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CURRENT TOPICS.

Li Hung Chang, the viceroy of China, will arrive in New York in a few days. According to the custom of opulent Celestials, he brings his coffin with him. This is a richly jeweled casket said to be worth \$50,000.

The emperor of China has conferred upon Dr. Atterbury, of the Presbyterian China mission, the imperial order of the Double Dragon. The distinction has never before been granted to any foreigner, excepting in the case of the ruler of some friendly power. It is given in recognition of services rendered by the American physician in connection with the work of the Red Cross Society during the late war. This would indicate that the sentiment in China with reference to Americans, who used to be called "foreign devils," is undergoing considerable change.

Cecil Rhodes, the former dictator of Southern Africa, but who recently fell somewhat into disgrace by being mixed up with the Dr. Jameson raid into the Transvaal, and who was compelled to resign his position at the head of the South African company on that account, recently succeeded in subduing the rebellious Matabeles by going among them unarmed, and thus winning their confidence. This was a result which the guns of England had not been previously able to accomplish. This fact again makes Mr. Rhodes the most powerful man in Southern Africa.

A young German was barred from citizenship in the United States the other day after a practical demonstration that he could not read the English language. Judge Cole of the District Supreme Court of Washington recently ruled in the case of an Italian that a knowledge of the constitution is essential to citizenship rights. This ruling created considerable interest at the time. Two Germans applied to him for citizenship; both said they could read English, and were given a newspaper test. One reached the reading requirements and was admitted to citizenship, but the other made so poor a showing that naturalization papers were refused, the court holding that no one is entitled to citizenship who is unable to read English. This is laying down an educational qualification which if adopted by the courts generally, will have a far reaching effect. For instance, it will exclude all foreigners who are unable to read English, no matter how well they may be able to read other languages. Then, be it said, it will exclude from the rights of citizenship, and consequently from voting, many people throughout the country who are unable to read, and in this class would come a large number of negroes throughout the South. There are many people in the North who have objected to the Southerners adopting an educational qualification for voting, but it seems that they are coming to recognize the importance of such a law themselves. In

Massachusetts they have had a similar law for many years.

Miss Clara Barton has finished the work she went to do in Armenia and will soon return to her native land. Not that there is no more suffering to be relieved, but she returns because all the resources committed to her have been dispensed. She is old, and, after the arduous labors, the harrowing and nerve exhausting cares of the last six months, she must be in great need of rest. The American people are ready to welcome her return, and hail, "Well done, good and faithful servant." In the days of Rome's greatest splendor her monarchs were wont often to push their conquests among surrounding nations, and after subduing them the conqueror would return leading a vast triumphal train, and dragging at the wheels of the triumphal car the king and nobles of the realm subdued. The victorious return was heralded far and wide and celebrated by bloody sports and days of feasting. Miss Barton will return to her native shore triumphant, but her triumph will celebrate the victory of love. At each remove, as she is getting the sense of her conquest and nearing the land that waits to receive her home, she will draw ten thousand hearts after her— hearts bound by the tender chords of sympathy and love. And as she plants foot on our soil once more the nation's salute ought to proclaim a people's loyalty to this uncrowned queen.

A recent reported interview with Gen. Gomez represents him as saying: "Long ago I realized that we must fight this war alone and unaided. We can win our independence while the executive of the United States is considering the question of our possible belligerency." When he was asked again if he was confident of success, he replied: "As certain of it as I am that Cuba is an island, but I must fight the battle in my own way. I know that we are called guerrillas; that some people marvel because we prefer to fight from ambush, but we are in this war to win. Ammunition is scarce and I think I know how to use it to advantage. Cuba is now ours. It is true the Spaniards hold most of the seaport cities and some of the interior towns, but in the latter they are getting very tired. We don't let them sleep much, and now we will see that they do not eat." He also said: "We will have no more pacifists. Every man on this island must be for Cuba or for Spain. Nothing will be tolerated which may yield revenue to Spain. Lack of money is Spain's weak point, and I am going to take advantage of it. I have no desire to destroy property, but Cuba must be free." Such remarks would indicate that the Cubans are getting down to business in the war. Every school boy will recall the story of the farmer and the stork. When a man realizes that he has got to do a thing himself, he is pretty apt to do it; and the same is true of a nation.

A Helpful Thought.

If God hath given a helpful thought
Into thy keeping, friend,
Let its labor of love within thee be wrought,
And swift on its glad journey ead
The soul, enclosed in a loving word,
That soother with noble desire may be stirred,
And lifted by thee from earth's pole-nous mist
Unto heights by the sunlight of purity kis ed.
JESSE LEE MOHAW.
Chattanooga, Tenn.

St. Brendan and the Sailor Monks.

BY PROF. W. GARDEN BLAIR, D.D., LL.D.

The sixth century of our Scotch and Irish Church history has an interest and a character quite its own. Unfortunately it is historically obscure; but the flashes of light that shine here and there through the darkness are often very brilliant. And Ireland is the country from which most of the flashes come. The idea of the Christian life that fascinated earnest souls in those days was the monastic; whoever sought to live above the world rushed to a monastery; but monasteries then were in the dew of their youth, quite unlike the rotten institutions of the middle ages. Three things kept them pure: first, profound regard for the Holy Scripture; second, true missionary enthusiasm; and third, a self-denying, unworldly style of life. Where, in lives of holy devotion, shall we find a class of men superior to Columbia and his brethren of Iona? Where, for successful missionary enterprise, shall we find the other Columbia surpassed, Columbanus as he was called, or Columba the Younger, and the monks that did so much with him to Christianize Europe? It is a period of our history too little known; the study of it, from such records as we have, might well make us ashamed of our self-indulgent habits, and urge us in our Christian life "to scorn delights and live laborious days."

Many of the missionary monks were quite young, and the spirit of holy enterprise possessed them. In their missionary capacity they delighted to wander and explore. No doubt they had strange fancies as to what the world contained, for they were not familiar with the Duke of Argyll's "Reign of Law," and many a fantastic dream they dreamt of places and men far remote. It was an age of romance, like that which produced the Adventures of Telemachus long before; like that which was reflected in the legends of King Arthur or in the "Faerie Queene," or like that which in more recent times roused the enthusiasm of such men as Columbus, Sir Walter Raleigh, and Sir Francis Drake. When the missionary-monks set out, they went forth like Abraham, not knowing whether they went. "The world was all before them"—at least in certain directions. They were explorers in the first instance, like David Livingstone; but, like him, they might have taken for their motto "The end of the geographical enterprise is the beginning of the missionary." Like Livingstone, too, they were full of the

spirit of holy trust, and the fact that was like a star in heaven to him might have been their guiding star likewise. "Commit thy way to the Lord; trust also in him, and he will bring it to pass." Conspicuous among the missionary adventurers of the sixth century were St. Brendan and his sailor monks. Not that Brendan and his company were the only sailors that became famous in this connection. St. Cormac, who was more closely connected with Columbia and Iona, was another great navigator. We are told of a voyage of fourteen days, in which Cormac was carried northward by a south wind without ever changing his course, and it has been thought that he reached Iceland. Adamnan says in his "Life of Columba," that in this voyage a multitude of loathsome creatures covered the sea in swarms, and struck Cormac's poor boat so violently that it was like to be destroyed. It would seem that he encountered a shoal of jelly-fish. Their sting was extremely painful, and they crowded about the handles of the oars. No doubt this is an exaggeration, but we may believe that these sailors had often much cause to be concerned for the safety of their frail vessel, which consisted simply of hides fastened over a frame of wood. Cormac and his friends were in great alarm at finding themselves so far from home, and very earnestly besought their Master's protection. At Iona, Columba, who was believed to have second sight, saw clearly the dangerous plight in which they were. Assembling his monks, he explained the situation, and all of them joined in fervent prayer on their behalf. At that very time the south wind ceased to blow, and a breeze from the north got up, which in due time carried Cormac and his crew safely to their home.

But St. Brendan was the sailor missionary who left the deepest impression on his countrymen, and of whom we have the largest store of tales and legends. Unfortunately, in the records of his life there is such a mixture of myth with more probable narrative that it is difficult to say what is really fact. It is likely that he sailed about, partly to carry the gospel to unknown peoples, and partly to establish monasteries where he should find Christians, or where the natives should be converted. As to the legend that, having been told by an aged monk that Paradise lay beyond the seas, his main object was to discover that happy land, all we can say is, that the possibility of such a discovery may have floated dimly through his brain, and that the classical traditions of the Hesperides, or Fortunata Islands, may have given an impulse to his undertaking. But even in those days of fantasy it could scarcely have been thought by the sober minded that the realm of the bliss lay within the boundaries of this earth. The most elaborate life of St. Brendan, which is in the form of a manuscript in the library of Brussels, carries him not only to Paradise, but to many a

strange place that lay in the way. Once he and his companions landed on an island which looked very bare, and was almost devoid of trees. When they killed a fowl the island began to move off, and they discovered that it was a high sea monster, named Scyllus—a story like that which we find in the "Arabian Nights" in connection with the adventures of Sinbad the Sailor. Another island was inhabited by birds that sang anthems morning and evening. In another three orders of monks were found—some of boys clothed in white; another, of young men in hyacinth-colored robes; and a third, of old men in purple. Its fruit was remarkable, a single ounce of grape juice being sustenance enough for a day. It has been noted that nowhere did they fall in with any woman—a significant proof of the inferior place which woman was supposed to hold in the kingdom of God. On one occasion they passed an evil island where men of fiery and smutty appearance began to throw lumps of red hot slag after them, and kindled all the forges in the island, which produced a stench like to suffocate them; here one of the monks, who had been dishonest, was carried off to his own place, and they understood that they had been on the confines of hell.

At last they fell in with the Promised Land, where they remained 40 days, eating delicious fruits and drinking from refreshing fountains. A youth, fair to look on, met and kissed them cordially, calling each by his name, and saying, "Peace be with you, and all who follow the Lord, Christ." Then he told St. Brendan that this was the land which he had been seeking for seven years, but they must now return, taking with them some of its fruits and gems. Brendan asked, "Would it ever be revealed to mankind?" The answer was, that when the Most High should have put all his enemies under his feet, it would be revealed to the elect. On this, Brendan and his companions turned their vessel homeward, and arrived in peace.

We can only conjecture what amount of actual foundation there was for all this allegorical story. Can it be that Brendan, when sailing southward, reached Madeira and the Canary Islands, corresponding as these did to the Hesperides, the Fortunate Islands of the ancients? If so, they would have much to tell of the charm of a climate that contrasted strongly with the stormy Hebrides, and of delicious fruits to which neither Ireland nor Scotland could make any approach. It was natural enough that on such a foundation the active Celtic imagination should rear its allegorical superstructure.

In one of the islands, the legend says, they came on Judas Iscariot sitting on an iceberg. In explanation they were told that in connection with three good deeds which Judas had performed in his lifetime, he was allowed by the Lord to leave his fiery prison on Sundays and holidays, and enjoy four-and-twenty hours of comparative ease. Once he had given a cloak to a leper; another time he had given two ox tongues to a starving man; and at a third he had rolled a stone to serve as a stepping-stone in a miry path. It is remarkable that two modern poets, Sebastian Evans and Mathew Arnold, have made this legend the subject of a poem. Mr. Evans' poem is entitled "Judas Iscariot's Paradise." A goblin man is seen sitting on a stone placed on an iceberg, and is asked who he is—

"An Iscariot," by Christ's dear grace
Each winter hath granted me here to stay,
From Christmas Eve for a night and a day.

And this is my Paradise here alone
To see my clothes and my own state,
To see the things in my own hand
Which I have made myself to have.

Tears started to St. Brendan's eyes
He bowed his head, and he said
When he looked up, he said
The iceberg in the frosty air.

There is a great lesson for us even in these strange fables of the sixth century, for the people of those days believed profoundly in retribution. In our day there is a dangerous tendency to the belief that all will come right in the end, even to the impotent sinner; in those distant times there was, indeed, much superstition, and much that was grotesque and fearful in the supposed form of punishment; but the idea of retribution was graven on men's hearts, and pervaded them to the core; they believed truly that "the gift of God was eternal life," but they believed as really that "the wages of sin was death."

Edinburgh, Scotland.

No Christians in Heaven.

In this day of nonsense and sickly sentimentalism, how much we hear of what Christians will do, and will not do in heaven. "None but Christians will be there." "If Christians cannot commune together here, how can they commune together in heaven?" We beg leave to say, (1) Christians do commune together here; (2) there will not be any Christians in heaven.

In the Christian may be found, perhaps, an instance of the greatest disproportion and contradiction known in the entire catalogue of beings and things. Part spirit and part flesh—a compound of corruptible and incorruptible—an immortal, baptized spirit, capable of basking in the sunbeams of heaven. When one of the parts is loosed from the other then he ceases to be "a Christian," and is made "like unto the angels," capable of angelic flights amid the stars, the constellations and systems of the spirit world, if unaged; now confined to a body walled around, roofed over, and housed within a tabernacle of dark, heavy clay. Painful contradiction! But oh, how the earth beams bend and shake when God speaks to the soul within!

The Christian! What a disproportion of parts! Soul and body! Mark you, this it takes to make "a Christian," an immortal soul and body of flesh and blood. Separate these, two parts, and the being is no longer a Christian, but now, an unbalanced compound! Dust of the earth, and the inbreathings of Almighty God! Here is the great apparent contradiction—dust and Deity meet and mingle in one being, and this being is alike unfit to sink or to soar!

Mortal and immortal, in contention! Low wants and thoughts contending with lofty aspirations, all the unnatural union is divorced. Hear it, Dust, to dust, and spirit back to God. By this mysterious change he is not only to be relieved of a perpetual impediment to his spiritual progress, but the immortality of the new body accords to him new endowments and facilities for holy existence.

Here, of necessity, life is confined to the zero degree. We can bear but little of the divine presence. Hence, God approaches us, cautiously, so to speak, while we are in the flesh. Moral eyes are not capable of looking on the open face of God. If we see at

all, it must be through a glass darkly. All the relations of divine glory made to mortal must be veiled, and veiled so to preserve the body from the fullness of the light. Paul was veiled to meditate on occasion, that he might know what he was in the body or out. Hence if the soul is invested with a body at all, it must of necessity be spiritual and immortal. For this we hope, and look forward to.

THE SOUL IS ACCUSTOMED TO A BODY.

The being was brought into existence with a body. The mind has grown up in this union. These feet have subserved the interest of the soul, taking us to the sanctuary and upon errands of love and mercy; always ready to run at the mind's bidding, they ought to be honored with a walk on the golden streets of the New Jerusalem; and they shall be. These knees have promoted the humility of the heart in their obedient bendings before the mercy seat; and there, perhaps with infirmity and pain, have stood for the soul to plead with its God; or, in their quakings and sittings, have expressed the terror of one condemned by holy law. They will also have the privilege of bowing with the glorified around the throne. These eyes, in their mood, have opened to the pent-up grief within, giving to the loudest tongue; talking to God with tears of a soul burdened and oppressed. They will see "the King in his beauty." These ears, too, have conveyed the message of mercy to a spirit in exile, making all within to leap for joy. They shall hear the harps of heaven, and all the infants sing about the throne. These lips have sung praises for a soul burdened with unutterable bliss; and, in great joy, these hands have clapped the loud hosannas.

These long continued relations have established a deep and eternal affection and sympathy between the soul and the body, and they should all reunite on the hills of glory, in their new and glorified condition; for their flesh and blood will be no more. "The Christian,"—that "mysterious" being who says, "In this (house) we groan; longing to be clothed upon with our habitation which is from heaven"—is "clothed upon," and needs no longer indulge in the Christian's earnest lament. "For what I perform, I know not; for not what I wish, that do I practice; but what I hate, that do I." "I delight in the law of God after the inward man, but I see a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—for then indeed will both law and death be swallowed up in victory, and we no longer shall be "Christians"—(spirits clothed in flesh and blood)—but we shall be immortalized spirits, saved by the blood of the Christ; made indeed into his children; to sing glory and honor and praise unto his holy name for ever and ever.

Political Independence.

In your paper of July 30, in speaking of "the curious mixture of politics," you close by saying: "For our part, we rejoice to see this independence in politics. It is, we think, one of the healthiest signs of the times. When people learn to put principles above party, then we are more apt to have our country governed by principles, and not simply by unprincipled partisan politics."

I am really pleased to know that yourself, and many others of our best people, are beginning to see the ill effects of blinded partisanship, and are ready to throw off the shackles of party for right principles; and what every true American citizen should

do. This is demanded, not only in the interest of our Nation, but in the interest of right justice, and of the honor of our country. We can feel that our country is safe, but just so long as millions of our people will continue their blinded adherence to party, only for party's sake, regardless of principles, our great Republican institutions, both secular and religious, are in danger.

This is the view I took of the matter many years ago, and this is why I have ever since been an independent, uncontrolled by the dictates of any party whose principles and politics did not accord with my own convictions of right and justice. This independence coupled with information derived through the reading of newspapers of all sides and shades of politics has enabled me to learn most positively and certainly that political parties of the present day are run exclusively in the interest of politicians and office seekers, or office holders, and not at all in the interest of the country or its people.

"As to myself, I regard the success of right principles as being very far above the success of any party and on this line I shall ever use my influence and vote."

Not long since two speeches were made in one of the cities of our State, one by an advocate of free silver coinage, and the other by an advocate of the single gold standard. The first claimed to believe and attempted to show that the country would be ruined unless the policy of free silver coinage was adopted, while the other claimed to believe and attempted to show that the country would be ruined with free silver coinage. And yet both these men, prominent party leaders, too, said at the conclusion of their speeches, that they would stand by their party and platform regardless of what was done about the money question at its national convention. Of in other words, they were willing to aid in bringing ruin upon their country in the interest of party success.

This true incident is mentioned as many others of the same class could be, merely to show the wrong and dangerous influences of political partisanship over men who are willing and anxious to prove their allegiance to party, even at the sacrifice of the best interests of their country. This extreme party loyalty with the success of their party, means, for some, political preferment or the honors and emoluments of official patronage, but for the masses it means nothing, unless it be increased burdens in the way of taxation, or possibly poverty and ruin for many. And yet the masses, or many of them, will through party dependence or blind partisanship follow the lead of these same politicians who so readily proclaim their willingness to sacrifice the interest of the country and its people, simply for party's sake, or rather I will say for the offices they expect to obtain by being so very loyal to party.

But as stated, I am glad to note that the people are becoming educated up to facts, and thereby more independent, and when enough of them come this way to control parties and elections, then we may hope to have again, "a government of the people, and by the people, and for the people," and though I fear not before. G. A. S. Bethsham, Tenn.

Friendship hath the skill and observation of the best physician, the diligence and vigilance of the best surgeon, and the tenderness and patience of the best mother.—Clarndon.

Foreign Missions in Jehu's Camp. In our Lord's first miracle at Cana there is a lesson for mission workers at home and abroad. "Whatever ye shall say to the water, it shall be wine." The message to the waiting servants who are saying, by their attitude, "Lord, what wilt thou have us to do?" (The simple filling of jars with water does not seem to be a very great undertaking, but it is the Lord's order.)

The missionary is bidden to carry water—the gospel—and fill the empty, earthen vessels that are "set without the bounds of our enlightened Christendom." It is for his miracle-working Lord to transmute such "into" the rich wine of spiritual life and vigor by the power of the Holy Ghost.

Speed on, faithful missionary, speed on with the water of life. "The mighty, the marvellous, the unchanging changes it with thee."

"The seal of this house hath eaten me up." John 11:17. The world's first missionary set about cleansing the church at home as one of his preparatory acts for the parting command, "Go teach all nations." There is too much "merchandising" in the churches of the living God today. The only system of loss and gain worthy of a second thought is in Matt. xlvii:26. "What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" That church of Christ which is not alive to the works of Foreign Missions is every day trading in humanity. Reader, did you ever seriously ponder the 18th chapter of Revelation? Chief among the articles of traffic stand the "souls of men." Baseful business of "ye olden time" in Babylon! Yet are not men at it today? Who is so busy trading with the souls of men as the liquor dealer, the Sabbath breaker, and others of like purpose? Is a man using the church as a cloak? Then might the zeal of God's house eat up the pious souls therein, and cause them to purify even to the use of the "small cords." Dead bodies in the home churches are doing more to hinder the progress of Foreign Missions than all the dumb idols and dead ancestors in the world at large.

That the seal of Thine house may consume us until the dross of self-indulgence and self-interest may be thoroughly purged away. "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments." O Jerusalem, shake thyself from the dust, arise, and sit down; O Jerusalem, thy God reigneth."

John 11:35-38. The harvest was white in that long, long ago, when the Lord looked over the hills and saw the Samaritan sinners turning their faces toward the Sun of Righteousness. From that day on his words have been verified. "One sowed and another reaped." "One sowed and another reaped." "Other men labored and ye are entered into their labors." Judson went forth to sow the hard soil of Burmah. He bowed prayers and tears on stony hearts; he sowed physical anguish and mental torture in Omag-pena; he sowed the Word of the Lord with patient love and strong faith; he sowed anguish and sorrow on lonely grasses, and then he "fell on sleep." Since the Indian ocean closed Judson's remains the Christian world has been reaping the harvest of his earnest sowing.

They believed, spoke, labored, suffered, died. A hundred years passed away to usher in the harvest home decade of the 19th century, when hundreds of reapers go forth to gather in the harvest from the seed dropped by the cobble missionary. Shall we not gladly bear our part in the glory of sowing? Let us care to sow as Cary did, but all love to reap.

There is an inspiration in being dimming/thousands, in the shape, yellow fields. There's a happy, rich, golden glow about it. Lives there a soul so careless or self-centered as not to be stirred to personal labor in this great work? Care we for aught in this world but that we may subserve that all to the use of Him who was the first great Sower as well as the Seed? O, Christ, are we in thee? Few are the reapers indeed of that which thy love, life-giving death has sown. Patient Jesus at the well-side, weary enough to lean upon it, thirsty enough to ask of her who came to draw, thou wast not too weary nor too thirsty to forget thyself in the needs of a gully Samaritan woman, nor to say in the humility born of self-immolation, "My meat is to do the will of Him that sent me, and to finish His work." F. C. R.

Our Field Editor's Letter.

Of some missionary churches in East Tennessee, I now wish to speak. I worshipped, a recent Sunday, with Rev. Tike Powers, in East Knoxville church, where he has succeeded, under adverse circumstances, in building a very handsome house of worship and is doing a much needed mission work in that end of the city. He and his devoted and laborious wife are doing a work that will tell for the cause of Christ in Knoxville long after they have left the scene of their toils. I attended next, a Wednesday night prayer-meeting at Brother Snow's missionary church in the west end of Knoxville, where he and his missionary companion, sister Snow, have done as good missionary work as any couple ever did in a foreign field. Soon after they commenced work here their congregation increased, so that they had to enlarge their house of worship. They have both worked with such united zeal, the church was so increased that they decided any further aid from the State Board or the First church and are now enlarging and remodeling their church building, till it will be the largest and best house of worship in that end of the town, a credit to our denomination and an ornament to the city.

It is but justice to state that these two missionary pastors are indebted to the missionary zeal and labors of their cultured and laborious "better halves" for much of their success in building up and keeping up an interest in these churches. Their wives are good musicians, lead the church music, and lead the sisters in all church work. Powers and Snow can truly say with Paul, "Help those women who labored with me in the gospel."

A few days ago I went to Lenox City, 23 miles below Knoxville, where Bro. Joe Robertson is laboring under the State Board to build up a church. He had gathered a good congregation and had erected the framing of what is to be a handsome and very conveniently arranged house of worship, when the ear factory suspended work for a time for lack of orders. This threw some of his active members out of employment, and put a check to business. Some thought he ought to stop work on the house, but he obtained aid from friends in the country and is arranging to cover it in, and perhaps lay the floor before he stops. When business revives they will finish the interior, and in time hope to build up a good church.

Learning that the church here had already been well canvassed for our paper, I went on some three miles in the country to Knifoch church, where I preached and carried half a dozen new subscribers. Rev. J. W. Holder, the shepherd of this flock was holding

a successful "Providence" mission. I neglected to state that the Rev. C. C. Conroy, in Knifoch church, who is a young preacher, whose name I have forgotten, was holding a "Providence" mission. The brethren there spoke of his preaching in the highest terms, as plain, practical and always to the point. He is a man who is doing a good work. Despite the hot weather and the editing political disturbances, I find our brethren holding "Providence" meetings wherever I go in East Tennessee. I tell the politicians that they ought to take and read the "BAPTIST AND REFLECTOR" to keep their level-headed and prevent their going "crazy on politics these exciting times." They will do well to heed this invitation as some of them have heeded this "BAPTIST AND REFLECTOR" in the past.

Dry Roots and Wet Fruits.

In the Gospel Advocate of June 23, the sectarian editor of the first page said: "God wants fruit, and not roots." I object to palming off on God a bundle of roots without any fruit. The man is here arguing, that faith must produce fruit before it reaches the remission of sins or carries the believer into Christ. Baptism is the first fruit, and faith is dead without it. To prove his proposition he quotes John xv:2: "Every branch in me that beareth not fruit, he taketh away." The quotation utterly ruins his biblical theory, for these branches which were to bear fruit were branches in Christ. Our Lord said: "Every branch in me which beareth not fruit, he taketh away." There is a vital difference between the statement of Christ and that of Fred Douglas Strygley. The branch must first be in Christ before it will or can bear fruit but Strygley wants fruit from the branch before it is in the vine. This is an absurd idea that a branch of a vine must bear a crop of fruit before it gets into the vine.

The vital connection is in faith, and not at the first crop of fruit. "He that believeth into (eis) the son hath everlasting life." John 11:26. "To him give all the prophets witness, that through his name, whosoever believeth into (eis) him shall receive remission of sins." Acts 3:43. "But as many as receive him, to them he gave power to become the sons of God; even to them that beareth into (eis) his name, which were born of God." John 1:13. "This is the work of God; that ye believe into (eis) him whom he hath sent." John 11:29. "I am the resurrection and the life; he that believeth into (eis) me though he were dead, yet shall he live." John 11:25. "Every one that seeth the Son, and believeth into (eis) him, may have everlasting life." John 11:26. "As that believeth into (eis) me shall never thirst." John 4:14. "Many of the Jews believed into (eis) him." John 11:11. "Neither pray I for these alone; but for them also which believe into (eis) me through thy word." John 17:20. "We have believed into (eis) Jesus Christ." Gal. 1:16. "They compassed them to the Lord into (eis) whom they believeth." Act. 11:23. "Then said Paul, John verily baptised with the baptism of repentance, saying, that to the people, that they should believe into (eis) Christ Jesus." Act. 18:27.

These and many other passages which might be quoted show that men believe into Christ. Strygley contends that it is not good English to say "believe into Christ." I care nothing about that. I care nothing about the "Holy Spirit" said it; Christ said it; Paul said it; and I believe it, even if Strygley is against them. "I have believed into (eis) Jesus Christ." Gal. 1:16. "They compassed them to the Lord into (eis) whom they believeth." Act. 11:23. "Then said Paul, John verily baptised with the baptism of repentance, saying, that to the people, that they should believe into (eis) Christ Jesus." Act. 18:27.

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A Fraud and an Impostor.

Within the last few days I have received several letters from different parts of Tennessee and Kentucky, stating that there is a man who claims to be Walter A. White of Birmingham, Ala., going through the country preaching and lecturing. It has been only a few weeks since I was informed by a number of friends in Missouri that this man was preaching the same fraud in that State. Supposing that this impostor would confine his mission chief to Missouri, I contacted myself with a friend in the St. Louis papers. Now, however, it becomes plain duty to myself and the public to brand this fellow as a fraud and an impostor, and warn all men against him.

He is described to me as a man of middle height, about 30 years of age, with dark complexion, dark hair and eyes. To complete the description my informant should have said that he had a black beard. He has, I am told, one leg and no conscience, or to be more accurate, he is crippled, his left leg being short. I am told that this man is exceedingly bright, very shrewd, and a decidedly good talker, but his shrewdness will only enable him to do more damage to me and the public. Should any of the readers of this exposure come in contact with this "gentleman" it would be well to place him in the hands of an officer. He can be arrested on any of the following charges: Forgery, obtaining money under false pretenses, or he can be prosecuted in the United States Court for using the United States mail for fraudulent purposes. In Missouri he had credentials as an ordained minister from a church at Pineapple, Ala. At another place he claims to have been ordained at Meridian, Miss., and has letters bearing testimony to his integrity and to his Christian character, signed by Dr. T. T. Eaton and Dr. J. N. Hall. All of these papers are forgeries, pure and simple. Dr. Eaton writes me that the above mentioned papers and letters are forgeries or else they have been stolen from me. They were not stolen from me, but are false in every particular. I have written to the church in Pineapple, Ala., but my ordination papers have never been lost. Besides, this man has signed false and fictitious names to his so-called ordination papers. I am sure that after this notice shall appear, the public will not hold me responsible for any misconduct that this thief and impostor has been guilty of, nor do I care for any of the laurels he may have won with his lying silver tongue.

Some one may say that it is possible for two persons to bear the same name. So it is, but this man claims to have been ordained by my home church, to have traveled extensively in different Eastern countries, to have been the author of my book, "Travels and Adventures in Europe and All Bible Lands," and to have been a pastor in Birmingham for years, so no possible doubt can arise as to his being a fraud of the first water. His Baptist papers are kindly requested to reproduce this notice, and thus protect their readers and myself against this impostor.

W. A. WATKINS
Birmingham, Ala.

Prof. Leslie Waggoner.

I write a tribute to the memory of my dear friend and teacher, Dr. Leslie Waggoner. No death has occurred recently among our honored Southern brotherhood that grieves me as much. I owe him the largest debt of gratitude for what I am intellectually. If I have any appreciation of letters, if I have any literary taste, if I have any power of discriminating thought, if I have anything of the art of study and analytic tact, he is my chief creditor and benefactor. This expression of my personal grief and gratitude will voice the sentiments of hundreds of young men and women throughout the South. Truly a great man has fallen!

Dr. Waggoner was born in Russellville, Ky., in 1841. He graduated at Bethel College in 1860, and two years later at Harvard University. He was a student under James Russell Lowell and graduated with honors, coming home to enter the army, and was as brave a soldier as ever fought for the "lost cause." I have heard his commanding officer often tell of his gallantry on the field of battle. After the war he became a teacher in Bethel College and rose in order to a professorship, then chairman of the faculty and finally became president of the college. About 1883 he was called to the chair of English in the University of Texas, at Austin, and soon became chairman of the faculty, which position he recently resigned because of ill health. His death occurred last week in Colorado, where he had gone for rest.

Dr. Waggoner was the greatest teacher I ever knew. A pupil in his class not only could learn, but he would learn, he must learn. His work in the class-room was brilliant and inspiring. Himself a careful and painstaking student, he gave study a charm and made it so attractive as to quicken the dull and stupid and lazy with a zeal for labor. I have seen him create bright promises out of seemingly hopeless boys. He had that marvellous power of mind to comprehend all the intricate details of vast subjects and simplify them with his matchless analytic powers by coordinating them to a few fundamental principles that easily gave the pupil a complete mastery of the subject in hand. I have seen a class of 10 or 20 young men under his instruction recite Davis' "Theory of Thought" throughout with strict fidelity to detail, without a question or suggestion from the professor. I hardly believe it is too much to say that he was the greatest teacher of his generation.

Dr. Waggoner was a man of courage and culture. He had exquisite taste. His literary criticisms were discriminating and valuable. He was a prodigious worker and really learned in his special line of study. His piety was unassuming, his talents modest, his labors colossal, and his life a benediction. May God tenderly regard his charming wife and sweet children, is my prayer!

From Georgia.

Your visits have been of incalculable value to me during these months in which I have been unable to preach and do pastoral work. You come regularly each Friday or Saturday and just modestly keep quiet till I am ready to talk, then you unfold your stores of theology, oreds, sermons and editorials to me and my family.

Permit me to say, you have been on your good behavior for a long time, so long that doubtless some have hardened into habit, and good behavior has become your normal condition. I want to express thanks for your weekly diversified table of contents,

all good, but certain dishes seem to suit my palate best. I mention:

Dr. Tupper's news-letters from the Orient. There are letters and letters of travel. I have aspired to write some myself, but Dr. Tupper is, to my way of thinking, far above the average. You don't scold the chatter of the *Oceano* and the regulation talk of the guide book. He certainly excels with his pen.

What shall I say for Dr. Henson's superb sermons? Master-pieces, they certainly are, of popular pulpit oratory. My only complaint is that they come with so much "oldness." I have just read the one on "The Fall. How long must we wait for another? If I am not at fault, a great deal of just such preaching is needed among us just now. Do hurry up the reporter and let us have the others. I first heard Dr. Henson in a sermon at Louisville, then in a lecture on "The Golden Call" at our, now dead, Chattanooga, formerly held at Lythia Springs, near Atlanta. Since then I devour whatever from his pen falls under my eye.

You richly deserve the hearty thanks of all fair-minded people in your manly attitude in the "Whitell Controversy." I have not found any one in Georgia who believes as Dr. Whitell does, but everybody, except an elect few, and may their numbers grow less, stands with the BAPTIST AND REFLECTOR, and says, "Walt! Walt! Dr. Whitell gets out his pamphlet, give him a hearing and let him prove his side, if he can. For my part, if he does not prove his position he will confess judgment and take it all back, and if so, he is good enough, in my opinion, to be and remain President of the largest and best Theological Seminary in the world. If he sustains his position, of course he remains firmly seated. So "Barkis is willin'" for "Uncle Billy" to remain at the head of affairs—*noles colens*. I think I voice the feelings of thousands and tens of thousands.

I greatly enjoy your "digs" at Methodist inconsistency and illiberality. I hope you will hold on at that game and give them summary airings as often as in your judgment they need it. They are truly a noble people and have been instrumental for great good in the bands of the Lord. Right here I expect some brethren to take me to task. Go on brother—but they have a system that must give way before intelligent Bible interpretation, or modify to suit the times. You and Sam Jones have no facial or denominational resemblances, but both of you are putting in sledge hammer blows for freedom of religious opinion and action. Success to you both.

To wind up, as preachers say, I am very thankful to report my health much improved and I feel able to enter upon active work again.

WILLIAM HENRY STRICKLAND.

Fifth Sunday Meetings.

This issue of your paper will reach many of our brethren at the fifth Sunday meetings, and through it I want to beg that the programs for the next meetings be made more practical, and embracing topics of real value to practical, religious life and work. As I have been connected with this work in Tennessee for more than a quarter of a century I feel I may speak with some assurance as to its purpose.

My first experience in such work was in Central Association, where the custom was to call them Ministers and Deacons' meetings. At these gatherings many questions of doctrine and polity, mostly denominational and controversial, were discussed, including sometimes questions of no practical value, and which it was impossible ever to settle with satisfaction. "Who

was Melchisedek?" "Did Judas partake of the Lord's supper?" "When was the Kingdom set up?" "Is feet washing a church ordinance?" and similar subjects, were warmly and sometimes bitterly discussed.

There were brethren, such as J. M. Senter, and others, who discovered that while these discussions elicited considerable interest, yet our Sunday-school and mission work languished. Spirituality among our people was sadly lacking. Home religion was neglected. An effort was made to give the meetings a more practical turn. The name "Ministers and Members' meeting," was adopted, hoping to convey the idea that the work was intended to reach and interest the masses of our people. Then "Worker's Council" was chosen, intimating that every worker whether preacher or layman was expected to take part. Gradually the name "Fifth Sunday meeting" came into use and it has become an established institution.

In many of our Associations the idea still seems to prevail that these meetings are held on purpose to discuss knotty and useless Bible problems. Here are some samples gathered from recent published programs which have come to my notice. "What were the paths John came to make straight?" "What was the name of the soldier who pierced the Lord's side with a spear?" "Where are the ten lost tribes of Israel?" A good sister suggests there are doubtless some of them in that Association. I could add many more, but these are sufficient. The question boxes at these meetings often contain such questions as "Where did Cain get his wife?" "Who was David's mother?" "What did the three score and ten palm trees at Elim (Ex. xv:27) symbolize?"

Let us abandon such nonsense and ask and answer questions bearing on present, living issues in Christian life and work. Our Fifth Sunday meetings are not ministers' institutes for the study of theological questions or even church doctrines, so much as they are for practical instruction and training in Christian work, Sunday-school, mission and young people's work.

It is true we need, and I hope we shall have in many of our Associations, ministers' institutes, for the benefit of many of our noble, worthy pastors who might meet and study together to gain mutual instruction in Bible knowledge and pastoral work, especially where these pastors have no opportunity for theological schools.

W. C. GRACE.

Brownsville Female College.

The next session of this institution opens Monday, August 31.

We look forward to this opening with much interest and great hopes. Prof. C. A. Folk and his wife are happy because of the many encouragements. They are to be congratulated over the prospects now before them, but I feel more like congratulating the young ladies who a privilege it will be to be in such a school and under such influences as they will have in this great institution. I have taken pains to observe and can truly say that this school offers a good course, as good Christian education, and a healthy locality as any school in all the country.

I wish I had as much time as I have to devote to give in detail all the virtues of this school. The people of West Tennessee have a school here to which they should give their support. Prof. Folk is an educated gentleman. He is doing good and appreciated work. As to Mrs. Folk, there never was a woman better fitted for the position she occupies in the school. Her example and Christian

influence will be a delight to any young lady who may be thrown with her.

We expect a good attendance this year. Some improvements are being made in the boarding hall. Other rooms are being fitted up. Among the many things that delight us is the fact that Dr. T. S. Potts, Pastor of the Central Baptist Church, Memphis, is going to send his entire family out to board at the college and have his children attend school. There are other encouragements also.

We are also glad to announce to the public that Miss Anna Austin, the daughter of our Bro. A. M. Austin, of Brownsville, has been added to the already splendid faculty. Miss Austin will teach German and French. She has just completed a special course in these studies in one of the best schools in Pennsylvania. She comes to us able and willing to do good work.

We invite our friends to look into our school. We give all that any school can give. We will also give it cheaper than any other. If you are coming, please be on hand Monday morning August 31, or as soon thereafter as possible.

LUTHER LITTLE.

Brownsville, Tenn.

From Bro. Quesberry.

"The morning light is breaking" Thanks to His name! This week I've attended the Cumberland Gap Association. My heart was made to rejoice at the evidence of improvement since two years ago. They have given more than three times as much for missions this year, and have over twice as many Sunday-schools. But the greatest cause for rejoicing is to note the interest the pastors are beginning to take in missions and education. Bro. H. B. Southers, who preached the introductory sermon, stirred all hearts by his zeal for missions. He said he had prayerfully given up the use of tobacco that he might have wherewith to give for the spread of the gospel. He had advised the women in his church not to kill a chicken for him when he visited them, but to sell them that they might be able to contribute something to give the Bread of Life to the starving millions. Another brother said he had been withholding from the Lord 25 years, and now he was going to be a missionary more than in name. Many of the brethren of this Association are big-hearted men of God. They only need the light of missionary facts. The churches are greatly improving their houses of worship.

Prof. J. T. Henderson is doing a mighty work for the years to come. He, and the college over which he presides, is the mightiest influence for good in East Tennessee. I predict that Carson and Newman College will open next week with more students than ever before in its history.

Yesterday I heard Prof. Henderson speak on education. It was the finest speech of the kind I ever heard. He spoke for 67 minutes and all of the time men and women filled every inch of standing room, and the windows and doors were filled with those who drank in his helpful words. The speech moved the people. After it was over two men with families said they would enter school this year, one with five children. Thank God for the fruit and work of J. T. Henderson. If this man and women to whom God has given money could only know the good Carson and Newman College is doing, and will do, through the years, for God and humanity, and the Baptist. I believe they would gladly give the college the money as so much needs to further enlarge its great work. This school ought to have at least \$100,000 within the next year. Pray God for this money and shall try to help answer the prayer. Who else will help?

W. Y. QUESBERRY.

On the go,

NEWS NOTES.

PASTORS' CONFERENCE REPORT.

Nashville.

First—Bro. John D. Jordan, secretary of the B. Y. P. U., preached in the morning. Splendid services. 65 in S. S.

Central—Very good congregations. Bro. Bond preached. 228 in S. S.

Third—Pastor Golden preached morning and night. Good audiences. 138 in S. S.

Centennial—Pastor Cleveland conducted services. 101 in S. S.

Anson Nelson Mission—56 in S. S.

Seventh—Services at both hours. Pastor Wright still away in a meeting. 140 in S. S.

Edgfield—Pastor Rust preached. Good services. One received for baptism.

Mill Creek—Pastor Price preached at both hours. Baptized one. 72 in S. S. 47 in S. S.

Howell Memorial—Pastor Burns preached. Usual services. Funeral at 9 a. m.

Bro. A. Robertson, of Goodlettsville, reported a splendid protracted meeting in progress at Union Hill church. Bro. Robertson reported that his work is moving along nicely. Bro. E. E. Folk was present.

First Edgfield (col.)—Pastor Vandevall preached morning and night. Preached a funeral in afternoon. Received one for baptism and one under watch care. Good audiences. 125 in S. S.

Memphis.

Itowan—Three valuable additions by letter. We are having prayer-meeting every night preparatory to a protracted meeting. Good Sunday-schools. Sharp Missionary Circle is doing a noble work. One by one we are contributing to all objects fostered by our State Convention. We divide the year into seven parts, giving to each object the time and contribution that its importance demands.

Knoxville.

Centennial—Pastor Snow preached at the morning hour and Bro. Fitzgerald, a student of Carson and Newman College, at night. His sermon was enjoyed very much. One approved for baptism and three baptized. The improvements on the meeting house are nearing completion. Have had about 15 additions since the last report. There are indications of a great work of grace in the near future. 354 in S. S.

The executive board of Concord Association is called to meet with the Central Baptist church, in Nashville, on Friday night, September 4. All churches of the Association expecting help from the State board must apply through this board at this meeting. R. E. JARMON, Chairman.

The meeting at Mt. Harmony, which lasted two weeks, resulted in 56 conversions and 40 baptisms. Bro. Bailey is a young man, but he preaches with power and spirit. The church is much revived. I will soon have to stop my colporteur work and enter school that I may better prepare myself for future labors. E. A. CATE.

When in Memphis recently I found the good people of Trinity church very much concerned about their excellent pastor, Rev. G. B. Thraasher, who has been unusually ill with pneumonia for the past 10 days. He was somewhat better when I saw him, but not yet out of danger. He and his people ask the prayers of the brethren for his speedy restoration to health. C. A. FOLK.

Brownsville, Tenn. We are in the midst of a glorious revival. Large numbers are inquiring the way. I have held three good meetings since I last wrote. The Fifth Sunday meeting of Beech River Association convenes with Darden this month. They will have their new church house done by that time. It is one among the best framed houses I ever saw. The brethren deserve great praise. B. F. BARTLES.

Bible Hill, Tenn. Those who expect to attend the Unity Association will remember that it meets on Saturday before the first Sunday in September with Clover Creek, church near Medon, Tenn. The brethren have made arrangements to meet all the trains Friday and Saturday at Medon, about 15 miles south of Jackson on the I. C. road. I am now in the midst of a good meeting with Bethpage church. L. E. McDONALD.

Kenton, Tenn. We have just closed a series of meetings which continued 18 days. Bro. Brett of Carthage assisted Bro. Gilliam, and truly the Lord blessed their labors. We had a glorious revival. Over 50 conversions and 47 additions to the church. Bro. Brett is a young man, but one of great power, and the whole community was deeply aroused by his earnest and faithful efforts to teach men the way from darkness to light. A FRIEND.

Watertown, Tenn. Big Emory Association meets September 3 at 10 a. m. with Union church, Morgan county delegates and visitors coming by rail can take Brushy Mountain R. R. at Harriman at 6 a. m. or 12:30 p. m., and arrive at Stephens, two miles from church, at 9 a. m. and 3:30 p. m. Come, Bro. Editor, and pay us that long-promised visit. Of course Bro. Holt can't miss it. All will be welcome. Trains will be met at Stephens by conveyance. W. N. ROSE, Clerk.

Glen Alice, Tenn. We are in the midst of a glorious meeting at this place. Some have already professed faith in Christ; others are much interested. We are relying upon the Holy Spirit for results. Bro. Lannon preached two excellent sermons yesterday. Bro. Bond, of the Central church, has been preaching for me. He has greatly endeared himself to our people. He has been preaching some fine sermons. We will continue the meeting till Saturday night. J. H. PRINCE.

Antioch, Tenn. Bro. Joffries and myself constitute the committee to arrange a program for our Conference to be held at Paris on the day preceding our next State Convention. Brethren will confer a favor by writing the undersigned as to desirable subjects for consideration. These meetings have been exceedingly pleasant and profitable, and we hope to have a good meeting at Paris. Let pastors make their plans to go. You cannot afford to miss it. Please write at once if you have any suggestions to make. A. U. BOONE.

Clarksville, Tenn. The committee of 15, appointed by the Big Emory, Clinton, and New River Associations to investigate the charge made by Bro. Ben Peters that Middle Creek Baptist Church was once disbanded, after carefully examining all the evidence, now leave to report

that we find the charge cannot be sustained, and give it as our ballot that said church was never disbanded. We recommend her, therefore, to the fellowship of Big Emory Association. REV. JAS. WILSON, Ch'm. REV. L. COOPER, Sec'y.

In consequence of poor collections, the Home Mission Board has not been able to send us the usual quarterly remittance, the last one being due the first of this month. For this reason we are behind in paying our State Missionaries. I am paying out the money as rapidly as it comes in, but still lack at this writing, August 25, \$218 96, to enable me to make full payments. You will see from this that the State Board of Missions and our good friend, the Home Mission Board, are needing your help. W. M. WOODCOCK.

Nashville. We have just closed a 10 days meeting at Fellowship. The Lord was with us and we had a glorious meeting which resulted in six conversions, and five additions to the church by experience and baptism. Last but not least, God's people were revived. The joys of the Lord's salvation were restored to many who had become cold. We feel edified and encouraged. I don't believe I ever saw Christians enjoy themselves better. Many of us have promised the Lord and one another, God helping us, to do more for his glory in the days to come than we have in the past. P. W. CARNEY.

Couchville, Tenn. Let me call your attention to a cause worthy of your help. We have just had Bro. C. C. Winters to hold a meeting for us and the meeting resulted in the organization of a church of 10 members. Only three of these are male members, and as we are very poor we need help to assist us in building a house of worship. I am convinced that this is a good place for our denomination to occupy. For a distance of about 20 miles there is no Missionary Baptist church. We called Bro. Winters to be our pastor, and hope in time to build up a strong congregation. Help us, brethren, and God bless you. J. M. ARNOLD.

Lots, Moore county, Tenn. Bro. T. A. Payne and I have been laboring in a meeting at Mountain View school house, near House Mountain, for the past two weeks. We had a glorious meeting. About 48 souls were saved and a number reclaimed. The community is stirred up, the brethren tell me, as never before. This is a fine section of country and the people have big hearts. The brethren are considering the organization of a church in the school house, as it is three miles to any Baptist church. I understand there is about \$300 in sight toward a church building. J. E. JOHNSON.

Mossey Creek, Tenn. Ebenezer Association meets September 10. Are you coming to it? If so, observe the following directions, if you come on the train. Coming from the south you will please come either the evening of the 9th or morning of the 10th to Columbia, then inquire for, and go to, Rev. J. P. Brownlow and await conveyances across the country to the place of meeting. If you come from the west, please come the 10th on the morning train to Columbia, then change to the N. F. & S. train, which makes close connection, and then run down to Ashwood station, the first stop, and there Bro. Willis will meet you and convey you to the Association. If all will follow the

instructions, there will be no trouble to anyone. I trust a goodly number of visitors will come and assist with us, especially our representative men. GEORGE W. SHEPARD. Columbia, Tenn.

I am now in the midst of a great meeting at Mt. Hermon church. This is the fifth day of the meeting, and already we have had 20 conversions and 10 approved for baptism. I have not witnessed such demonstrations for a long time. This is the battle ground of J. N. Hall (Baptist) and Fleming (Campbellite). It was at this church in the spring that J. N. Hall so signally triumphed with the truth. Give us another debate here, and there will not be a wicked one left. I leave today to go to Smith Fork, where Bro. J. H. Wright will join me in a protracted effort. May the Lord greatly bless us there. Bro. Enoch Windes is the popular pastor at the Mt. Hermon church and is bringing it up to a high standard. G. A. OOLE.

Milton, Tenn. On the first Sunday in this month the Lascassas Baptist Church began a series of meetings, Rev. W. Y. Quesberry doing the preaching. Bro. Quesberry was called away one day and night of the first week and finally left on Tuesday morning of the second week. Bro. I. A. Hally of Marreesboro did the rest of the preaching. The preaching was good. Many of the church members were revived and strengthened. The meeting is said to have been the best the church has had for some years. In this we rejoice and thank God. Six persons were baptized, aged from 14 to 65 years. The church gave \$50 for Sunday-school and Colporteur work. Mt. Hermon church is now in the midst of a good meeting in which 14 have been approved for baptism. ENOCH WINDES. Lascassas, Tenn.

Baptist Young People's Union. The B. Y. P. U. of Tennessee will meet in Chattanooga on Sept. 4 and 5. Following is the program: Meeting called to order at 9:30 a. m. by Dr. George A. Lofton, Nashville. Devotional exercises by Rev. A. J. Ramsey, Nashville. Introductory remarks by Dr. Lofton. Reading and adopting constitution. Address of welcome by George W. Chamblee, Chattanooga. The Young People's movement. Its providential aspects—Dr. J. B. Gambrell, Atlanta. The Young People's movement. In the light of the Bible—Prof. J. T. Henderson, Mossey Creek. The Young People's movement. In relation to young men—J. O. Rust, Nashville. The Young People's movement. In relation to young women—Luther Little, Brownsville. The Young People's movement. Its special importance to Baptists—T. S. Potts, Memphis. The Young People's Union. Its affiliations—Dr. George B. Eagar, Montgomery, Ala., and Dr. J. M. Frost, Nashville. The Young People's Union. Its reading—A. P. Bourland, Nashville, and J. D. Jordan, Birmingham, Ala. The Young People's Union. Its relation to missions—W. M. Vlass, Morristown. The Young People's Union. Its relation to churches—M. D. Jeffries, Knoxville. The Young People's Union. Its possibilities—George H. Simmons, Jackson.

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MISSIONS... power and their power is still very great... Anyone in doubt about the advisability of forming woman's mission societies...

Edward Belot... Our Editor a Little "OK."... Justice done him, let some of these considerations be shown to the opponents of the "new discovery."

Home Mission Board... There are a few facts to which we invite the earnest attention of our brethren... Our efforts last year to save from disaster enterprises which had been projected by our brethren...

Depends on the South... In a lecture delivered in Condolinal in 1863 by Dr. J. M. King of New York, the distinguished speaker said: "The redemption of the Republic and the perpetuation of American Christian and political institutions will ultimately come from and depend upon the population of the States south of Mason and Dixon's line."

Highest of all in Leavening Power... Latest U. S. Gov't Report... Royal Baking Powder... ABSOLUTELY PURE

Rev. Ben M. Bogard's Reply to S. M. Provoence... "As to Bro. Ben M. Bogard" by S. M. Provoence. In a recent issue of the BAPTIST AND REFLECTOR, was a very good specimen of the manner in which some of our brethren meet the criticisms of Dr. Whitsett.

The Testimony of Blood... It is an impressive truth that the Old Testament offerings of animals in sacrifice were the testimony of blood in relation to the sinner's need of atonement. And not only so, but the blood testified to the fact that the sinner was dead in sin and hence needed life. The sacrifices were thoroughly taught that the blood was the life of the animal sacrificed. Blood represented life. Hence it was that sacrificial blood testified that it was only by the sacrifice of the life of Him who was to come as the Lamb of God that any dead sinner could receive life.



Fifty Years Ago... This is the stamp that the letter bore which carried the story far and wide. Of certain cure for the loathsome skin of the blood below. And 'twas Ayer's Sarsaparilla, that all saw, saw, that was just beginning its fight of life with its cares of 50 years ago.

Ayer's Sarsaparilla... It is the original sarsaparilla. It has behind it a record for cures unequalled by any blood purifying compound. It is the only sarsaparilla honored by a medal at the World's Fair of 1893. Others imitate the remedy; they can't imitate the record.

State Insurance Co of Nashville. Cash Capital, \$500,000. J. F. Johnston, Pres. James McLaughlin, Vice Pres. D. S. Johnson, Secy.

Baptist and Reflector.

Nashville, Tenn., Aug. 27, 1896.

ADGAE E. FOLK, Editor.

A. B. CARANISH, Field Editor and Gen. Agent.

OFFICE—Care, Free, Feb. House.

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AS TO DR. WHITSITT.

In our editorial upon the Whitsitt controversy a week or two ago, we said that we doubted whether the editorial would be satisfactory to either side in the controversy. Bro. Bacon thinks that we were right about it. Let us say, however, that we have been quite gratified to find that it seems to have been satisfactory to both sides, judging from the numerous expressions both verbal and written which we have received with reference to it. We give only two of these. Here is one from a brother who has written pretty strongly on the anti-Whitsitt side. He says: "Thank you for your editorial on the Whitsitt matter in the issue of August 6. It was just what ought to have been said." Here is another from a brother who has written just as strongly, perhaps, on the Whitsitt side. He says: "That editorial upon the Whitsitt controversy is so good I want to hug you. Bless your dear old calm, peaceful, judicial soul. Everyone will love you when the clouds have rolled away. You are a grand and noble gentleman." We might give other remarks from different brethren on both sides, but these will do. We thought it well to give these in connection with Bro. Bacon's article. We are neither the apologist for Dr. Whitsitt, nor his special champion. At the same time, however, we feel that justice both to Dr. Whitsitt and to ourself demands that we should say a few things in reply to Bro. Bacon's statements: 1. That there have been acrimonious remarks on both sides in the controversy is a fact too well known to need argument. We do not care to give "a bill of particulars," as we think it best to let such things be forgotten. If, however, we should start to make out such a bill, we are not sure but that we should begin with some of the remarks

made by Bro. Bacon himself in the BAPTIST AND REFLECTOR several weeks ago, and also in the present article. Others occur to us and could easily be given, but we forbear. 2. It should be borne in mind that Dr. Whitsitt in his article in the Encyclopedia, and also, we presume, in the Independent, was writing simply about English Baptists, and while some of his expressions were not applicable to Baptists in general, and were not so intended, they were, as he thought, applicable to the Baptists of England. At least, this is the point in controversy, as to whether they were so applicable or not. 3. Some expressions both in the Independent and the Encyclopedia were, it seems to us, quite unfortunate, but Dr. Whitsitt has since disclaimed having meant what they appeared to mean. A man should surely be allowed to explain his own language, and say what he meant by it, and if he disclaims having meant what he is supposed to have meant, we know of no other just course but to accept his word for it. 4. Allow us to say that the statement made by Dr. Whitsitt before the General Association of Kentucky was not "extorted" from him. The question was asked him, When did he believe that Baptist churches were first organized, and whether he believed that immersion was essential to Christian baptism. In answer to both questions he replied very emphatically, saying that he believed that Baptist churches were organized about the year 30, and that immersion was essential to Christian baptism. There was no "extortion" about it at all. So little had he ever thought of denying these things that he seemed to regard them as outside of the present controversy entirely. At least this was the impression made upon us by his manner of replying to the questions asked him. 5. With all due regard for Bro. Bacon, we very respectfully decline to take either side in the present controversy. As we stated before, we occupy a judicial attitude in the matter. What we want are the facts in the case. Let us have all of the light possible upon both sides. How anyone could wish less and still be true to Baptist principles we confess we do not understand. If to try to be fair and just to both sides in the controversy is to be a "straddler," then we must plead guilty to the charge. 6. It is very easy to say that one side of the controversy is that of Dr. Whitsitt and the other is that of the Baptists, but it is very unfair to Dr. Whitsitt to attempt to place him in any such attitude of antagonism to the great body of Baptists. We venture the assertion that as a matter of fact Dr. Whitsitt is as good a Baptist as Bro. Bacon is, for instance. We do not, of course, mean any reflection upon Bro. Bacon, for whom we have the highest regard, and whom we know to be a strong Baptist, but we doubt if there is a single article in the Baptist creed which Bro. Bacon would sign which Dr. Whitsitt would not sign also. But on this point we give the following resolution adopted by the Baptist Pastors'

Conference of Louisville, and signed by all of the pastors present: "Resolved, That Dr. Whitsitt's public avowal of his firm belief in the Philadelphia Confession of Faith, and of his hearty acceptance of the Seminary Articles of Faith should protect him from the charge of heresy such as would unfit him for his high position, especially in view of his long and faithful service to the denomination. He believes unwaveringly that immersion is and ever has been the only proper act for baptism." This was signed by: M. P. Hunt, W. L. Pickard, Francois W. Taylor, T. T. Easton, B. A. Dawes, Wm. Ritzmann, Carter Holm Jones, John D. Robertson, Wm. D. Nowlin, J. N. Edwards, T. T. Martin, F. M. Masters, A. C. Burroughs, F. E. Sands, A. A. Bolton. C. M. THOMPSON, Moderator pro tem Conference. B. A. DAWES, Secretary Conference. This resolution ought to be conclusive in settling the question as to whether Dr. Whitsitt is a good Baptist or not. The only question in the controversy, outside of the manner in which Dr. Whitsitt gave his discovery to the world, is as to the truthfulness of that discovery. On this point he has just completed his booklet, and we shall soon have further light upon the subject. After that is published we shall hope to lay before our readers a reply to it, giving the other side, and then let them as the jury decide for themselves. We may simply add that whenever there comes any well defined issue between the Baptists on one side and Dr. Whitsitt, or doctor anybody else, on the other side, you may count on us as being on the side of the Baptists every time, irrespective of friendship or affection. We put principles before persons always. Only let us first be sure of our principles. THE DUCK RIVER ASSOCIATION. This Association lies in the Southeastern part of Middle Tennessee, and embraces such towns as Bell Buckle, Wartrace, Shelbyville, Winchester and Tracy City, as well as a number of country churches. The body used to be one of the largest and strongest in Middle Tennessee, but it has been considerably weakened in the last few years by the withdrawal of a number of churches to form the William Carey and Ebenezer Associations, as the territory of the Duck River Association had become so large. Still there is considerable life in the old mother yet, although she is in her 71st year, the recent session being the 70th session. It was held at Tracy City, beginning on August 20. We missed the first day's proceedings, but learned that the Association was organized by the resolution of Rev. Wm. Huff as moderator, D. S. McCollough as clerk, and J. C. Akin as treasurer. Senator A. H. Woodlee of Tracy City delivered a cordial address of welcome, to which Bro. A. B. Robertson made an appropriate response. In the absence of the appointee the introductory sermon was preached at night by Rev. Enoch Windes of Lascassas, and we heard it spoken of in very warm terms of praise. We noticed the following ministers present at the Association: Revs. Wm. Huff, Thos. Hutchison, B. McNatt, L. W. Sloan, C. C. Winters, R. M. Faubion, and "Uncle Bucks" Petty. Rev. E. S. Bryan

was also in attendance, but was taken quite sick the first day and did not get out until time to return home after the adjournment of the Association on Saturday. It was a matter of much regret both to him and to us all that he was prevented from being at the meetings of the Association. Besides these brethren, the following visiting brethren were in attendance: Rev. B. F. Hampton, the former pastor at Tracy City, now pastor at Carmi, Ill., who kindly did duty as pastor during the meeting of the Association, and brought us all under many obligations to him; Prof. C. S. Stephens of Murfreesboro, and W. H. Sloan of Nashville. The report on Temperance was read by Bro. Petty. It was short and practical, simply recommending that the churches of the Association should discipline their members for drinking intoxicating beverages. The discussion of the subject was earnest and pointed. Bro. Faubion read the report on Sunday-schools and Colportage, and followed it with one of his practical speeches, giving some facts gathered from his own experience as a colporter. The speech evidently made quite an impression upon the Association. At its close a subscription was taken to pay for a buggy for the use of Bro. Faubion. The buggy had already been bought by the direction of the last Association, and sufficient money was raised to pay for it. The report on Education was read by Bro. L. W. Sloan, who also made an admirable speech upon the subject, followed by a very excellent speech by Prof. Stephens. An amendment to the report recommending the Seminary was voted down. Rev. C. C. Winters read the report on Religious Literature, and made a good speech on it. One of the best reports on Foreign Missions which we have heard in some time was read by Bro. Hampton, who also made a fine speech upon the subject, followed by Bro. Huff in a thoughtful talk. Bro. W. H. Sloan read the report on the Orphans' Home, and made a very earnest speech upon it. The report on State Missions was read by the editor, who, after some remarks upon the subject, was followed by Brethren McNatt and Petty in most excellent speeches. A resolution favoring the separate continuance of the Sunday-school and Colportage Board was adopted after considerable discussion. The next meeting of the Association will be held with the Mt. Lebanon church, Rev. L. W. Sloan to preach the introductory sermon, Rev. B. McNatt, the sermon to pastors. Bro. McNatt preached before the Association on Friday night what was said to be a powerful sermon. We regret that we did not have the privilege of hearing it. Bro. Sloan was announced to preach on Saturday night. The attendance at the Association was not very large, owing to the fact that it met in the extreme corner of the Association. Still it was very good, considering that fact, and on the whole the meeting was quite a pleasant one. Our home during the Association was with Mrs. J. L. Parker, together with a number of others, and a most delightful and cordial home it was, made so by the very generous

hospitality of herself and her excellent family. The Baptist church at Tracy City was organized only a few years ago. It has had a hard struggle for existence. They began some time ago the erection of a house of worship, but have had a good deal of trouble over it with the contractor, which finally resulted in a law suit which has just been decided in favor of the church. They hope now to be able to finish the house in a short while. It will take about \$500, however, to do this, and the members of the church are not able to give that amount, though they will gladly do all they can. Any assistance which may be given them will be greatly appreciated by them. Send it to Senator A. H. Woodlee, Tracy City, Tenn. We may add that we write this voluntarily. SEVEN YEARS OF CONSOLIDATION. With this issue we begin a new volume of the BAPTIST AND REFLECTOR. It is the 60th volume of the Baptist, and the 26th of the Baptist Reflector, and the 8th of the BAPTIST AND REFLECTOR. It has been seven years since the two papers—the Baptist, then published in Memphis, and the Baptist Reflector, then published in Chattanooga—were consolidated and moved to Nashville under the title of the BAPTIST AND REFLECTOR. They have been years of doubt and of uncertainty, of struggles and trials and much hard work, but at the same time we are glad now to say that they have been years also of hope and of joy, of triumph and of reward. We have seen the paper grow constantly in the affections of the brethren, judging from the continued expressions which have come from them. We have seen it become more and more firmly established from a financial point of view until now, we believe, its future is assured beyond a shadow of doubt. At the same time we have seen our Baptist cause prosper in this State as never before. The Baptists of the State have learned to know and to love one another better. They have come closer together, and have joined hands more earnestly for the accomplishment of the Master's work in the State. In missions, in education and all along the line there has been a constant advance. We have seen the contributions for missions increase from perhaps \$10,000 to over \$20,000. We have seen the Orphans' Home started, the Sunday-school and colportage work begun, Carson and Newman College consolidated and its magnificent new building erected. We have seen the S. W. B. U. take on new life, and recently Adams Hall constructed and other improvements made. Nearly all of our pastors in the State are filled—all of them, as far as we know, with most excellent men. We believe the future of the Baptists in Tennessee is bright and promising, and we look forward to it with hope and confidence. We do not claim that all of these advancements have been due to the BAPTIST AND REFLECTOR, but we believe that we can modestly truthfully claim that the paper has had some share in the good work furnishing as it has done the means of communication for the

brethren all over the State, through which they could cheer one another on in their respective labors for the Master. And if we have been instrumental in the least degree in helping along the glorious work, we shall feel fully repaid for all of the trials and toll and sacrifices which we have endured during these years in order to accomplish these results. And now let us all close ranks, and shoulder to shoulder and foot keeping time with foot, march forward to the accomplishment of still grander things for the Master in the future than we have ever accomplished in the past. And may Christ our captain be, and the Holy Spirit our guide. A MODEL CHURCH. The Third Baptist Church of Owensboro, Ky., under the leadership of Dr. F. D. Hale, was recently organized under very auspicious circumstances. It starts out with 501 constituent members. Dr. Hale was unanimously elected pastor at his former salary in the First Church, \$2,500. A subscription of \$18,500 was raised for the purpose of erecting a suitable house of worship to cost about \$25,000. The following are some of the special features incorporated into the fundamental laws and rules of decorum of the church: No one will be received into, or retained in, the fellowship of the church who sells intoxicating liquors as a beverage, either by wholesale or retail; or who rents his property for the use of the liquor traffic; or who invests his money in the liquor trade; or who habitually drinks intoxicating liquor, whether in saloons, or elsewhere; or who engages in dancing or card playing; or who permits dancing or card playing on his premises; or who does not acquiesce in the decision of the majority when they have ruled on any question coming before the church; or who habitually and willfully absents himself from the stated meetings of the church. All these special features, it is stated, were adopted without a dissenting vote. Some other interesting features connected with the church are worthy of mention. The separate "society" idea has no place in the work of the church. All the departments of the work are under the immediate and direct control of the church. Even the Sunday-school was organized by the church, its officers elected by the church, and its expenses to be paid by the church. This is good. The New Testament system of Proportionate Giving, 1 Cor. xvi:2, "Let everyone of you lay by him in store as God hath prospered him," was adopted by the church. One-tenth of the income was the proportionate part decided on by most of the members, this matter being left to the individual conscience. We wish others of our Baptist churches would adopt rules similar to the above. They will be nearer the New Testament model, we believe. We publish on another page this week the program of the Young People's Meeting to be held in Chattanooga on September 4 and 5, which is Friday and Saturday of next week. As you see, it is quite an excellent program, and we are sure that the meeting will be both interesting and helpful. We trust there may be a large attendance upon it. We have heard of a number who are expecting to go.

PERSONAL AND PRACTICAL. We received a letter several days ago dated Beaver Dam—no State given—and signed simply "O." The writer requested an early reply to it, and no doubt is expecting one. He will have to be a little more explicit, however, in his directions before we can succeed in reaching him. We sympathize very much with our friends, Prof. and Mrs. J. O. Paty in the recent death of their little niece who had been living with them for several years, and who seemed almost like their own child. She was quite a sweet and pretty girl about 10 years of age. She died in Smithville at the home of her father. May God's blessings rest upon the bereaved ones, and may his grace be sufficient for them. We are sorry to learn that Dr. A. E. Dickinson, editor of the Religious Herald, was prostrated by the intense heat a week or two ago, as he was on his way to an Association in Virginia. The Herald states that for a time his condition gave his friends some anxiety, but that he quickly rallied, and is now resting quietly at his home in Richmond "with bright prospects of early and complete restoration to his usual excellent health." We hope that he may soon be fully restored to health. We have been completely overrun with news articles during the last week or two. These, of course, have preference over everything else, and in our last issue we gave them the right of way, and left over some very excellent articles which were already in type. We are glad to receive the news. We should like to ask our correspondents, however, to give us the information about their churches in the briefest space possible. Remember that this is the season of revivals, and that many others over the State are writing similar articles about the revivals in their own churches. We recently overheard a mother say to a child who was disposed to do something the mother did not want done: "Do you love mother? If you love mother, you will mind her." Instantly there flashed into our mind the words of our Lord: "If ye love me, ye will keep my commandments." The child's minding her mother did not make her love that mother, it only showed her love for the mother; and so with keeping Christ's commandments. That does not make us love him, but only proves our love for him. Obedience in the act is only the outward expression of love in the heart. We regret very much to learn that Rev. N. R. Sanborn has been compelled to resign the pastorate of the Baptist Church at Shelbyville on account of ill health, and expects in a short while to move South where he hopes to secure the complete restoration of health. Bro. Sanborn has been in Tennessee for some seven or eight years as pastor at Carthage and at Shelbyville, and has made himself very popular wherever he is known. He is a fine preacher, thoughtful and earnest, a successful pastor, and is one of the strongest Baptists we know of anywhere. We commend him and his good wife to the brotherhood wherever their lots may be cast. His many friends over the State will be sorry to learn that Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, was prostrated on a recent Sunday by the intense heat while preaching in a Richmond pulpit, and did not recover from the prostration for several days. They

will be glad to know, however, that he is able to be at his desk again. The Herald says: "He ought not now to be at work in the hot city. We have issued orders to him to leave his desk for a sojourn in the mountains; but he is more accustomed to command than to obey, and he seems determined to remain. He is too valuable a man to take the risk of breaking himself down. We hope the Foreign Board will take hold of his case with vigor, and see that he takes needed rest." Dr. James Waters of this city received a telegram on Wednesday, Aug. 19, announcing the death on that day of Prof. Leslie Waggoner in Colorado. Prof. Waggoner was one of the most distinguished educators within the ranks of Southern Baptists. He was for some years president of Bethel College, Russellville, Ky., but for the past 10 or 12 years has been connected with the University of Texas at Austin, most of the time as chairman of the faculty of that institution. This position he resigned a year ago on account of failing health. At the time of his death he was traveling for his health in Colorado. His wife was the daughter of Dr. J. M. Padgett, and she and several lovely children are left to mourn what seems to us his untimely death. We publish on our fourth page this week a tribute to Prof. Waggoner by Bro. J. O. Rust, who was a former pupil of his at Bethel College. In speaking of the death of a popular young man, a reporter in one of our daily papers remarked that it was a "true exemplification of the Scriptural quotation, 'death loves a shining mark.'" The ignorance of Scripture displayed by the average person would be quite amusing if it were not so serious. We once had a man to ask us in what part of the Bible the expression, "Let every tab stand on its own bottom," occurred. He said that he had read about half through the New Testament, but had failed to find it. At another time a lady stood us down that the proverb "Birds of a feather flock together" was in the Bible. Perhaps you have heard the story of the two congressmen: One bet the other \$10 that he could not repeat the Lord's prayer. The bet was taken, and the congressman repeated slowly: "Now I lay me down to sleep; I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take." "Here is your money," said the other, "I did not believe you could do it." As has been observed from our news columns for the last several weeks, the season of revivals is fall upon us. It is gratifying to see that in nearly every instance the revival has been quite a successful one. This is rather unusual in a presiding year, for the reason that in such a time the minds of the people are, as a rule, more taken up with politics than with religion. It is a remarkable fact, however, that the harder the times the better the revival, as a general thing, and we suppose that this fact accounts in a large measure for the many successful meetings now being held over our State, and all over the South. We have just one suggestion at present to make to the pastors with reference to the young converts they received into the churches during these meetings: "Remember the commission says, 'Go, make disciples, baptize them, teach them.' Your duty to them is not done when you have baptised them. It is only begun. You are then to teach them—teach them our Baptist doctrine, teach them along missionary lines, teach them their duty in the Christian life upon which they have just entered, teach them, teach them, TEACH THEM. And may we suggest that one very excellent way to teach them is to get them to attend the BAPTIST AND REFLECTOR.

THE HOME

of won... service... of won... service... of won... service...

Dear young men and maid, let me who, in the capacity of teacher, nurse, friend, or author, has been...

Boys, for each of you to call you, and each one of you are all to have...

honor, happiness, and peace, instead of the usual household trials...

Choose your amusements wisely; do not youth must have pleasures...

by the innocent eyes of women. Let no delusion of wealth, rank, comeliness...

Birth, marriage, and death are three solemn mysteries given us to study...

Lost your situation? How did it happen, my boy? Well, mother, you say it was all my own carelessness...

It never stands in one's way, if do right James, even though it may seem to sometimes...

He found it harder than he expected to get a situation. He walked and inquired, until one day something really seemed to be waiting for him...

man, good-humoredly, "but I have heard that those who know their faults, and are honest enough to own them, are likely to mend them...

"I haven't yet, sir." "Well, I think you might try him. If you can only," he added, laughingly, "keep him from smashing things, you'll find him reliable in everything else..."

"Truth is always best," said his mother, "the truth, the whole truth and nothing but the truth." - The Bombay Guardian.

The Poplin Shirt Waist. The most prosperous trade of the moment, after bicycles, is that in ladies' shirt waists. The bicycle is the author of this prosperity...

way. It is made by a tailor, its fit and finish are admirable; its cost may be from \$4 to \$10; it is fastened with gold or jeweled studs...

The inventions of our time all point toward a clear brain and a steady hand. The men whom the public trust to control the ocean greyhound, the cannon-ball express, the telegraph key, the telephone transmitter, the self-loading pistol and the self-loading dynamite, must be men who do not bewilder their brains with alcoholic stimulants...

When her eyes were turned toward him, she saw a young man of about twenty, with a high forehead, a straight nose, and a pair of eyes that were full of intelligence...

A grand Story of Martyrdom comes from Turkey. The persecutions of the Armenian Christians go on awfully, since Lord Salisbury asserts we cannot interfere. A letter from Almaty says: "The general condition here is worse than at Marash. Sixty of the chief men are in prison, and more are to follow."

Do you know why I place in Bible verse at the top of our first column every week? I hope so, earnestly you will learn it so well that you can never lose it. I take the "Motto-texts" so as to help the Sunday-school teachers and scholars...

DR. PRICES CREAM BAKING POWDER MOST PERFECT MADE. A Pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS' STANDING.

THE YOUNG SOUTH

Mr. LAURENCE BAYTON BARKER, Editor of the Young South, is a young man of about twenty, with a high forehead, a straight nose, and a pair of eyes that were full of intelligence...

I am still hoping for those papers on the missionary career of the four great workers that I asked for last week. I stand ready to send a lovely book to the first four who respond by August 25...

"I write to say that another birthday is near at hand, and I send \$2 for our dear missionary in Japan. Seven years ago, on August 18, God sent to our home twin babies, Willis and Effie Chastain. The boy was large and strong and gave promise of robust health, but the little girl was so delicate, we feared from the first to lose her...

There was another time in this letter. I am so glad I do not make all the mistakes. Will Mrs. White please tell us where to place it? Thanks for the generous gifts. I am so glad to hear of you more from the "shut-in band."

How wonderfully protected are we!

IVORY SOAP IT FLOATS

Ivory Soap is white and pure. Ivory Soap floats in water and it washes clean.

And wonderfully blessed in being allowed to work for the Master in this needy place. In my next letter to you, I shall tell you of a Mexican marriage I recently attended. God bless you, every one.

LILLIAN CHASTAIN. The quoted sentence toward the close of my letter to you, I have been trying to make some sense out of, but I have failed. My first two sittings died, but the third sitting this morning, I hope to have more sense out of it...

There will be no more sad parting

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each to be grateful for. Both bring good lessons and happy faces to the little room when No. 11 comes every Sunday morning. May the dear Lord keep them ever!

Albert and Bessy Eakin, my own two children, came in the summer time, one 11 and one 14 years ago, and their thank-offering goes to Japan. They remember also the James O. Warner, Jr., fund with their August gift. How I wish 100 or so of our happy, healthy children, living in comfortable homes, with dear mothers and fathers to provide for them and bless their lives, would vow unto the Lord who is so kind to them, to give each month one dime to this fund for the orphaned ones in the home at Nashville. It would come some way. A little less candy or chewing-gum, two street-car rides given up, the grass cleaned off the pavement or the coal carried in, Uncle Tom's present put to a better use than he dreamed of. Oh! There are ways enough, if only you say, "I will!"

Was that not a noble addition to this fund for the sick-room, given last week by father, grandmother, and other relatives of the baby in whose memory we have named this department of our work? Let us add to it with a will! Especially let the children who are ill give in sympathy, and the ones who have gotten well, in gratitude, and those who have always been strong, in praise to God. We shall have full accounts of what is done with our money as soon as the cool fall days bring the Nashville ladies home from the mountains and the seaside. Shall we not give them a first-class start in making comfortable and cheerful a place for the suffering ones at the Orphanage?

The weather-wise say this heated term will end very soon now. Let us all throw off our summer lethargy (that's a better word than laziness, isn't it?) and end August grandly, and commence September enthusiastically. These silent members must speak out now. We are anxious to hear from every one. This means you! For the early autumn days I am most hopefully yours,

LAUSA DATTON EAKIN.

Receipts.

Table with 2 columns: Description and Amount. Includes 'First quarter's offering', 'First week in July', 'First week in August', 'Second week in August', 'Third week in August'.

JAPAN.

Table with 2 columns: Name and Amount. Includes 'Albert Eakin, Chattanooga', 'Mary Eakin, Chattanooga', 'Mrs. Gertrude Davis, Chattanooga', 'Mrs. Chas. C. Davis, Chattanooga', 'Mrs. W. H. Davis, Chattanooga', 'Mrs. J. H. Davis, Chattanooga', 'Mrs. S. H. Davis, Chattanooga', 'Mrs. T. H. Davis, Chattanooga', 'Mrs. U. H. Davis, Chattanooga', 'Mrs. V. H. Davis, Chattanooga', 'Mrs. W. H. Davis, Chattanooga', 'Mrs. X. H. Davis, Chattanooga', 'Mrs. Y. H. Davis, Chattanooga', 'Mrs. Z. H. Davis, Chattanooga'.

ORPHANAGE.

Table with 2 columns: Name and Amount. Includes 'Mrs. White's B. S. Class, Asport', 'A. Friend', 'Mrs. White's B. S. Class, Asport', 'A. Friend'.

COLLECTAGE.

Table with 2 columns: Name and Amount. Includes 'Ladies Kate White, Asport'.

Total.

Table with 2 columns: Description and Amount. Includes 'Japan', 'Orphanage', 'Dis.', 'Postage'.

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Use Norford's Acid Phosphate.

Dr. H. J. WELLS, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

Dr. Hawthorne is having fine contributions at the First Baptist Church in Richmond, where he is supplying at the Sunday morning service during his vacation.

J. W. Johnson's cold storage meat market, 108 Public Square, Telephone, 1038 for the finest meats.

An Appeal.

In the BAPTIST AND REFLECTOR of July 23, a citizen of Murfreesboro says, concerning the re-opening of Union University as a preparatory school for boys, that all the conditions are favorable in Murfreesboro for the success of such a school.

Now I happen to know that there are several saloons in Murfreesboro. This is the only condition there that I know of which is dangerous to young men. Murfreesboro is a model town with the exception of this dark blot, and it is within the power of her good citizens to wipe out this stain, and as young men and boys are expected to be sent here for training in the highest and noblest walks of life, I am constrained to call attention to this subject.

This is a free country and majorities rule. The four mile law has driven the whiskey traffic into the incorporated towns. Why may not the citizens of a town forbid the traffic within its corporate limits, and thus rid themselves of this worst of evils? Has not the supreme Court decided again and again that the citizens of the town have this right under the constitution? As a citizen of the county I am proud of Murfreesboro, and in the interest of the boys who are to be sent there to be trained, and who are to be an honor or a disgrace to our noble State and country, I call upon the good people of the town to rise up in their Christian manhood and drive the demon from their midst.

I know it may be said by some that saloons are a source of revenue. They pay a tax for the privilege of selling whiskey. Ah! my Christian brethren, there is the rub! Will you condone the crime which is sure to follow the licensed saloon for the paltry tax which it pays? In other words, are you going into partnership with the saloon keepers? The whiskey dealer goes into the business for the profit, and you grant him a license for the poor pittance you gain for the support of town government.

Let me suggest that Christian morality has passed that period, and the man who uses that argument is woefully behind the times.

S. A. DAVIDSON.

Murfreesboro, Tenn.

Catarah Cannot be Cured

with local applications, as they cannot reach the seat of the disease. Catarah is a blood or constitutional disease, and in order to cure it you must take internal remedies. Eakin's Catarah Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarah Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonic known, combined with the best blood purifier, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarah. Send for testimonials free.

F. C. CHENEY & CO., Props., Toledo, O. Sold by all druggists, price 75c.

Orphan's Home Contributions.

The following were the contributions to the Orphan's Home during July: Seventh church, Nashville, one delivery wagon, \$100; one bushel apples. Central church, Nashville, by Mrs. Leslie, one pitcher and one-half dozen plates, \$1.30. Knoxville, by Mrs. Norman, clothing, \$10. Market House gifts sent by George Both, of Third church, one barrel corn, one barrel cabbage, one bushel apples, one-half bushel okra.

One set of harness, J. T. Sweeney, Third church, \$10. One windmill by H. C. Jarrell, of Humboldt, \$500. When perishable goods are sent, the Home should be notified one week beforehand. Chickens were sent during the month that died before reaching Nashville.

W. C. GOLDEN.

NATIONAL EMPLOYMENT AND EDUCATIONAL BUREAU

The specialties of this Bureau are to locate teachers in suitable positions, and to secure positions for book-keepers, stenographers, clerks, etc.

MANAGERS: Gen. W. H. Jackson, Pres. Gas Light Co., Nashville; J. B. Killebrew, Ex. State Com. of Agriculture, Nashville; Edgar Jones, Pres. Union Bank and Trust Co., Nashville; Jas. W. Patton, Cashier Third Nat. Bank, Chattanooga; B. W. Moton, Pres. First Nat. Bank, Clarksville, Tenn. Address with stamp.

316 CEDAR ST., NASHVILLE, TENN.

We copy the following from the Nashville Banner:

Whitechapel, Aug. 20.—The Mary Sharp College building at this place has been leased for one year for a public school. The directors of the public school have been discussing the matter with the Mary Sharp trustees for quite a while. The latter body has for some time hoped that this famous old school for girls would recover its former line of patronage, but have seen that newer competition has so much reduced its attendance that further efforts to re-establish its prosperity are futile. Dr. Z. C. Graves has accepted an important position in the faculty of Boscobel College, at Nashville. His first love was with Mary Sharp College, and he has always been loath to leave it. He has, however, taken his new position, and it is now expected here that the Mary Sharp building will permanently pass into the hands of the public school authorities of this school district. A friendly suit of that kind will come before the next term of the Chancery Court.

It would be a matter of great regret to many people over the South to know that the doors of this famous school are to be permanently closed as a Baptist institution.

Not one complaint has ever been made by those using Ayer's Sarsaparilla according to directions. Furthermore, we have yet to learn of a case in which it has failed to afford benefit. So say hundreds of druggists all over the country. Has cured others, will cure you.

Johnson, the meat man, handles cold storage meats exclusively. Beef, mutton and lamb, the finest that Middle Tennessee affords. Call and see them and you will find them nice, tender and juicy. Goods delivered promptly.

Fine Business for Sale. Do you want to buy several hundred options on good farms in the garden spot of the South, with an established business for their sale? Business pays over \$3,000 a year. Less than \$2,000 cash required. Write for information.

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Out of sorts

—and no wonder. Think of the condition of those poor women who have to wash clothes and clean house in the old-fashioned way. They're tired, vexed, discouraged, out of sorts, with aching backs and aching hearts.



They must be out of their wits. Why don't they use Pearline? That is what every woman who values her health and strength is coming to. And they're coming to it now, faster than ever. Every day, Pearline's fame grows and its patrons increase in number. Hundreds of millions of packages have been used by bright women who want to make washing easy.

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Its Home Department. It is making an effort to introduce the Home Department into our Sunday-school work, by which all the plans for study and missionary operations which we have in the Sunday-school are carried into the home. A special line of literature is being prepared for this.

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DEATHS
 DUNCAN.
 George Duncan was born December 22, 1874, and died at his home three miles west of Johnson City, Tenn., within one mile of his birthplace, May 7, 1896, aged 21 years, 6 months, and 15 days. He was baptized into the fellowship of Sinking Creek Baptist church by Rev. Reese Bayless, June 15, 1894.

Bro. Duncan was a worthy member of the church 62 years, and a deacon about 29 years. He was in the organization of quite a number of churches in Washington county. His remains rest in the cemetery at Snow Chapel, where his membership was at the time of his death.

R. H. BAYLESS.
 Vineland, Tenn.

MINNIE NEAL
 Minnie Neal was born February 14, 1876, and died June 17, 1896. She professed faith in Christ and joined Round Lick Baptist church July 30, 1893. As a Christian she was a bright and shining light. As golden sunshine that falls in a desolate place always leaves a trace of its presence, so the memories of her cheerful face and beautiful life shed a halo of brightness on all about her. Her church friends and loved ones have sustained a great loss.

Her remains will be given by the Holy Spirit to sustain the loved ones until they, too, shall be called home.

T. D. BASS, G. PHILLIPS, F. GRANT, T. P. GRANT, J. C. GRANT, J. C. GRANT, J. C. GRANT.

WHEREAS, Our dearly beloved sisters, Martha Pruitt and Mollie Mayo, have departed this life, and

WHEREAS, They were good and faithful members of Cane Creek Baptist Church, and were always found standing in their places round about the altar.

Resolved, That we desire to express our sympathy for the bereaved family, and our loneliness in their absence, and yet our resignation to God's will.

Miss Martha Pruitt was born in March, 1861, and died in June, 1896.

Miss Mollie Mayo was born in March, 1861, and died in June, 1896.

He had been a member of the Mt. Lebanon Baptist church for nearly 40 years, and truly was he a model of piety, always faithful to his trust and ever present at church services. He had so loved that his enemies, if he had any, were compelled to respect the honesty of his convictions. Truly was his life worthy of imitation.

He was ever ready to contribute of his means, liberally and cheerfully, for the promotion of the Redeemer's kingdom. This one great desire of his life was the conversion of sinners. His church could rely on him as a capable and instructive teacher and as an intelligent and spiritual leader of devotional meetings. As a deacon he performed his duties with credit to the church and himself. A wife, seven sons, and four daughters, mourn his loss. The church tenderly sympathizes with the bereaved family.

Funeral services will be held at 10 o'clock on Monday, August 27, at the residence of the bereaved family, 1000 Broadway, New York, N. Y.

W. W. MULLENDORE, Committee.

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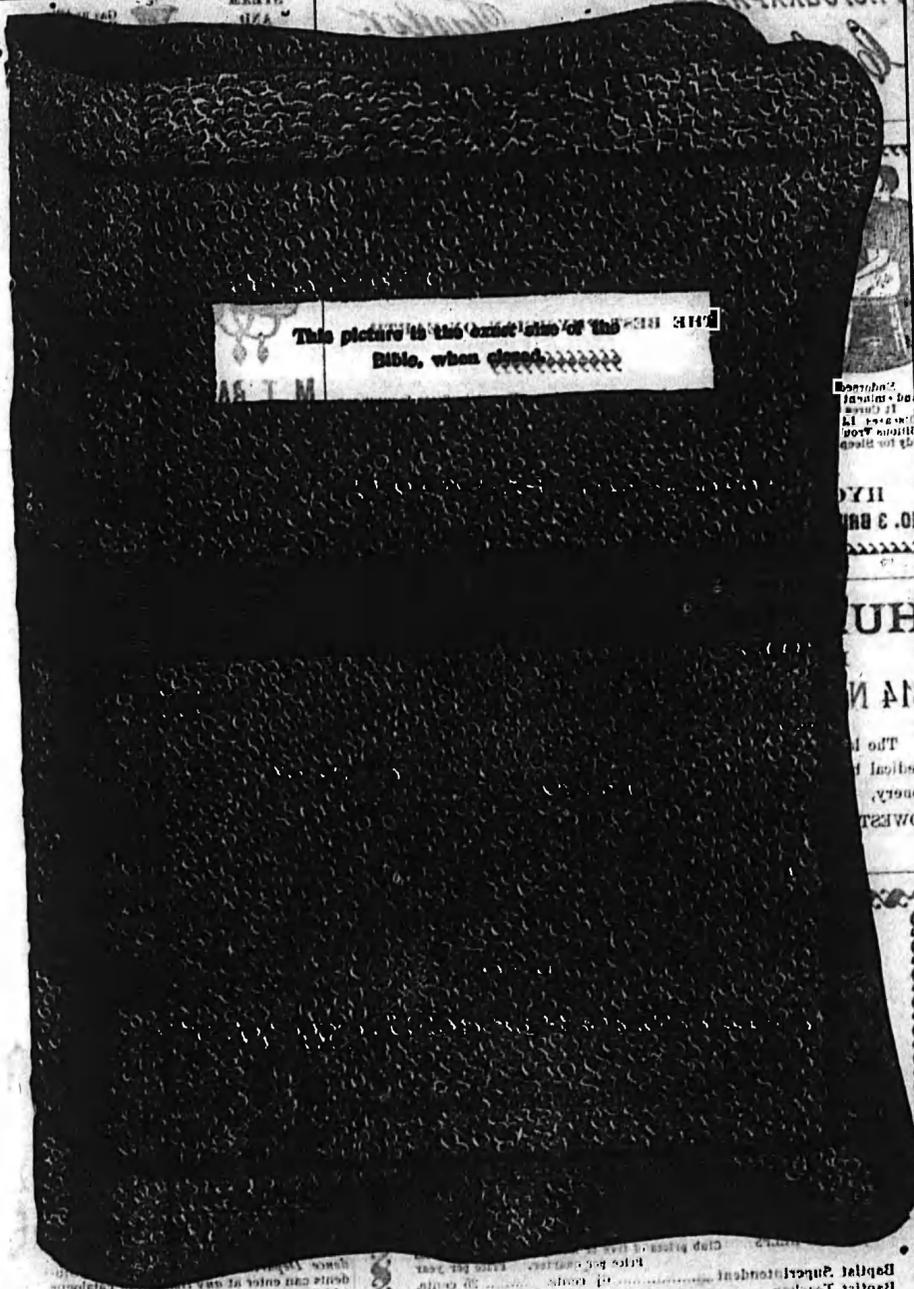
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SEE OUR GREAT BIBLE OFFER ON PAGE 15.

Baptist and Reflector

THE BAPTIST, Established 1855. THE REFLECTOR, Established 1871. Consolidated August 14, 1896.

SPREADING THE TRUTH IN LOVE.

Old Series, Vol. LX. NASHVILLE, TENN., SEPT. 3, 1896. New Series, Vol. VIII, No. 2.

The Blue Cross.
The blue cross appears again upon the paper of some of our subscribers this week. We hope that they will not pass it lightly by. As we said before, it indicates, not that we are cross, but simply that we are a little blue because these subscribers have not paid their subscription. The summer is proverbially a hard time upon religious papers, and especially is this true in a presidential year, particularly in a time of such financial distress as that through which we have been passing. We hope to hear from you soon. Remember that \$2 to you may mean \$1,000 to us.

CURRENT TOPICS.
On the morning of August 27 the palace of the Sultan of Zanzibar was bombarded by British gun boats under Admiral Rawson, and in 40 minutes reduced to a heap of shattered and blazing ruins, while a corvette which had replied to the gun boats was sunk and about 500 natives killed. Zanzibar is the capital city of the island of the same name that lies off the North-east coast of Africa not far from Alexandria and Tunis. The population is more than 100,000, and its trade very important. It imports cotton goods, brass wire, beads, fire-arms, etc., and exports gum copal, cloves, ivory, coconut oil, sesame, dye-stuffs and many other articles. Its trade with our country amounts to more than \$1,000,000 annually. The recent disturbance grew out of the suspected poisoning of Sultan Hamud and the immediate usurpation of power by Said Khalid. The latter was ordered to lower his flag and surrender, and upon his refusal to do so, his palace was bombarded with the above stated results. The island carries on a large slave trade, and it is probable that this little success of British arms will result in the liberation of 250,000 slaves. England claims a protectorate over the island. The usurper took refuge with the German Embassy.

Li Hung Chang, the distinguished Chinese viceroy, reached New York on the 23rd, and received a royal welcome. On Saturday, President Cleveland met him in New York, and extended a welcome to him. On Sunday he made a visit to the tomb of Gen. Grant, whom he had met in China and for whom, it is said, he had a very warm admiration. He will spend several days in this country, and return to China by way of Vancouver. The ostensible object of His Majesty's (among a confusing array of titles this one has been selected as his official title) journey around the world was that he wished to be present at the coronation of the Queen to secure Great Britain's consent to an increase of the maritime imports; to negotiate loans; to make arrangements for equipping the Chinese army and building up a fleet. But it is understood that at the same time, as the Washington

suggests, he wishes to decide for himself whether it is possible to apply to China that complex of modern forces, which we call civilization, with the hope that the Empire may attain a position of independent dignity and influence in the world, commensurate with its vast population and resources. The example of Japan is before the Chinese viceroy. Is it probable that China can utilize the same forces for a similar end? It is worthy of remark, by the way, that Li did not bring his gorgeous coffin to America with him, but sent it home by way of the Suez Canal, for the reason, as some one suggests, that he did not expect to have need for his coffin while in this country.

News comes from Japan, that the entire ministry has resigned. The crisis, it is said, arose on account of differences of opinion regarding the vacant foreign portfolio. As a matter of fact, we suspect that this trouble is only the surface indication of much rivalry and discord among the Japanese people. It is well known that such a state of affairs existed before the war with China, and it is said that the war was precipitated by the government in order to allay this discord and bring all classes together. The war had this effect while it lasted. As long as there was danger from foreign foes, the Japanese forgot their family feuds and joined hands to meet the common enemy. Now that this stimulus has been removed, the old discord seems to have broken out again. The real cause of the trouble, it is said, is in the fact that the leading men of Japan recognized the importance of introducing Western arts and Western civilization into the Empire, while the people, led by some demagogue, objected to having their old customs overturned, and formed a kind of protective association to resist all such encroachments. The reason why Japan was successful in the late war with China was from the very fact that Japan had adopted these Western ideas to a large extent, especially in the organization of her army and navy, while China still clung to her old traditional customs, including her effete methods of warfare. Now China seems waking up. The tour of Li Hung Chang around the world, and his observations of the most modern and improved methods of warfare, as of everything else which goes to make a nation great, will probably result in a complete reorganization of China's army and navy, and in the adoption of Western ideas to a large extent throughout the Empire. It would be strange, that if, at this time when China is taking such giant strides forward, there should be a reaction in Japan against Western civilization. If this should be the case, the result is all probability would be another war in the near future, the issue of which would be very different from that of the last war. Meanwhile for our part we are hoping that both China and Japan will open their ports and their doors and hearts more than ever before to Western civilization, and that along with this Western civilization will come also the Western religion.

STUDY OF THE BIBLE.
WHAT DO I GET SO LITTLE OUT OF IT?
BY REV. R. A. TORREY, Superintendent of the Moody Bible Institute, Chicago.

The question that heads this article has frequently been put to the writer. There are very many people who listen with wonder to others as they give out the results of their study of the Bible, and then are deeply perplexed at the fact that their own study yields no such fruit. Much Bible reading and Bible study has little profit in it, and not a little is absolutely profitless. There are various reasons for this.

The first is, the use of a poor method of Bible study. The reading and study of many is without any method or system whatever, quite at random. Everyone should adopt some method, and be sure that it is a good one. It would not be wise in this article to attempt to even outline a single method of Bible study, and no one method will suffice. We need to follow several methods if we are to get the full measure of profit from our study. We would suggest that the reader go to some one whose own study has proved itself richly fruitful, and ask him to show how he studies his Bible. But a few of the characteristics of a vicious method can be pointed out. Any method that spends more time in studying about the Bible than in digging into the actual contents of the book is a thoroughly vicious method of Bible study. Questions regarding the authorship of the various portions of Scripture, the date and manner of their composition, etc., are doubtless of great importance, but they are not as important as the divine truth contained in the books themselves. Yet one frequently meets with those who are thoroughly up in the latest discussions regarding the sources of the Pentateuch or Hexateuch, and the authorship and date of Isaiah and the Psalms, who betray the densest ignorance regarding the priceless truth contained in these various portions of the Word of God. A bright college student, in commenting on the fruitlessness of his class work in the Bible, recently said, "We have spent the whole year trying to find who wrote the Pentateuch."

A method of study of the contents of the books that complicates itself more with the mere details of history, chronology and geography than it does with the great truths taught and illustrated, is a vicious method of study. I once examined an elaborate system of Bible study, covering one of the Hobbes portions of the Book, and yet the analysis and questions and suggestions for study were almost entirely taken up with matters of historical and geographical setting, and very little with the essential and eternal truths taught.

Any method of study that does not demand close thought and hard work is a hopelessly vicious method. People

are seeking for some easy method of Bible study. There is no easy method that is of any value. God never puts gold where it can be got without hard work. Any good method of study will demand time, close application and hard work. It need hardly be said that the reward of a wise expenditure of time and labor in this direction will be exceeding great. Much study of the Bible bears little fruit because of a failure to concentrate the thoughts upon that which is being studied. The mind is constantly wandering to other matters. Whole chapters are read through, and scores a thought in them has penetrated the mind, much less fixed itself there. But no other book demands such concentration of thought for its understanding and appreciation. We must then seek out a method of study that compels concentration of thought.

The failure to meditate upon what is read is responsible for much fruitless Bible study. There is a deep wisdom in the words of the Psalmist when he pronounces that man happy who meditates in the law of the Lord day and night (Ps. 1: 1, 2). Meditation is the method of intellectual and spiritual digestion and assimilation. It is wonderful how verses and chapters and books of the Bible open up as one meditates upon them. The first half of Bom. viii: 17 had been familiar to the writer for many years. There had long been a strange charm about the words. But one day he sat down to meditate upon them. They were turned over and over in the mind, the exact meaning and force of the familiar words were weighed, and the mind allowed to follow out their leadings and suggestions. That day will never be forgotten. Other days have been similarly glorified by meditation upon other passages. The failure to make personal application of the truth discovered in Bible study lies at the root of its fruitlessness in many instances. In our study of the Bible the question before our minds should always be, What is there here for me? What duty is pointed out here for me to do? What line of action is suggested here for me to follow? What privilege is here revealed for me to claim? What promise is here proclaimed for me to make my own? In this way our life will be steadily enlarging into the measure of that perfect life which is set forth in the Bible. Happy is the man who stands before his Bible with the determination that every command in it he will obey, every promise in it he will appropriate, and every privilege declared in it he will claim for himself, and who is constantly on the lookout for new commands to follow, new promises to lay hold of, and new privileges to make his own. Yet how many there are who study the Bible and seemingly get quite a clear understanding of its meaning, but upon whose mind it never seems to dawn that these innumerable promises, these stupendous privileges are for me! If you belong to this class, learn to read your Bible in