3.25 @ 4.00; good lambs, 3.00 @ 3.50.

LEAF TOROOCO.

Common lugs, \$2.75 @ 3.25; medium lugs, \$1.50 @ 1.60; good lugs, 4.50 @ 4.75; common leaf, 4.50 @ 6.00; medium leaf 6.25 @ 7.00; good leaf, 7.25 @ 8.00.

WHEAT.

No. 2, car lots, 67; No. 3, car lots, 62c. Corn, 48 @ 50 bu., from wagon. Oats, 22 @ 23, from wagon.

The formula of Ayer's Sarsaparilla is well known to the medical profession, and universally approved. The reputation of the firm guarantees excellence and uniformity in the medicine, and the world's experience for nearly half a century has fully demonstrated its value.

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility.

Unlike the Dutch Process No Alkalies Other Chemicals used in the preparation of W. BAKER & CO.'S Breakfast Cocoa. Which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with sugar, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EARLY DROUGHTEN. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

Jennings' Business College, NASHVILLE, TENN. The Most Practical Institution of Its Kind in the World. Write for Catalogue containing names of nearly 1,000 pupils from 23 States, also containing many valuable points useful to Bookkeepers and Business Men—sent free on application. Address R. W. JENNINGS, Nashville, Tenn.

OLD CLOTHES Made New. We clean or dye the most delicate shade or fabric. No ripping required. Repair to order. Write for terms. We pay expressage both ways to any point in the U. S. McEWEEN'S STREAM DYE WORKS AND CLEANING ESTABLISHMENT, Nashville, Tenn. Name this advertisement.

TYPEWRITERS. Largest list establishment in the world. First class second-hand instruments at half price. Unprejudiced advice given on all makes. Machines sold on monthly payments. Any business manufactured supplies, prices 50% below retail. EXCHANGE SPECIALTY. Wholesale prices to dealers. Illustrated Catalogue Free. TYPEWRITERS, 31 Broadway, New York. HEADQUARTERS, 156 Monroe St., Chicago.

Cancer Permanently Cured. No Knife, no Acids, no caustic and painless. Try three applications of our Cancer Cure. This we must faithfully guarantee. Our charges are low, considering services to be rendered. \$50 for the remedy with full directions for self treatment, and if cancer does not come out by the roots after three applications, I will refund your money. Money required in advance with order. Write describing cancer. JNO. R. HARRIS. Box 58, East W. Ala.

—It may be a surprise to some, but it is a fact, that the workmen are now on the fourth story of the new building of Sweetwater Seminary. It is expected to have the roof on by the last of October. Brethren, let us go down from the Convention on the 18th of October and enjoy the grand educational rally; let us see this piece of Baptist property. J. H. R.

—I came here last week under the auspices of the American Baptist Home Mission Society to organize a church and build a house of worship. Have made a temporary organization with twelve present. The organization will be composed of from twelve to fifteen good men and women. I have great hopes of success. This is one of the coming towns of Montana. Good business opportunities are open here. Montana is a good field for Baptists. My pastorate at Missoula was a success. W. C. HALL. Kalspell, Montana, Sept. 17th.

Sweetwater is just forty miles from Knoxville, so brethren just decide to stay one day longer and attend the ceremonies at the placing of the corner stone in the new building of Sweetwater Seminary.

LONG LIFE

It is possible only when the blood is pure and vigorous. To expel Scrofula and other poisons from the circulation, the superior medicine is AYER'S Sarsaparilla.

Results from Using

AYER'S Sarsaparilla. Mary Schuber, Kansas City, Mo., writes: "I am convinced that after having been sick a whole year from liver complaint, Ayer's Sarsaparilla saved my life."

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Cures others, will cure you

Electropoise.

COL. JAMES HAMILTON, PRESIDENT OF THE BANK OF LEBANON.

LEBANON TENN., Aug. 31.—Messrs. DuBois & Webb, Gentlemen—Having been greatly benefited by the use of the Electropoise, I desire to bear testimony to its great value.

CURES DYSPEPSIA AND CATARRH—A CARD FROM COL. D. L. SCRLETT.

CHATTANOOGA, TENN., Sept. 23, 1892.—Messrs DuBois & Webb, City: Gentlemen: I bought an Electropoise from you July 4, which I used in accordance with instructions, and for the first time in many years, I feel perfectly healthy.

Address DuBois & Webb, Rooms 54, 56 and 58 Cole Building, Nashville, Tenn.

FOR DYSPEPSIA, Indigestion, and Stomach Disorders, take HARRIS' BLOOD AND LIVER PILLS.

A Fool's Errand. How many there are who go on them. An ache or a pain anywhere from too to head starts the sufferer at once for relief, too often without knowing what is needed.

OPIUM.

Morphine and the Whisky Habits. Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases.

OBITUARY.

Notice—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word.

MURMAN.—It has pleased God in his infinite wisdom to call to her heavenly home Sister Lucy Annis Murman, who died on the 9th day of April, 1892, at her home in Coal Creek, Tenn.

Associational Meetings.

Enon—Willette, Wednesday, October 5th. Dover Furnace—Crockett's Creek Church, Stewart County, Friday, October 7th.

Half Fare Excursions to Texas and Arkansas.

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(Continued from page 3.)

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THE BAPTIST, Established 1846. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889.

Published every Thursday. Speaking Truth in Love. Entered at the post-office at Nashville, Tenn., as second-class matter.

VOL. 4. NASHVILLE, TENNESSEE, OCTOBER 13, 1892. NO. 10.

Climbing Long's Peak.

BY REV. H. E. TRUMB.

To the true mountaineer, Long's Peak is an object of interest. It is seventy-five miles north of Denver, the highest point in northern Colorado, and its ascent is more difficult than that of any other in the range. It has been called the "American Matterhorn." One side is actually inaccessible, while the "route" is a toilsome way, picked out along dangerous chasms, up precipitous sides, around narrow ledges.

The view of this mighty pile from different points of the compass is exceedingly interesting, but we will not have time to go around, as we must start early from the mountain inn to make the trip in the day.

The starting point is the home of Mr. Lamb, a Methodist circuit rider, whose son now attends to the wants of travellers while he preaches to a few scattered inhabitants of the mountains from house to house.

At 6 o'clock in the morning we are ready to start. There are four in our party besides the guide—Herbert E. Bailey, Will Mayham, H. W. Howe, and myself. There are three horses for the five of us. Two will walk while three ride. Yonder is the Peak, seven and a half miles away and 6,000 feet above us. It seems incredible that the elevation is so great, but with a determination to see "the other side of the mountain," like the bear, we set out with stout hearts and long strides, a lunch and two bottles of Manitou water to drink. The keen air and anticipation gave such swiftness to our feet that the horses were soon far behind, but shortness of breath directly leaves the footmen behind and makes the caudal appendage of the horses a welcome help over the difficulties. The guide rides a colt, who, like an amateur wheelman, thinks the way to climb a hill is to do it as quickly as possible. He frots and fumes, looks back, proposing to give it up, then surges on until he pants and trembling, is compelled to rest, and seems quite satisfied when the rider fastens the halter to a little pine at "timber line," on the edge of a field of snow at the foot of a barren, toilsome ascent.

On our left runs a brook like Tenyson's—on to the sea—more noisy than the waters that came down at Lodore, more musical than the lyre of Orpheus or the Pipes of Pan, more beautiful than the waters of the Fountain of Trevi, dodging and dancing through the scented pine and spruce.

We follow the trail, which is now hardly perceptible, on the hard, unyielding stones. Each step gives wider scope to the vision. The peaks that yesterday looked as high as the Peak seem to have sunk into the earth, while on above us the massive mountain lifts its head into the sky. How specter-like is that peak! We get no closer, and only a glance backward assures us that miles have been done already. Whew! how keen the air on this 14th of July! To stop makes one shiver.

At Boulder Field the horses are tethered and we make our way across an almost level plain of gray, oolite stones, some of which are as large as a church house. As I wandered along

I saw, nestled close to the side of a storm-swept rock, a bunch of blue forget-me-nots. Marvelling at their beauty I stooped to pluck them, and thought "Many a flower is born to blush unseen, And waste its sweetness on the desert air."

Beautiful flowers! The delicacies of your tints, the intoxicating fragrance of your breath, the bleak loneliness of your home make me hope to see Him who sent you here.

On we go, jumping from rock to rock, the danger of which would be great but for a stout pair of rubber-soled shoes that cling to the sleek sides. Here is a sound of water, but no water in sight. I could but kneel down and with hand to ear and head to rock, listen to the sweetest music ever made, murmuring gently, now soft and low, now strong and full, but with a mellowness that steals one's soul away. I know there is a place with a harmony where mortality may be forgot and where shame and sorrow do not impose.

At last "the keyhole" is reached and we empty one of our bottles and rest. This well-named opening in an almost perpendicular wall is the only approach to the Peak from this side. And the wind whistles through it with terrific force. Not being provided with an over-coat, and growing intolerably chilly, I started on to an experience, thinking to be the first to reach the summit. Following the zigzag trail, I left the party behind and lost my way. Clambering over jagged rocks I found myself on the narrow ledge of an almost perpendicular face of granite, with 500 feet above me and 1,000 below. Suddenly the way ceased. I had faced the cliff with scarcely room to turn around. At this point the stone on which one foot was resting gave way and rolled, or fell, making the echoes. "Twas far out of sight when it stopped. With considerable trepidation and fear, clinging to a friendly niche, I turned, retraced my steps, catching up with the tardy party who had just vanished around the shoulder of the Trough.

"The Trough" is about one mile long, and has an angle of about 80 degrees out of the perpendicular. It is like the gutter where roofs that run at right angles join. Laborious was the climbing! The top is like the oomb reached by the guttar—with the other part of the roof gone. From this point one could toss a stone far enough out to strike 2,000 feet below. My senses swam; but the idea of a strong man fainting saved me from a swoon.

The way from here to within 500 yards of the top is broad and easy. The last stretch, over snow, all but straight up, is exceedingly dangerous. Once a lady fell here and started to the bottom. The young man standing by threw himself on the rolling body, and fortunately both stopped.

At 10:30 the summit was reached. The wind blew like a hurricane, and cold! Look around! My soul! Did Moses from such a height receive the tables of Law or look at the Promised Land? Did Christ from such a height view the kingdoms of the world? For pen you have tried to reveal emotions before—sorrow, joy, consolation, pleasure, pain, doubt, gloom, anxiety, hope—and have never utterly failed until now.

Look! One hundred and fifty miles to the south is Pike's Peak, easily seen with the naked eye, while beyond that, like a faint shadow, is the nose of The Spanish Peaks, and, on this side, Gray's Peak, the Leadville Range, with the Mount of the Holy Cross; the Elk, Rabbit Ear and Medicine ranges to the west, Middle Park with Grand River winding through it, Mummy Mountain, and far to the north, the Laramie Range. To the east, beyond the foothills, the plains stretch out as far as the eye can reach like a world of sand. Towns, lakes, streams, fields, grow less distinct as one lifts his eyes, until all fade into the grey haze and earth joins sky, the seam of which one strains the eye to see. But the magnificent mountains; how like crystallized billows they are! What a tremendous weight the Pacific Ocean must have had to wrinkle a thousand-foot layer of solid granite into such ridges as these! Looking at them through a small field-glass I am awed and tremble at their beauty. The glass, somehow, fringes the snow fields with all the colors of the spectrum, and throws all out in bold relief against the blue background, although strange to say any point at the horizon seems higher than the observer, even the plains out there two miles below me. It is said that if, on the highest mountain, a gun is aimed at the horizon, and a small ball is dropped into the muzzle, instead of dropping out, it will run back into the breach.

But look around, beneath. The tower on Long's Peak exposes an unbroken front of 1,200 feet as smooth as the side of the Bunker Hill monument, and the whole precipice has been estimated at 3,000 feet of altitude. See the valleys, moraines, winding streams and rolling hills clothed in pines like carpet. Yonder is a lake—it looks like ink—and another just below it. A small thread of silver is just perceptible at the brim of the lower one, out is soon lost in the carpet of green. Almost directly under us is a lake as placid as the face of a sleeping child. A stone from the hand does not reach it nor a ball from a pistol; our guide saves a 48 Winchester, on a calm day, will touch this end of it. The lake is a quarter of a mile out from us and 2,300 feet below. The Paska close at hand are in an arrangement wild, but strikingly beautiful.

The northern precipice is worn and creased and seamed with great cracks; layers are loosened from the cliffs and hang, poised, ready to topple down. One such is in the shape of a column about 500 feet long. Unconsciously, I found myself wishing to push it out.

One of the party grew seasick, which is frequently the case, and turned away when any of us would go near the brink.

The top is a bare granite floor, containing about five acres. At one corner is Long's monument—a pile of stones, fifteen feet high, thrown together by tourists. Nemes, dates, oyster cans, sardine boxes, a paint brush and vermilion are all the remains there were that we were not the first persons on this spot. The eating lunch our guide said, "We have a yellowish green grass around we saw a large, fat, brown woodchuck, lying flat on a rock looking at us. With

pistols out, eager to secure such a rare souvenir, we ran on murder intent; but he quietly backed off, dropped into a crevice, and the wind whistled through our clothes and whiskers. How he got there, what he lives on and how he will ever get down, I cannot answer.

To watch a sunrise from this point is an exquisite joy. The first hint of dawn is a purple flush that tinges the entire horizon, the west as well as the east. To be here in a thunder storm is an experience never to be forgotten and hardly enjoyable. The subtle fluid is everywhere. The knuckles snap and crack, the hair stands on end and prickling sensations are felt all over the body.

At noon we left the highest point out feet ever trod, like Paul in "Kathrina," led by a Lamb, who made with us his one-hundredth trip to this place.

The descent was as toilsome as the climb; but none of us will regret the weariness of that night, the blistered heels and noses (for the sun does blister), the worn-out shoes and the hunger, as long as a trace of the impressions received there linger in the memory.

Majestic mountain! The altitude of thy bold front, the pure air that kisses thy cold brow, the magnificent proportions of thy turrets, towers and foundations, the outstretch of plain, lake, river, valley, billow of hills, crests of mountains that shine with holy beauty under the play of that bright moonlight, have kindled in me a reverence for His work that no book could do.

The last time I saw the Peak it was the most beautiful from a distance of twenty miles away. It had been raining all day. In the evening just before sunset all the clouds cleared away except one black one that moved slowly toward the Peak, which stood bleak and frowning and bare to meet the storm. For one half the mountain was hidden in darkness; then it emerged and lo, it was white with snow; the sun looked out from behind a cloud, threw a farewell kiss at this veiled beauty and dodged out of sight in the west. In the morning the snow was gone; the night-wind had torn the garment away and left the awful form, that stands 14,171 feet above the sea, naked, rugged, grand, not beautiful.

Gallatin, Tenn.

[—We take the following from a private letter. The facts are worth publishing, we think. It is certainly a fine showing the Paris Church makes. What other church can equal its record?—Ed.]

While Walnut Street Church, Louisville, last year, paid its pastor \$2.50 to the member, this church paid me \$11.50 to the member, and while Walnut Street last year paid for all purposes less than \$20 per member, this church paid for all purposes \$30. Besides this church has as large a per cent. of non-resident and nuptial members as almost any city church. ESTON WINDAS, Paris, Tenn.

—No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to try, in the manner our best judgment may suggest, our strength and skill. —Gladdens.