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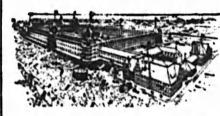


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Baptist an Reflector SPEAKING THE TRUTH IN LOVE. Old Series, Vol. LX. New Series, Vol. VIII., No. 51. NASHVILLE, TENN., AUGUST 12, 1897. today. Some who read this article may, in their record of their sufferings seems unbroken. More Alone With Thee. continental journeys, have visited them. But that frightful scenes were shead. The seventeenth century

The First Peresoution.

On the 23rd of January, 1476, Yolande, Duchess of

Savoy, commanded the Seigneurs of Pignerol and

Cavour to bring back the Vaudois church to the pale

of the Roman Church. They refused her summons.

Her successor in 1485 ordered an investigation into

this resistance. It was made, and the results laid

before the Holy See in 1486. For the first time the

world saw the irreconcilable difference between the

church of the Vaudois and that of Rome. The die

was cast. In the next year, 1487, Pope Innocent

Vill. "fulminated against them a bull of extermina-

tion, by which heenjoined all temporal powers to take

up arms for their destruction." Thus began the first

into the details of this crusade against the Vaudois

churches one has no heart to go. It begins that long

record of barburous warfare which, as we shall see

later, roused all Protestant Europe to hot indigna-

tion. It failed in great part. But the Vaudols

church in the Val Louise was forever destroyed. Dr.

Muston says that more than 3,000 Vaudois perished

The Second Persocution.

"From that moment," says Dr. Muston. "dates

fanatical persecutors." In this struggle the Vau-

with new articles was proposed. The Vaudois, con-

solous of their innocence, refused to ratify it. Their

refusal opened again the flood-gates of persecution.

general nerwention

declaration:

lawful superiors."

Val Louise was depopulated.

BY RBY. W. C MARTIN

How awest to come, at the close of day. Alone with Thee in the twilight gray. To gain new strength for the morrow's fray Alone with Thee, how sweet

How sweet, in the dreary eventide Alone with Thes from the world to hide, And let the termoli of life aubaide Alone with Thee, bow sweet!

How weary, often, my Spirit grows. No oes but Thee, blessed Master, knows My heart I fresly to Thee discione Alone with Thee, bow awcet!

Ose precious moment I spend alone With Thee, aweet friend, will for all atone Of griefa and wretchedness I have known Alone with Thee, bow sweet

The Waldensian Struggle for Religious Freedom.

RY PROFESSOR J O MURRAY D D . Denn of Princeton University

The valleys of Piedmont have been the scene of the most prolonged, bloody, heroic struggle for religious freedom known to history. Its story yet awaits the hand of some competent English historian. For want of this far too little is generally known of the

Vaudois and the great part they have played in Christian history.

These valleys, four in number-Prajela on the north, with Perosa or St. Martin at its further extremity, Angrogua on the west and Rora on the south-form the Vallees Vaudoises, or Protestant valleys of Piedmont. They lie on the confines of Italy, just where the ancient Cottian Alps soften.into wooded hills. The territory they comprise is about twelve miles square. In this bit of territory, not so large as many a county in some of our States, has been enacted a history which, in its details of dreadful bloodshed, heroic valors, unblenching martyrdoms, as well as its inner significance as a struggle for the truth prolonged through centuries, outweighs many a war filling pages of our histories.

Who Were They?

Who were these people? What was their origin? They have been known as the Waldenses. Latterly they have been more commonly called the Vaudois. Their historian. Dr. Alexis Muston, pastor of the i'rotestant church at Bordeaux, France, gives them the latter title throughout his history. He claims for the Vaudois church an apostolic origin. "Thus we see," he says, "that the Apostolic Church of Italy, disowned and proscribed by papal pride, gradually found at last its Canaan in the Vaudois valleys. To this view such historians as Neander and

Glescier do not assent. They trace the origin of the Vaudois ohureh to Peter Valdo or Waldo, a merchant of Lyons, who was a reformer of the twelfth century, founder of the "poor men of Lyone," from which grew at length the Wald nece of the Pledmont valleys. We are not concerned now with the question of the origin. We should, however, very distinetly note that three centuries before Martin Luther began his work of reformation, the Vaudois church in the Pledmontage vallies held the faith of Christ in its primitive simplicity. They "owned Jesus Christ as the sole Head of the Church, attached no value to pretended meritorious works, rejected human traditions, ascribed no power to prayers for the dead, maintained the symbolical character of the Eucharist, acknowledged faith alone as securing salvation, and, above all, opposed with great energy the worship of Images."

It was a standing protestagainst the corruptions of the Roman Jatholle Church. Hence their long strug- and for many troubled years the Vaudois church gles, their bitter persecutions, their martyrdoms, had to face the cruel deluge. With one short interval their repeated exiles. The Vaudois churches exist of rest, in which the people grew in numbers, the

they exist is little short of a miracle. By every law was to be one of woe. In 1622 was instituted, by of human probability they should have been swept. Gregory XV., Congregatio de Propaganda Fide. It centuries ago, from the face of the earth. They have extended rapidly. "It had special councils in almost survived four great persecutions. They have out- all the towns of Italy and France, and now to i a lived three exiles. For more than three centuries title of 'Congregation for propagating the faith,' it they were never for a moment unharassed in some added, in Piedmont, at least, these aupplementry quarter. The story of the struggle needs a volume. words, 'and for the extirpation of heretics.' Only the barest outline can be given here. The The Piadmonteso Easter. struggle began early in the fourteenth century.

Out of this grew the Piedmontese Easter, fit companion for the massacre of St. Bartholomew. The Propaganda had rallied all forces at its command On Saturday, Easter Eve, 24th April, 1655, at 4 o'clock in the morning, the signal for a general massacre of the Vaudois was given from the castle of La Tour. The horrors of this massacre, as they are described by St. Leger, an eye witness, beggar description. Enough to say that they roused Protestant Europe, as Christendom of late has been roused by the barbarities inflicted on Armenian Christians by the Sultan. They drew from John Milton that great sonnet, "On the late massacre in Pledmont:"

"Avenge, O Lord, thy slaughtered saints, whose bones Lie scattered on the Aipine Mountains cold: Ev'n them who kept thy truth so pure of old. When all our fathers worshiped stocks and stones Forget not; in say book re ord their groups ! Who were thy sheep, and in their fold, Sisis by the bloody Piedmontese, that roll'd Mother with infant down the rocks. Their moses The value redoubled to the nine and show To heaven. Their martyr'd blood and sabee sow O'er all the Italian fields, where still doth sway The triple tyrant, that from these may grow A hundred fo d, who, having learnt thy way, Early may fly the Babylonian woe."

They moved Oliver Cromwell to write, by his sec retary Milton, those burning letters of state, in The Vaudois church elsowhere grew and flourished, despite the constant persecutions to which in all which, again and again, he gave voice to his indignant protest. These letters were addressed to the parts Vaudois disciples were subjected. Churches rose in the valleys. The Reformation of Luther Duke of Savoy, to the most serene Prince of Transylvania, to Charles Gustavus Adolphus, King of stimulated the growth, but it stimulated also the rage Sweden, for the States of the United Provinces, to of the persecutor. In 1560 occurred the second general the Evangelic Cities of Switzerland, to Louis, King persecution of the Vaudols An army, under the command of the Coun De La Trinitate, marched against of France, to Frederic III., King of Denmark, and to them. The war began it was marked by the same the consuls and senators of the city of Geneva. No atrocities as of old. The peaceful valleys were scenes nobler act was ever done by a great ruler. It had been well if the spirit of Oliver Cromwell in regard of heroic resistance. One of these should be recounted. The Duke of Savoy had transmitted to to the Vaudois had been found in the England of to-Rome a statement of Vaudois beliefs, the people day in regard to the slaughtered Armenian Christians. Intervention was at last effected, and the offering to abandon them if proved erroneous Pius treaty of Pignerol served on e more to secure to the IV. answered: "I will never permit that points which Vaudois some lease of life. A few years pass on, have been canonically decided should be opened to discussion." Accordingly, proclamation had been full of struggle and bloody with persecuting memomade through the valley of Lucerna that the inhabiries. A final effort at extermination was to be made. retired from Rome, withdrew into upper Italy, and tants must, within twenty-four hours, make up their In 1686 the Propaganda issued another edict, and the sought a retreat in the wilderness to preserve her minds to go to mass or to endure the penalties pre- fourth general persecution began. It was such purity." This exodus of the "larael of the Alpa" scribed for heretics. The Vaudois gathered on a that, as Dr. Muston says, "for some years it was hill, and after prayer to God, the delegates of Prajela supposed that the Vaudois church had entirely disappeared. If the chronicles of the time quoted by and of the valley Lucerna uttered the following the historian of the Vaudois church are to be trusted. "In the name of the Vaudois churches of the Alps, the Kurds, who at the bidding of the Sultan plunged of Dauphiny and of Piedmont, which are all here Armenia into horrors at which the world lately graw pale, could have learned points in deviliah gruelty united and whose representatives we are we here from the soldiery of the Propaganda." This fourth promise, with our hands upon the Bible and in the presence of God, that all our valleys will courage- general persecution ended in the expulsion of the ously stand by one another in what relates to re- Vaudois from their valleys. They were exiled to ligion, without prejudice to the obedience due their Switzerland, to Holland, wherever they could find a

> It is one of the miracles of history that after years the commencement of the most glorious campaign of exile they returned. Under the lead of Arnaud, those which the heroic persecuted ever maintained against who had gathered on the Lake of Geneva forced their way back to their old home. The story of the siere dois were victorious. But they were not long of the Balsille reads more like a chapter of romance to enjoy the fruits of victory. In four years, under than actual history, save for the truth that fact is pretence that the treaty had been transgressed, one often stranger than fiction. They regained their homes in poverty and gloom. In 1092 they were once more formally rehabilisated. It might have seemed now that their sufferings were over. But in 1698 comes a new edict of expulsion. Sevan bands. each conducted by a pastor, found their way to Wurtemberg. Again, in 1730, all Protestante of

foreign birth were expelled from the valleys of l'led-

I have followed Dr. Muston in his two large volumes containing the history of the Vaudois. No outline, however, can possibly give an adequate conception of what the Waldensian Christians have endured for the truth as it is in Jesus. For three centuries it was an incessant persecution, sometimes, as we have seen, organized on a large scale, but, in the intervals of general persecution, perpetrated on individuals, or families, or congregations. Of course, the effects are seen to this day on the Vaudois church. It survives. But one cannot help wondering what it might have been as a spiritual power in the world but for this awful record of sufferings for the truth and purity of the Gospels. The history of their long struggle deserves to be better known. It has lessons for today which cannot safely be forgotten. If this article leads anyone to a more thorough acquaintance with the Vaudois history, it will have served a good purpose.

Princeton, N. J.

"Is Forgiveness Conditional?" BY REV PRED WITTENBRAKER

In an article published in the BAPTIST AND KE FLECTOR of July 22nd under the above quoted quetion, Bro C. H. Wetherbe makes some rather strong statements. For instance, in commenting on an arttele in the Texas Baptist Standard, which says it is a Christian's duty to forgive unreservedly any wrong done against him, he says: "I fall to find that the teaching of the Bible sustains it." Baptists have for nearly nineteen centuries taught that the Bible only is our guide, which indeed ought to be accepted by all Christians.

There are many passages in Scripture that bear either directly or indirectly on the subject of forgiveness. Our Lord in commenting on what is sometimes called the Lord's Prayer said: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. vi. 14, .5)

Bro W seems to think that God has given the same conditions to men that He reserves for Himself. I wish the chapter and verse had been given for proof. The Bible teaches several things about forgiveness:

i Christians ought to forgive trespasses when asked to do so. (Luke xvli. 3, 4.) This is so generally accepted. In theory, that comment is unnecessary.

Il We are to forgive before being asked. Matt. vi. 14, 15, aiready quoted, says nothing about the other party asking forgiveness, but, on the other hand, a positive command is given to the one offended. Mark xl. 25 tells us to forgive when we stand praying, if we have ought against any. Let us view the picture. One has trespassed against another; the offender falls to ask forgiveness; the wronged one approaches God in prayer; now the command comes, "forgive!" Nothing is said about a condition here. But we are commanded to "forgive, if ye have aught against any." This is foilowed by a statement to the effect that we will not be forgiven, if we do not forgive. (Mark xl 26).

ill We must forgive trespasses, though many be committed by the same person: (Luke xvil. 4) Peter at one time saked our Lord how often one should forgive a brother who had sinned against him. "Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven."

IV. We are not to wait for our offending brother to come to us, but we are to go to him-that is to say, we are not even to be contented with meeting

him on half-way ground, but to go all the way. 1. We are to "go and tell him his fault between thee and him alone." (Matt. xviii. 15.)

2. If he will not hear the offended party, said party is to take one or two with him in order to establish every word by two or three witnesses. (Matt. xvili.

8. Take it to the church. This means (a), that the estranged parties cannot settle it alone; (b), that two or three witnesses falled also; (c), that the church now, the church only, and no one eles, shall deolde who is in the wrong. It is needless, perhaps, to say that all of this transaction should be done in a spirit of kindness and love.

V. Bow to treat the offender. "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. xvill. 17.) Does this mean that we are to go about proclaiming how mean the other fellow is as compared to our own goodggoodness? And shall we, on the strength of that passage, see how unpleasantly we may act toward the transgressor? Such has been the language of our actions when angry. But how do wa treat the "haa-

then" and "publican" when we are our better solves? Do we not love them? Do we not try to bring them to Christ? Do we not even send men (and money for their support) to preach the gospel and to persuade the heaten to come to Christ? The Lord leaves



REV ROBERT N BARRETT l'astor of the liaptist Church, Galistin, Tenn.

the inference that in all probability a man has never become a Christian who absolutely refuses to be reconciled to his brother, and that he should be brought to the knowledge of a saving grace.

VI. There is no real Christian forgiveness without love. There is no real love on the part of man toward God without forgiveness of the wrongs of our fellow-men toward us. "We know that we have passed from death unto life because we love the brethren. He that lovetb not his brother abldeth in death." (1 John ill. xlv.) "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (1 John ly 7.) "He that loveth not, knoweth not God; for God is love." (1 John iv. 8.) "If a man say, 1 love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen. how can he love God whom he hath not seen?" (1 John iv. 20.) "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. v. 43, 44.) "For if ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. v. 46.) It takes love to forgive.

Cleopatra, Ky.

Was Nicodemus a Coward?

BY REV. S. M. PROVENCE.

My esteemed friend and brother, Dr. Hawthorne. in the striking sermon you published in your issue of July 22nd, has these words concerning Nicode-

"This man came to Jesus under cover of night. His conduct proved him to be a coward."

This thought, which is, of course, only a guess, is amplified at some length. Now, as one guess, in the absence of the slightest hint to guide, is as good as another, i venture to suggest that Nicodemus came to our Lord by night for a wholly different reason. Jesus was an extremely busy man. Crowds hung about him wherever he stopped and followed him wherever he went at this stage in his ministry. It would be very difficult to carry on a sustained interview with him under such circumstances. He had no private room to which to invite inquirers. When could Nicodemus have bad the interview he desired. where he could express his own mind freely and ack questions, except at night? It seems to me far more in harmony with all the circumstances (so far as we know them) to suppose that he came by night in order to have a long, quiet, uninterrupted talk with the wonder-working Teacher. It is not, to be sure, a stenographic report of the interview that John has given, though he very probably was present. The salient points leading to our Lord's great utterancee In verses eleven to twenty-one are distinctly brought ont. They reveal to us the object of the Ruler's guest. As Dr. Hawthorne suggests, "hie heart was not entisfied." He was honest and intelligent, and,

I take it, a conscientious inquirer after truth. It is too much, of course, to assume that all Pharisees were hypocrites, and I do not believe our Lord would have unbosomed himself (so to speak) to a hypocrite or a coward. Indeed, one reason for my supposttion concerning this night interview is that of all the inquirers who ever came to Jesus this man received the profoundest and most elaborate answers. He who taught his disciples never to east pearls before swine or give that which is holy to dogs would not have given to a coward that marvelous glimpse into the council-chamber of the Most High-God so loved the world that he gave his only-begotten Son. that whoseever believeth in him should not perish, but have eternal life.

I have loved to think of Nicodemus as a noble and candid soul struggling toward the light. He had listened to Jesus teaching the multitudes, he had seen his "miracles," he had felt the strange and thrilling uplift of the Divine Masterhood of the mighty Rabol. All that was sweet and noble and aspiring in his own soul had been awakened into life by the touch of the Man sent from God. He must know more! He must have a night all to himself with this Teacher who seemed to him to know everything. He had been "sealous of the law," but there was no peace of roul for him, and here was one who seemed able to help

This, I venture to think, was his reson for coming by night, and if it were, the earnest readiness and sympathy with which Jesus responded to his appeal is also explained.

Tallahassee, Fla.

Our Future; or, God's Wisdom and Man's Ignorance.

BY G II SLAUGHTER

Whilst we may sometimes desire to look into the depths of the (to us) uncertain and unknown future, and have unfolded to our view certain unrevealed mysteries that may be connected with the destinies of ourselves, or others, in whom we possess an interest, we are, as intelligent beings, compelled to acknowledge the beneficent effects of a divine wisdom that prevents us from doing so.

For the time being we may not be capable of understand ng or appreciating this wisdom on the part of God that makes us ignorant of our future destinies, but in the time to come we may be more intelli-

it is seemingly man's nature to be inquisitive and there is nothing of the past, present, or future that many would not seek to learn if given the opportunity, though they may know that it would be only a mere chance as to whether the knowledge thus sought for when obtained would give them peace and happiness or trouble and sorrow.

This chance God in Ills wisdom and mercy does not permit them them to take, and for man himself it is best to have it so.

Of the past we are permitted to read and understand, and of the present we also have knowledge, but as to the contents of the great book of the future we cannot know only as its pages are turned by the hands of time.

Very slow, it seems to some, but to others very rapidly, these leaves are turned.

Does human kind, as a general rule, seriously consider the very great wisdom and mercy displayed by God in keeping them ignorant of their future fate? Or do they ever seek to imagine the many additional days and hours of heart trouble, sorrow and suffering that would in many instances be entailed upon millions of human kind except for this kindly display of wisdom on the part of the great Father in withholding from their view such pages of the great book of life as would enable them to look beyond the present into the unknown and hidden depths of

God could have given us an open book of the future as He has of the past and present, but He wisely knew that such would not have been best for our true interest or happiness; and, therefore, whilst its pages are open today, they are for to-morrow ever sealed, and their contents to us unknown.

But this great book of our unknown future is now in press for us as it has been for others thousands of years, with millions of copies finished, bound, and delivered to countless millions who have gone before; and thus the printing and finishing will be continued until our own and all others are fully completed, and their pages turned by the ever-revolving hands of fleeting time.

And when the last one of the pages of our own lifebook has been turned and placed before our vision, we may then, but not until then, be enabled to note the slosing scenes of what has heretofore been to us an unknown future.

We may, also, then more intelligently understand

the true and most beneficent value of a divine wisdom that has so kindly and mercifull, enforced upon us an ignorance as regards many things pertaining to what we have known as our future in this life. St. Bethlehem, Tenn.

UNSTABLE CHARACTER.

Sermon preached by Rev. J. B. Hawthorne. D.D., on tor of the First Bapt et Church, Nashville, Tenn. "Meddle not with them that are given to change."-1'rov. xxiv.21.

these inspired words of caution commend themselves to our judgment and common sense. Both reason and experience teach us that it is unwise and unsafe to involve ourselves financially, politically, socially, or otherwise, with men who are unstable and capricious. It is unsafe to make them leaders or counsellors or confederates in any cause.

The man who is anchored to notbing, and is adrift to the wide world of human thought and activity, having no settled purpose or convictions, not knowing one day what he will do or what he will be the next, is not the man to be our adviser and guide in

i'he unstable man is sure to fall in everything that he undertakes. He begins many things, but compietes nothing. He staggers under the weight of high conceptions and big schemes which never materialize. He is a crusader today for a cause which he will renounce tomorrow lie follows nothing to a of liver pads. successful issue. He carries no banner to complete and final victory.

Only a few days ago I was asked to express an opiniou as to the qualifications of a certain well known man for the management of a newly organized religious movement. My reply was: "The only thing which disqualifies him for the position is nis instability of purpose. He speaks well, he writes weil, his ambition is vaulting, his nthusiasm intense and his energy uncommon, but in a public career of thirty years every enterprise committed to his care has perished, because he would not hold to it long enough to make it successful.

I imagine it was just such a character that Solomon had in his mind's eye when he wrote the words of the text, "Meddle not with them that are given to change." Look anywhere and you will see lilustrations of our

i. instability of character is seen in the restless and roving disposition of men who go from country to country. I do not deny that circumstances arise which justify men in removing from one locality to another, and in transferring their allegiance from one nation to another. The pilgrim fathers, who came hither and built their homes in a wilderness infested with savages and wild beasts, were not unstable men. It was their steadfast devotion to a great principle that brought them here. They came to preserve their birthright. They came to establish a community and to found a nation in which they could be free to worship God in their own way. This magnificent fabric of free government stands today an eloquent and enduring witness to their wisdom, their energy and their unflagging devotion to a sa-

The thousands who have come to these shores because they found it impossible in their own native lands to provide for themselves and their families, have simply obeyed a virtuous instinct implanted in their breasts by their benignant Creator.

I have nothing to say against the multitudes of young men who, with manly and patriotic motives, States of our Republic and have gone west to the very me." borde s of civilisation.

The unstable man is he who changes without an adequate reason; roves just because he loves to rove, and is never satisfied with any country, because he imagines that somewhere under the sun there is a better one.

I will say to the present generation of young men in Tennessee that no spot of this globe offers a petter opening today for the successful prosecution of almost any legitimate business than the territory which lies within the precincts of their own State. The man who cannot succeed in such a country is incapable of success anywhere.

The young man who gives up a moderately good business situation in Tennessee to seek his fortune in the far-off gold fields of Alaska makes a mistake from which he can never recover. If he should live to return he will never forgive himself for believing the seductive stories of the sharpers and knaves who take advantage of his ignorance and credulity.

2. Instability of character is illustrated by men who shift from one occupation to another and who slick to no trade or profession long enough to succeed at it. If a man entered a vocation for which he had no natural aptitude, and has gone far enough to be thoroughly convinced of his inability to succeed, it

is not only wisdom, but duty to forsake it for some other employment.

if a man has tried farming for ten years and made nothing, he owes it to himself, his family and the cause of agriculture to quit the business.

There are many lawyers who might change their occupation without any serious detriment to the cause of justice and humanity.

There are physicians who might abandon their profession without incurring any suspicion of crueity to their patients.

There are musicians, some vocal and instrumental. who could withdraw their talents from public view without impoverishing the profession, or afflicting the communities to which they have devoted their

There are statesmen out of a job who might continue in a state of involuntary retirement without inflicting serious injury upon their country.

As a rule, men do not change from one occupation to another on account of their inability to succeed, but from a love of novelty, from a desire to vary their experiences and activities. The same routine of employment, from year to year, becomes monotonous, and they crave the excitement incident to new endeavor in a new field. I once read of a Western man who, having tried farming, teaching, literature. dentistry, medicine, law, positice and preaching, closed his inglorious career as a peripatetic peudler

Paul says, "Let every man abide in the same calling wherein he is called." He declares it to be your moral and religious duty to hold on to your vocation if it be one to which you are adapted by natural endowment. By your patience and untiring pursuit of any honest and honorable business, and by your continued success in it, you not only enrich yourself and help your fellow man, but please and giorify God. I have heard a man give as his excuse for changing his business that it was surrounded by too many temptations to wrong-doing.

We can readily conceive of cases in which this would be a valid and sufficient reason for a change of occupation. If I were in the service of a merchant or manufacturer who required me to go into bar-rooms and gambling houses to solicit custom, I would go in rags, live in a log hut, sleep on a pallet of straw and suffer the pangs of cold and hunger rather than defile and debase my manhood with any such ignominious

But if you keep out of business until you can find employment free from temptation, you will be an idler for the rest of your life. You may change from place to place, but until you get beyond the stars you old song over and over again: will not be out of gunshot of the cevil.

Evil spirite surround men in every situation and condition. The poor man is sorely blest with temptations incident to hardships and the rich are encompassed by a thousand influences unfriendly to virtue. He who tolls with his hands feels the pressure of temptation, but he was tolls with his brain feels develops morally and spiritually he rises toward

I do not douct that virtuous living is easier in some pursuits than in others. it seems to be commonly conceded that politicians, newspaper men, tax collectors, plumbers and us dertakers are most susceptible to satanic suggestion than the generality of

No vocation is free from malign influences; whether our work be secular or sacred, in the counting room or the prayer-meeting, on the rostrum or in the pulpit, the devil is there with his oil bribe: "All these nave left the habitations of their fathers in these older will I give thee if thou will fall down and worship

3. Instability of character is seen in the frequency with which some church members change from oue post of religious service to another. A man who has successfully occupied a certain positio in his church sees a higher place, and without considering the question of fitness for it, is impatient and unhappy until he is put into it.

I do not doubt that in some instances men who make such changes act wisely. If a Christian workor has outgrown his place, and is manifestly qualified for a higher and broader one, it is his privilege and duty to change. The church will not be slow in recognizing his growth and his fitness for a larger work and will advance him as rapidly as he ought to go.

It is better to do a little thing perfectly than a great thing imperfectly. It is better to be a success as a bootblack than a failure as a painter. It is more honorable to be a skillful combler than a briefless lawyer. An intelligent and active layman is regal in comparison with an ignorant an inefficient deacon. If there is one thing the world needs less than another It is the preacher who cannot preach. A pastoriess church ie a sad spectacle, but a preacher without a pulpit, because no church is poor enough to need him, is an object which calls for still deeper commisaration.

My brother, be not impatient to change your sphere of Christian activity. Restrain your aspiration for a higher place in the synagogue. Curb your craving for the uppermost seat at the feast lest you get into a place for which you are unfitted and from which the Lord and your brethren would have you step down.

The most mischlevous and deplorable exhibitions of instability are seen in the frequent radical changes which some men make in their religious beliefs. During my brief residence among you I have been amazed at the number of men in this city who have drifted from solid Christian orthodoxy either to unmitigated agnosticism or practical atheism. If there were any. thing worse than agnosticism and atheism they would go to that.

I have discovered scores of men in Nashville who within a period of twenty years have changed from Calvinism to Armenianism, from Armenianism to Universalism, from Universalism to Unitarianism. and from Unitarianism to infidel-Evolutionism Starved and shriveled in their moral natures, they are scarcely shadows of their former selves. The light is gone out of their lives; their hearts are fountains of discontent and bitterness; they are no longer helpful to the world and are drifting they k 10 v

When men cease to believe in an Almighty and Eternal Father who lives and reigns everywhere in the boundless universe, and who governs all things in wisdom, righteousness and love, there will come a wall of never dying sorrow from every nation, kindred, tongue and tribe-a cry which will declare human existence to be a burden and wrong for which the only relief is the sleep which knows no waking.

That men who have ever known the blessedness of trusting the Lord Jesus Christ-that men who have heard His gracious voice speaking peace to their secret souls-should turn away from Him to the empty cisterns of human philosophy is to me the most perplexing of all problems.

"Lord, to whom shall we go? Thou hast the words of eternal life." Where shall we find another refuge from sin and uilt and aching care? We are like Noah's dove that went out from the Ark, and found not where, amid all waste of waters, a resting place for its feet. Where, in all the world, in all the limitless universe, can we find rest for our souls away from the cross of Christ?

I have had rationalistic moods. I have gone forth for a season to explore new fields and to find some new food for my craving faith. But from every such excursion I have ret :rned with sad heart, and to get back the old pe ce and joy I have had to sing the

> "Nothing in my hands I bring. Simply to thy cross I cling: Naked, come to thee for dress. Helpless, look to thee for grace.

Stability of character is something whose worth we cannot measure it is Godlikeness. As man equality with God. One of the most beautiful and adorable attributes of the Deity is his immutability. He is "the same yesterday, today and forever." What He loved and what He hated when the morning stars sang together and the sons of God shouted for joy over the birth of a new world, He loves and hates at this moment. Sin is as black and repulsive to His eves now as it was when Hedrove Adam from Paradise, or when He hurled satan from the battlements of

If we are conscious that we are becoming more and more fixed and immutable in our hatred and intolerance of all uncleanness and unrighteousness, we may know that we are rising toward equality with God.

Diogenes, the philosopher, lived of great simplicity and self-denial. When he reached his 85th year his friends said: "Now, Diogenes, take your case, dismiss care and labor, and live after the manner of the Epicureans." The old philosopher's reply was: "One so near the goal as I cannot afford to falter in the way of virtue."

A few weeks ago my heart was deeply wounded by some unknown enemy who caused to be published in more than a hundred newspapers the statement that I had forsaken the pulpit for the lecture platform. It was extremely harrowing to my soul to know that any man in this broad land could believe me capable of such unfaithfulness to the Lord, who bought me with his precious blood and put me into the work of the Christian ministry. Thanks be to God, I am too near the shining goal to think of faltering new. With my eyes lifted to the gates of the Eternal City. where I shall soon sit robed and crowned and seeptered at the right hand of Majesty and join with the millions of the redeemed in an eternal anthem of victory, no temptation to foreake the work of Christ could move me a single hair's breadth from the line of

Paul said that "neither life, nor death, nor augels,

nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature could separate him from Christ." in these eloquent words he simply expressed his unconquerable determination to persevere unto the end. He did persevere; he was faithful unto death, and when the end came, he exclaimed: "I am now ready to be offered up, and the time of my departure is at hand 1 have kent the faith; henceforth there is laid up for me a crown "

Brethren, let us court and seek a stability of Christian purpose that neither the wrath of man nor the fury of flends can shake.

in the latter half of the third century of the Christian Era, Arcadlus suffered martyrdom rather than worship the gods of pagan Rome. The order of the magistrate was that he should be slowly dismembered. His fingers were first taken off, joint by joint, then his toes, then his hands at the wrist, then his feet at tie ankles. When this had been done he looked up to heaven and said: "Oh! God, keep me faithful to the end." The executioners then cut out his tongue. They threw him upon his back and amputated his legs at the knees and his arms at the elbows. He expired in a pool of blood, praising God that be was able to be steadfast to the last.

My brother, can you look upon such an exhibition of fealty as that and not blush for your own cowardice in turning aside from the path of Christian rectitude and duty to escape the jeers and ridicule of a giddy and godless throng?

We have come to a time when the church of God must have more stability of character in her members, or else retire from many of the battlefields. She needs more men who are rooted and grounded in the truth; men whose faith is eternally anchored; men whose courage will abide the presence of any opposition or any danger; men who will flaunt the colors of their divine Captain in the face of any foe; men who will stand and suffer all that infidel mallernity and enmity can la, upon them; men who at any moment would part with property, liberty, and life itself rather than prove false to any principle of the

I thank God that we have in our churches a few men and women of this type. They are the salt of the earth and the light of the world. It is their hold on the eternal verities of God's word that renders possible the final over brow of all unrighteousness and unbelief, and the conversion of the whole world to the faith of the gospel

It will be in answer to their prayers, and to reward their fidelity, that the Lord God will by and by open the gates of morning and fill the whole earth with the light and beauty of his truth and grace.

Avoid a Mistake.

We fear many of our people are falling into a mistake as to our Foreign Mission work. The statement bas been made that the Board is out of debt. and the wish expressed that the Board will not go into debt any more; and others say, "Now that the Foreign Board debt is paid let us help other causes." etc. Let us see what is the truth. At the Conventi n promises were made to pay, in thirty days, the \$13.500 of indebtedness. After two months and a half had rolled by, all was not paid, and not a dollar allowed for the expenses incurred on this year's work for that time. Now, at the end of three months, we have gotten enough to pay the old debt and a little over; but how about the three months that needed \$9,000 each? We bad very little for this and owe the remainder. When brethren speak of hoping the Board will not go into debt, let them decide whether the Board shall dismiss or decline to pay the missionaries, or will they give the funds to keep out of debt. We also long to send back faithful missionaries pleading to return to their work; but what can we do if brethren do not give, and say, "Keep out of debt?"

Below I give a table of receipts for the work from May 1st to July 31st, three months:

int to July Sint, three months:		
Alabama	130 84	
Arkansas	531 76	
District of Columbia	136 00	
Fiorida	118 99	
Georgia	2.618 16	
Kentucky	1.450 80	
Louislana	58 25	
Maryland	893 27	
M1861661DD1	464 87	
MISSOUPIALLA	380 80	
NORLD CAPOLIDA	679 57	
South Carolina	1.020 74	
Tenposino.	910 24	
KBB.	025 44	
virginia.	3.865 06	į.
Other sources	302 16	
Marie and the second of the second		

This is several thousand dollars bebled our recelpts for the same period of last year. Now, brethren, let us finish up the good work so nobly begun last year, and get all indebtedness paid by the next Convention; but it will require a good

i do not wish to discourage any after the faithful efforts of the past, but it is not best to shut our eyes to facts and talk of no indebtedness while we are going deeper into debt every day. We can, we must, we will, by God's help, pay all and go forward in the Master's work. Will you take part? R. J. WILLINGHAM, Cor. Sec.

Richmond, Va.

Rev. Jose Baker.

Our church sustained a great loss in the resignation of our pastor, Dr. Jesse Baker, who has had charge of our church (formerly located at Cedar Grove, now Alpha), for almost a quarter of a century. Not only was the church deeply moved, but the entire community was sorry to give him up. He bas been to us all that a faithful pastor could be, and we have all found in him a warm, personal friend. We have been thrown together so long that his going away now seems to leave a great void in our church and in our homes as well. The following impromptu poem was composed by Miss Mamie Newman that morning at the church. The author claims for it no literary merit. It is simply a heart-throb.

W. A. BOWERS, Church Clerk. Alpha, Tenn

FAREWELL TO A FAITHFUL PASTOR.

Our hearts are sad this morning, for today we say To our earnest, faithful pastor: today we break the tie That has bound us all together for almost a score of

And our hearts are filled with sorrow, and our eyes are dim with tears.

And in gazing through the shadows to the misty long Many pictures rise before us, some of gladness, some

And the wedding bells are chiming and the bride and bridegroom come. And the low words of the preacher make the two lives

henceforth one Then the scene dissolves and changes; to our homes there comes a guest

Who was always gladly welcomed: for our homes seemed always blest When he entered at the doorway; for he brought us

peace and cheer From the o dest to the youngest, we were glad when he

Then once more the picture changes, and a desolate Seems to crush our very spirits, seems to break our

hearts in twain: For a loved one bas gone from us, locked in death's dread, cold embrace.

And our burning tears are falling on the sweet, still.

And in all our joys and sorrows we have known your care and love And your prayers have drawn us closer, closer to our

home above. Many springs and many winters will have come and will have gone

Ere your memory fades among us, for the good that you have done Can never be forgotten.

For our lives have been inspired by your life so pure and true O our pastor, you have builded better, better than

Yet these tender recollections bring sadness in their For we think our church can never be just the same

Again: And there comes a touch of sadness that we cannot well resist

When we think at our next meeting one face will then But we must not faint nor faiter; we must press on to

Praying that the Lord of Heaven will gather each Unto Himself,

And will lead them safely home Through the shining, golden gate, where the white-roued angels wait,

And where sorrow does not come. Though this parting costs us sorrow, yet we trust what

God does send is for the best, for we are sure that He sees and knows Beyond all storms and shadows, in the far off by

and by, We shall understand life's mysteries—we shall know the reason wly,
And at last in the radiance streaming from the Father's

great white throns
We shall meet our dear old pastor, we shall know as We are known.

So we'll release our new paster, we shall work and pray with him, Truiting all unto our Father, trusting though our faith be dim.

And we hope that when God calls us that the golden

wide open to admit us to the paiace of our Kiny.

-The making of steal in Birmingham, Ala. very much cheaper than it has been made before anywhere, and it high grade, will bring on an era of prosperity in that assison. It is well that we have such excellent laborers there as Drs. Hale, Gray and others.

Mobile Notes.

Rev. J. W. Willis, who for two years past has been in charge of the Ann Street Mission, has accepted a call to Gadeden, Ala. Bro. Willis is a graduate of Howard College, was in the Seminary a year or so, has had some experience in the pastorate, and one finds it easy to predict yet more abundant success in the larger field to which be goes, especially as he anticipates an accomplished assistant in the new field. He leaves a lasting monument to his work and many friends in Mobile.

The Palmetto Street Church, once pastored by W R. L. Smith and now by H. H. Shell, is making hand. some and needed improvements on its house of wor. shir, transforming the building, which is of brick into a two-story structure, and providing needed class. rooms. The work when completed will reflect great credit upon the taste and leadership of the pastor and upon the generosity of his people, few of whom are possessed of much wealth.

At St. Francis Street we are going a little slow just now, but we hope to quicken our lagging steps with the coming of cooler weather. My tenth anniversary as pastor occurs October 10th, and as it marks a longer period of service than any of my honored predecessors attained, the deacons have agreed to make some note of the fact by inviting all the church to a special service that day. The plan is to pass from that date into some extra services, in which my old friend and school-mate, Dr. C. H. Jones of Louisville, is expected to assist. Some of us are praying that the proposed effort may bring a blessing to the church and the city

Oar Mobile Association met with the Bethany Church, five miles from the city, August 5th. In the absence of the brother who was expected to preach the introductory sermon, this writer, whose voice is getting somewhat familiar in these parts, undertook to sat forth some of the characteristics of The Good Servant, as indicated in the twenty-fifth chapter of Matthew. The work of the Association for the past year, as indicated in the statistics presented, did not seem very vigorous, but the brethren spoke in tones of hopefulness, and the promise for the incoming year is better. Two new pastors, Revs. D. W. Bosdell and J. M. Lowry, have come into the Association during the year; and every church but one is supplied with preaching.

Rev D. R Cooper, a brother who came to us from the Methodists a few years ago, and has proved himself as earnest worker, lies at the point of death at his home in Whistler. His departure, which is expected at any moment, will leave a large vacancy in our ranks; hut we look to the Lord of the harvest to send more laborers.

i enter upon a needed vacation, kindly granted me by my indulgent people, in a few days. The BAPTIST AND REFLECTOR is regarded here as one of the bes among religious papers, strong, conscruative, orthodox, aggressive, sweet-spirited and newsy.

J. J. TAYLOR. Mobile, Ala.

Jackson Items.

During last week the First Church received three

members by letter and two by baptism. Bro. Simmoss preached two fine sermons yesterday to a crowded bouse, notwithstanding the very hot weather. Good sermons—the pure, unadulterated gospeialways attract the thoughtful and the soul-thirsting afterirlghtaousness.

Bro. Charles Lovejoy of the Highland Avenue Church is doing a good work for the summer with his church, having a good steady growth

Bro. W. L. Russell is holding the Second Church weil in hand and is building up slowly but surely.

Bro. E. B. McNeil baptised one at his regular appointment at Old Bethlehem Church, Hardeman County. The house is undergoing repairs and will hold a protracted meeting beginning September 19th. He baptised two at Henderson at his last appointment and will begin a series of meetings on the second Sunday in August, with Rev. Frank M. Wells to

Bro. A. J. Hall has held very successful meetings with his Zion and Holly Grove Churches, both in Haywood County. Bro. W. A. Jordan assisted. Sevan were baptised into the membership of Zion Church. Bro. Hall began a meeting with his Ararat Church, near Jackson, on yestarday.

Work on tim new buildings on the University grounds is going on at a rapid rate. The friends and patrons of the University are in noh elated over the continuous reports of new pupils who are making arrangements to join in September. Profs. Irby and Deupres have just returned from a canvass of several days is the interior, and they report a number of new number of new number of the continuous services whited. of new pupils coming from every community visited.
Good huard at actual cost is very attractive. President Savage reports that good results will follow his canvacs in Middle Tennesses. Madison, Jackson, Tenn., August 2nd.

NEWS NOTES.

Pastors' Conference Report.

First Church-Pastor Hawthorne preached in the morning to a large congregation. Received one by letter. Union service at night.

Central-Pastor Lofton is off on a vacation. Bro. A. R. Bond preached at both hours. 253 in S. S. North Edgedeld-Pastor Sherman off on a vacation. Bro. B. T. Lannom preached at both hours.

Seventh-Pastor Wright preached at both hours: Assisted in a good meeting at Watertown last week. Immanuel-City Missionary Kendrick preached in the morning. Pastor Ramsey sick.

Centennial-Pastor Feazell preached at both hours to good congregations. One received for baptism. Third-Pastor Golden preached to large congregations. One addition. Fine union meeting in the afternoon. 143 in S. S.

Howell Memorial-Pastor Burns preached at both hours. Pastor will assist Rev. T. J. Duvall this week in a meeting with his church at Sand Hill, near irvington, Ky.

Mill Creek-Pastor Price preached in the morning.

First Edgefield (col). -Pastor Vandavell preached at II a. m. and Bro. Boyett at night. 125 In S. S. Sylvan-street (col.)-Pastor preached morning and

Bro. S. A. Davidson, a venerable and beloved

layman, was present and made a good talk. Dr. Lansing Burrows of Augusta, Ga., preached at Franklin and paid the Conference a pleasant visit. His genial face is always like sunshine.

Trinity Church-Pastor conducted both services. Congregation good at night.

Rowan-Pastor preached in the morning and Bro. Hamlett at night. One addition by letter.

First-Pastor preached at both hours. Large congregation at night. One baptized.

Germantown-Protracted services commenced yesterday. Dr. E. A. Taylor will assist in the meeting. Johnson Avenue-Morning congregation small on account of rain. Night congregation good and in-

An interesting meeting has been held with the Astloch church. The pastor, Rev. J. P. Leigh, aided by Rev. Lucado, who did the preaching, rejoices in several additions to the church by baptism and some by restoration. The church has been greatly revived and the whole community blessed.

-We had a very pleasant and profitable day at our church yesterday. Dr. Lansing Burrows, pastor First Baptist Church, Augusta, Ga., preached at both services. The Doctor captured us all right on the start, and I predict that his loving words of comfort. cheer, admonition [and warning will never be forgotten by those who heard him.

Franklin, Tenn.. August 9th.

-Just closed a meeting at Mars Hill, Marshall County, in which there were eight professions. We were all disappointed when we received Bro. Oakley's card stating that his daughter's illness would keep him from being present. May God bless him and his. Your scribe, who has served this church for nine or ten years, did all the preaching save two sermons. To God be all the glory....The Baptist AND REFLECTOR grows better all the time since it J. K. BONE. came out in its "new dress."

-On Friday night, July 30th, Bro. J. W. Mount and myself commenced a meeting with Bro. 1. Moore's Concord church, Carroll County, Tenn., he being away in Missouri in a debate. We continued ten days. The church was greatly revived; 23 converts; nine joined by baptism and a number will join a Baptist church near by. The Lord was with us from the beginning to the close. Praise His name. J. M. NOWLIN.

Martin, Tenn.

-Dr. C. S. Blackweil accepts the secretaryship of the B. Y. P. U., auxiliary to the Southern Baptist Convention, and will enter upon his work Sept. 1, 1897. The press and the brotherhood speak in the highest praise of his ability. He is a rare platform speaker, a brilliant editor, a successful pastor, and has been a leader in B. Y. P. U. work for years Under his leadership we expect a great advance on all lines of our work.

Birmingham, Ala.

-Tim next fifth Sunday meeting of Central Assoclatica will convene with Trecevant charch on Saturday before the fifth Sunday in this month at 10 o'eloek a. m. Tresavant is on the L. & N. R. R., twelve miles east of Milan. "The cherches, pastors

B D. GRAY, Ch'm. Ex. Com.

and people are requested to be in attendance. Pastors especially are expected to be at the meeting. A program will be at the meeting. I suggest that the collections taken at the meeting shall be for State Missions. Will not every member of the churches of our Association "give as they have been blessed" or prospered? A cordial invitation is extended to the Baptist and REFLECTOR, Bro. Holt and our brethren generally. J. M. SENTER.

-I have just closed an interesting meeting at Bean's Station. The Lord did great things through us. Eleven souls were saved. I baptized six. The whole community was benefitted. The church was greatly strengthened and encouraged. I was assisted by Bro. J. C. Shipe, a student of Carson and Newman College. I find him a good minister of Jesus Christ. I rejoice that our College has a number of noble young ministers who are soon to enter actively upon their life's work. H. B. CLapp. Corryton, Tenn., August 4th.

-I love the "old banner" for speaking the truth la love. I have read it since the war, and hope to be able to real it as long as I live. I was pleased to see the reply to the National Government from the Governor of Arizona, and your reply to the Nashville Banner as to the liquor traffic. It takes courage to face the demons. It is but a few years since Lro. Gambrell's son was waylaid and shot down because he opposed the liquor traffic i b pe you may be able to make your paper better as you grow older. PHILIP SCOTT.

Boylston, III.

-I have just closed a two weeks' meeting held with Gallaber's View Church which resulted in 13 professions, 20 backsliders reclaimed, and a wonderful revival in the church. Some time before the meeting began I was called to the pastoral care of the church. The first visit i made i found the church cold, the congregation run down, and a great many people at variance with each other. Now the church is revived and a spirit of Christian love seems to pe vade the entire membership. I baptized II happy converts Sunday evening in the presence of a very large congregation. Good day Sunday at Third Creek; four J. T. HICKMAN. additions by letter.

Smithwood, Tenn.

-On July 29th Clover Creek ordained Bro. William D. Slier to the full work of the ministry of the gospel. By request of the church our pastor, Rev. L. J. Leland, and Brethren Murdaugh and Jones composed the presbytery. From a thorough examination on the leading tenets he was found to be sound in the Baptist faith. The presbytery then advised the church to go forward with the ordination. Rev. J. J. Murdaugh was moderator and Bro. L. J. Leland clerk. Bro. Murdaugh delivered the charge in a very pleasant and forcible manner. Bro. Jones presented the Bible. The church recommends Bro. Slier to the brotherhood as a strong young minister of Christ's blessed gospel. J. F. JORDAN, Church Clerk. Deansburg, Tenn.

-We had such a good time at Clover Creek church that I can't refrain from telling about it. Our revival lasted for eight days. I did the preaching and was assisted by the Holy Spirit. There were between 20 and 25 professions. I think there were 14 additions to the church. On Sunday, August 1st, the meeting closed. I baptised 12 into the church, two were restored to membership and the church greatly revived. Some of the brethren say it was the best meeting Clover Creek has had in years. We are expecting to have several more additions as the result of the work done. Ohl how I wish that some of our city preachers and members could get out here in the country and enjoy a good case of shouting religion in the Spirit. L. J. LELAND.

Camden, Tenn.

-The First Church is rejoicing over the purchase of a parsonage. Last year the pastor seenred by personal solicitation a subscription from the members to make the purchase, but after long watching the committee have just succeeded in finding a suitable place. It is an excellent brick house with fourteen rooms standing on a lot 75 by 150 feet, on Adams Street, in the most elegant neighborhood in the olty. I was informed that \$8,000 was refused last year, but having recently gone through the court, the property was bought for the very reasonable price of \$6,000. Descon Hatchett referred to it Sunday, publicly, as the greatest step the church has taken since erecting Ite house of worship. Along with paying off an old debt of \$1,500 on the church, the pastor set as a task the purchase of a parsonage, and as both these obiente hava been accomplished, he is happy. B. A. TAYLOR.

Memphis, Tunn.

-We have just closed a two weeks' meeting at Rutland. Bro. H. E. Truex did most of the preaching. It was quite a treat to have him with us. He preached the truth plainly, forcibly and lovingly. I never heard the gospel put plainer. Truly he was filled with the Spirit. While no one was visibly converted, yet much good was done through his preaching. Sinners were awakened and put to serious thinking; and I believe in the Lord's own good time sinners will be saved through the seed. And oh! how our own thirsty hearts were filled with the fullness of his (Jesus') grace through bis preaching. God be praised for what was done in Jesus' name. May God bless Bro. Truex as be shall endeavor to P. W. CARNEY. preach Jesus.

Mt. Juliet, Tenn., August 7tb.

-1 am pleased to report another gracious revival held with my Edon church, Lauderdale County, Tenn. Bro. W. S. Roney of Fulton, Ky., joined me on Saturday before the fourth Sunday in July and did all the preaching until Friday, and did it real well. He is a fine preacher and a good revivalist. The church received 21 additions, 15 of whom were baptised by the writer last Sunday morning in the presence of a crowd supposed to be from 800 to 1,000. Two were approved and several received by letter. This is one of the oldest, largest and beet churches in West Tennessee. They are a people of great patience, for I have tried them for twenty-six years. The Lord has graciously blessed our labors together as paster and church. To Him be all the praise.

Halls, Tenn., August 7th.

-I have not received a letter this week with either money or a promise of money for the chapel building. The work is going on; the walls are rising. There is not half enough money yet promised to complete it. This is the most important Baptist building in the State, from a public point of view. Do you hesitate to believe it? Two observations alone are sufficient for conviction. (1) in no meetingplace elsewhere are so many localities represented by Baptist young people, all the year, five times every week. (2) From no other house in the State will there go forth so many Baptist preachers into this and other States and countries. There are two Baptist lawyers in the city of Jackson who r.ceived their diplomas here since 1895. The medical profession has some of its brightest lights among this institution's graduates. Commerce, agriculture, engineering, too, receive their quota of men made strong by discipline and culture received here. Shall I look in vain for a letter from you next Monday? Yours in suffering for Christ's sake.

G. M. SAVAGE.

S. K. TIGRETT.

From Texas.

Having some spare moments this morning I will write you a few lines. I am now settled down in my far-away Texas home, and for me to say that I am well pleased poorly expresses the fact. I just love Toxas.

I have for the last two weeks been assisting Bro. A. J. Tant, pastor of Dublin Church, in a glorious revival of religion. The Lord was with us in mighty power. The church was wonderfully revived and many sinners, we trust, soundly converted. O, it does my soul good to work in meetings out here. They carry them on in the good old way. There is none of this latter-day shake hands and quit your meanness business, such as is practiced by some of she brethren back Esst. Repentance deep and thorough is preached, and the construction put on retance is deep sorrow for sin. Brethren, the mane I cos of this dry-eyed, cold-hearted,

ligion the more I detest it.

I began a meeting at Duffan Saturday, July 24th
I was called to the care of this church in April. We bad large, attractive congregations yesterday and last night. Twenty-five young men and women came forward for prayer last night. We are praying for and expecting a glorious meeting. Bro. F. L. Dupont will be here this morning to assist me in the

meeting. Brethren, pray for us.

I dld not know until I got away out here in Texas bow well I loved the dear old BAPTIST AND RE-FLECTOR. I love the Texas Baptist Standard and I love its editor. God bless J. B. Cranfill. But above all the papers upon this earth, give me the grand old BAPTIST AND REFLECTOR. The first Baptist paper I ever sew was the Tennesses Baptist. It lay on my father's center table when I was a boy and has been

father's center table when I was a boy and has been a constant visitor ever since. My father took it as long as he lived and I shall take it as long as I live. Bend it on. God bless you, Bro. I'-ik. I orien think of you and pray God to help you to make the best Baptist paper upon earth.

When I think of Tennessee and the brethren that I have left back there I almost wish for an air-slip so I could go back and see them right quick and then get back right quick to Texas. God bless you all. Brethren, pray for me. I am in the fight until Christ shall sa /, "It is enough; some up higher." Praise the Lord forever. Amen.

Hice, Texas, July 20th.

MISSIONS.

MISSION OIMECTORY.

Ninte Missions.-Bev. A. J. Hote, D.D., Missionary Secretary. All commu designed for him should be addressed to him at Nashville, Tenn. W. M. WOOD-OOOR. Tressurer, Nashvilla, Tenn. Foreign Stations.-Sav. B. J. WILLINS

HAM. D.D., Corresponding Booretary, Bisk mond, Va. Rev. J. H. Swow, Knoxville. Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed

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

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

urplemes' Home. -Sendall monlecto A. J. Wheeler, Trescurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek. Nashville, Tenn. All supplies should be

Wemm's Missionary Union PHESIDEST.-Mrs. A. O. S. Jackson, Nashville,

JOHNSHPONDING SHORETS HY--Miss M. M. Claiborne, Maxwell House, Nashville, Tenn. RECORDING SECRETARY .- Miss Gertrude Hill. Nashville, Tech

EDITOR Miss 8 E 8 Shankland, 223 N Vine Street, Nashville, Tenn.

The State Board.

The third quarterly meeting of the State Board was held August 2nd in the Assembly Room of the Sundayschool Board building. Reports from 41 missionaries and 18 colporters were read Seven reports of missionaries and colporters were late in arriving, and did not come before the Board.

The missionaries reported: Station occupted

Baptisms Received by letter

. 2 60
5) (I
2.80
10.00
1.11
24
3 12
41
68
M).04

New Sunday schools organized.... Pupils in the same..... MUCH HAS BEEN DONE

We frequently abuse ourselves be cause we are doing so little compared with what we ought to do. What we have done does dook so dittle. But let us thank God that we have done even this little. We are getting better and better. We are doing more and more every year, and almost every month shows an increase of labor over the previous month.

We could do ten times as much just as easily as we do this, if all the Baptists in Tennessee were to co-operate with us in work. But even in this we are making progress. More and more churches are falling into line every year. Suppose we try the plan of encouraging one another rather than the fault-finding plan, and see if it does not produce better results.

Think of the good that 1,500 Bibles and Testam ats placed in the hands of the people in the last 90 days will do. Over 600 other good books have also been placed in the hands of people who will read them. Then 130,000 religious tracts have been sown down on this fruitful field. This seed sowing will in time most certainly produce glorious results.

The "ine" Sunday-schools organleed in the last 180 days, with over 2,000 children gathered into them, will, without a shadow of doubt, do great good. Then what of the 350 souls which profess us be saved? Let us thank God and take o mrage.

FINANCES.

In this department we are short. Well, we have lots of good company in this line. It would be most remarkable were we not. We are just following Baptist usage. That is, almost every other enterprise among us is short on finances. But for three years In Tennessee we have been paying as we go in our State Mission work. It were a pity to have to break our record now. If \$500 is sent to our Treasurer in the next week for Staw Missions, and the same amount is sent in for colportage, we shall be able to pay all our workers up in full.

PROSPECTS.

Never were the prospects of the work of the Lord brighter. Every effort has proven successful. No failures mar the fair proportions of our work. A gradual advance all along our lines has been the uniform rule of the State Board. With increased assistance we shall have an increased number of missionaries, and a corresponding increase of labor. This is all within our reach if we will produce it.

Let those who are praying continue to pray. Let those who are giving continue to give. Let all encourage others to join in with us and push on the good work.

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

Woman's Missionary Union.

-Over 150 were in attendance upon the woman's meeting held in connection with Concord Association at 2 o'clock, July 30, 1897. They gathered in a grove near Mill Creek Church, and after devotional exercises, led by Miss Mary B. Maney of Murfreesboro. Vice-President for Concord Association, Mrs. A. C. S. Jackson, President of the Tennessee W. M. U., explained the object of the meeting.

She urged the formation of woman's missionary societies, as they have proved to be a means of growth in grace, in knowledge, in liberality. Do not ask for money until you have the heart. Make a beginning, study and pray for missions and the money will come.

A member of the W. M. S. of the Central Church, Nashville, related the advantage of such a society in a church where the Systematic Beneficence Card has been adopted. Giving is done more intelligently, therefore more cheerfully.

Mrs. G. A. Lofton spoke of interesting her band of 64 children in Bible study. They memorize texts commencing with a certian letter or containing a certain word. She stimulates inquiry by incidents gleaned from mis- to be absent for a few months at home sion journals. The children are taught for a little vacation-change of work to make dainty Christmas gifts with their own hands, and thus save money

Mrs. Byron H. Dement enumerated the difficulties of country societies. showing how they can be overcome by energy and faithfulness.

The method of circulating missionary literature issued by the Foreign and Home Boards, by means of the State Central Committees, was stated by Miss Shankland. Time and labor are given freely by workers of the W. M. U., none reseiving any salary. The mailing of 8,000 to 10,000 leafiels yearly, besides several hundred letters, in our own State, requires money for postage. A collection amounting to \$1.00 was taken for this purpose.

After subscriptions had been secured for the Fureign Mission Journal, and literature distributed to those present, the meeting closed with prayer, havlog lasted exectly one hour.

Fracklin and Mill Creek Aid So-

first has raised \$240 since January for completing their house of worship. The other has furnished over \$300 for building a parsonage.

Centennial Church W. M. S., Nashville, sent a missionary box valued at \$36, besides contributing to State Mis-

-Several visitors enlivened the regular meeting of Central Committee August 2nd. We gladly welcome workers who may be in Nashville the first Monday in the month at the Assembly Rooms of the Sunday-school Board; time, 3 o'clock. This thought we brought away: Do not become dis couraged, but if discouraged, say nothing about it. If the israelites were discouraged, having compassed Jericho six times, the Bible does not say so. They were just as ready to try the seventh time.

-While we were engaged in prayer for the cause she loved, the spirit of one whose joy it was to spend and be spent in its service, was passing into the presence of her Savior. Mrs. R. only put forth the proper effort to | C. Stockton, who held the office first of Secretary, then of President of the W. M. U. of Tennessee, died at Georgetown, Ky., Aug. 2, 1897 Shall we say 'dled?" No, rather "entered Into life " Her's was a beautiful example of willingness to hear and obey the Master's voice.

Letter From Brazil.

I have been negligent and now wish had not. My excuse is in part that have been so constantly away from home that I feel little like writing when I return from my long trips, such as I have made every month this year. The "Beautiful Horizon" (Belio Horizonte) Church is a tender but vigorous plant, and I have bad to make the long trip to see it every month. We organized there February 28th last with three members, all by letter from the church in this city. and the church at once received two for baptism. Thus has she gone on for these four months till now she numbers twelve, eight by baptism. The prospect is fine for the new capital of the State. Its name is quite appropriate-Belio Horisonte-for it is beautiful for situation, and building at a rate that makes one think of magic. The Government is to move there on November 15th of the current year, and we are on the ground to offer to all the gospel.

The Lord is giving us a good many evidences of his approval in various ways, and we feel that a new era of great prosperity is at hand, both for the home field and the representatives abroad.

Contrary to my plane, I will have after six years on the field. I go with my family about September 1st and trust that I may find wide open doors awaiting me, that I may be able at once to begin to give account of my stewardship. I do not want to idle a week after my arrival, but desire to continue my life work-Foreign Missions-even while visiting the home field. J. J. TAYLOR. Juls de Fora, Brazil.

Our Field Editor's Letter.

At a recent sale of a man's farm and elegant home, where I was traveling. ome one asked, "What rendered the eale of such a home as this necessary? A gentleman, pointing to a saloonseeper from the neighboring village. said, "There stands the cause of it." Comment is unnecessary.

REVERBNUE.

To beget reverence in a people for any religion or form of government cleties have done escellent work. The you must commence by teaching the

children. The writings of Confuclus on Chinese government and morals are the first books taught in a Chinese school. Every child is required to memorize these books even before they are old enough to understand them. just as the old Presbyterians used to make their children memorize the Shorter catechism long before they could comprehend much of its meaning. We all know what Presbyterian backbone such early training gave them when they grew up, joined the church and could comprehend what they had been taught. It likewise gave them a great reverence for the Bible. In like manner, when the Chinese youth grows up he has Chiuese backbone and great reverence for Confucian philosophy and Chinese government that has been perpetuated for several thousand vears.

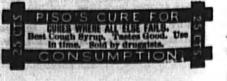
In like manner, if we wish our descendants to have reverence for our holy religion, we ought to have the Bible, as well as the Declaration of independence and the history of the United States, taught in our day schools But asthe Bible as a text book has been ruled out of many of our free schools it becomes a duty and necessity for every Christian community to keep up Sunday-schools that their descendants may grow in the knowledge of God and a reverence for his laws. They do not acquire this reverence by chance or mere accident.

A. B. CABANISS.

Some Suggestions.

As I do not often intrude, will you allow me a few words in your columns? do not presume to be a leader or dictator, but simply to commune with my brethren through this medium. One great need of our Baptist brotherhood is information about our work. People will not work along lines in which they are not interested. They cannot be greatly interested in things about which they are not informed. Neither can they work, vote or give intelligently where they are ignorant of principles and facts. The masses of our people get most of their information through their pastors and private study of the Bible. There are two other sources of information, greatly neglected by our people, which are very important, and to which I wish to call attention. The first is our religious papers. No Baptist in Tennessee can have the information about our denominational affairs which will enable him to work with the greatest success who does not read the BAPTIST AND REFLECTOR. The next means of education, and a powerful factor in awakening and keeping alive an intelligent interest in our denominational work, is attendance upon and attention to our Circle, Associational and Conventional meetings. When our people shall properly appreciate thes meetings at their real worth, and faithfully attend them, then we shall have less trouble with all our missionary and benovelent enterprises. Let our brethren avail themselves at this time of the henefits arising from our district Associations. Let the churches have full representations, and let un give attention to the condition and needs of all our denominational work. that our energies may be intelligently and successfully directed in future

Our State Convention will be upon us in a few months. Let there be a representation worthy of Tennessee Baptists. Then when questions are passed upon it will represent what we as Baptists believe. Each church is entitled to one delegate for every \$



knew no flagging and a will that | n'ckel Testament, and they are not knew no surrender. Here are a number of people who attended my school, and they seem real glad to see me, as duty of God's people to supply the though I had never corrected their destitute with the Truth of God. Bible childish irregularities and had never in a way more positive than kind demand secured from them the very best work of which they were capable. 1 feel good, good all over, as they so frankly and friendly grasp my hand. I just want to go to the homes of every one of them. I think of all the boys and girls and wish so much i could see them all. But some are living elsewhere. Some have gone to their reward.

sitt lived, long since gone to glory. In the house I think of the preachers i used to hear-Dr. W. H. Whiteltt before he was a D.D., a lay-preacher that used to come out from Nashville and preach when the pastor was abcent. And i had a very vivid return in memory of an introduction I had to a very learned and popular preacher who had previously learned something of me from some of my boyish scribbling for an Alabama Baptlet paper. Boys didn't sell as well then as they do now. Over my ungainl/ anatomy he swiftly flashed his optical cross rays, and then turned away with such an expression of disgust as put me on the very border of the land of nightmares for twenty-four hours.

at Mill Creek Church 1 certainly enjoyed taking notes and making silent observations. Although twenty-nine years have passed and many a change has been wrought, things come back to me as though they were of only yesterday. At that Association there were two preachers on dress parade. I would describe their dress, but some of my most indulgent readers might think me to be giving my memory too much credit. Let Dr. Whitelu's language suffice. They "made a profound impression on me." I never expect another such an impression from mortals. One's manner said plainly enough: "I am telling you something now, but I know a great deal more that I might tell you if I were a mind to do it." The manner of the other with equal plainness said: "See, every one of you, how beauti-

to the principles held and taught by our pressed. Lascassas. Tenn

ples of truth and the Bible. Let the pastors be present and see if their churches are correctly repre-N. O. LOVELACE.

Sweet Bells Jangled Out of Tune.

How much of woman's life hanpiness i

lost for lack of harmony. A hundred sweet

melodious tones ruined by one little melodious

ought to en-ioy the per-fect happi-

and mother-hood are mis

one year's

cause of some weakness

or disease of the delicate

plaints, which make a jaugling dissonance of so many lives, are not by

any means a necessity of womanho

They may be over me and completely eradicated under judicious treatment

There is no need of repugn at examina

tions. There is no med of resorting to any unauthorized medicament compounded by

an unskilled uneducated person Doctor

Pierce's Favorite Prescription cures the

troubles of the feminine organi at post-

tively compactely and safely

For nearly to years Dr. R. V. Pierce has

been chief consulting physician of the Invalids' Het I and Surgical Institute of Bufalo, N.Y. He is an emment and expert specialist in this particular field of practice.

Any woman may write to him with perfect confidence, and will receive, free of charge,

sound, prof setomai a vice and suggestion for self-treatment by which on out of too

cases of femal complaint, even of the most obstinate kind, may be completely and per

manently cur il Address him as above

While I was living at Hagle Rock Biteton?

Pierce's Freetile Prescription. The lady put chased one lattle and it and her daughter the was well and happy when i eft there.

Constitution is the all embracing cause of ill health in Pierce's Pleasant Pellets

contributed to the work of the Con-

vention. Let our country town and

village churches send representatives

and speak out upon the questions at

It is rumored that the State Con-

vention will endorse the vagaries of

Dr. Whitsitt. Some few Tennessee

Baptists (?) may, but the rank and

file, the bone and sinew, of our people,

we think, will not. Let the forces be

on hand, and then if they can carry

such a measure let it be announced

that the Baptist State Convention of

Tennessee endorses his utterances. We

are sure this cannot be done if our

churches are properly represented. A

few men may lead, but they have no

Let us be faithful to Christ and true

fathers because they are the princi-

right to speak for ail.

organism of their sex

other, be

erable

and wifehood

cord.

Memories Revived at Concord Association.

Concord Association and the centen- gave his heart and life to God. Annial celebration of Mill Creek Church I had a royal time thinking over the man in the far West. He read it and past. As I found myself in haif a gave his life to God. A third one went mile of the church I noticed I was into a destitute home consisting of a leisurely driving over a substantial bridge over the creek where I used to cross by fording. To my right is the hill crowned with a beautiful residence where Major Goff once lived, but long since dead. Soon I pointed to my left and informed my companion in travel that there stands the house where once I lived. Then to my right is the site of the mill where meal was ground and hominy cuttpped with eldfashioned machinery. Now nearly ev- the \$5 she pat into motion agencies that ery vestige of the mill is gone.

ty-nine years ago. Up that branch are without the Bible, not taking into behind that hill I taught school for consideration the millions in other behind that hill I taught school for two years. Mistakes were made in lands. There are thousands of fambles along with an energy that things along with an energy that

Up yonder is where Aunt Dicy Whit-

When Concord Association last met fully I can tell you what I know."

Hellow! "Glass houses are easily broken," did my reader say? Certainly; may be my poor head was doe or it would not have been so im-ENOCH WINDES.

A poor woman several years ago

gave \$5 to Bible work. One hundred

Bible Work.

Testaments were bought and distributed. One fell into the hands of an During the two days and a haif of infidel in New Orleans. He read it an other one fell into the hands of a young mother and five children. The mother read the 3rd chapter of John and believed in the Lord Jesus Christ as her own personal Savior. Two of her boys read the nickel Testa rent and gave their lives to God. The won an who gave the \$5 to Bible work is now dead. She sleeps beneath the sod. Ber natural face is seen no more among men, but is she dead? No, forever ao. She lives. In the giving of Will we not? There are, it is estimated, building appears much as it did twen- fully 8,000,000 In this country alone

able to buy-not able to buy their meat and bread, much less books. It is the work is foundation-basal work. It is the purest mission work on the earth, that of supplying the poor and needy with God's word. Who will help? W. C. LUTHER,

District Bible Secretary, American Baptist Publication Society, Atlants, Ga.

"Chattanooga, '97."

Our hearts have felt an impulse-Our eyes have seen a power Which they never comprehended Till they met this mighty hour! We have felt the thrill of purpose We have seen the heights aglow With a flame of consecration-The Master's will to know.

What means this mighty concourse-This eager, gladsome throng— This depth of soul and feeling That swells in every song? The bosts of God are with us-The youth of every clime To bring us now a blessing-Yea, ever-all the time!

What mean these flying banners, With speaking, high design-This rare enthusiasm With which the hours shine? O Flage in "salutation! Your happy, cheering thrall
But glimpses us the glory
Of the work behind it all!

What mean these fervent speeches Which heart and wisdom bring-That holy magnetism
They o'er our spirite fling? They lead us to the "mountain Where the transfigured One Bends down to kiss our unions In blessed unison!

What mean these tablets open-These pencils flying fast? t means, in "echo meetings" The glory here shall last! it means we're here for busines "We study that we may serve," And pray, from Heaven's wiedom. Our lives may never swerve!

We hie away to Lookout, And sweep the vista grand, But more than scenes of beauty. We love our needful land! We go in quest of pleasure On historic Mission Ridge-But oh! to men now dying We would the chasm bridge!

What means that sons of fathers, In fraticidal strife. Now blend indeed, line brothers, And break the Bread of Life! It means the love of Jesus Is deeper, stronger in Than all the clash of battle-Than all the wreck of war!

It means the glowing future, Now rosy with the dawn, Will hold a wealth of progress The past has never known! In means we need each other
In every conflict right—
"Blest be the tie that binds" us As we the nations light!

We come with heads uncovered, And give to sweetest fame, 'Tis Frank L. Wilkins' name! And now to Chivers, gentle-Grand gift from God above-We put our arms around you, They are the arms of love!

And e'en, as in Judes,
A Baptist (they called him John)
Led there the truths we cherish—
Truth: that are "moving on"— We crown "our John" (John Chapman
"A Baptist through and through," Who, more than worldly callings, Lovee the B. Y. P. U.

And Reed, the "sorlbe" so faithful, And Meiritt, the man of seuss; Such leaders make riad "tomorro A glowing," present tennel."
Three cheers for The Baptist Union, Our harbinger so emodi!!
We'd give to it a million Subscribere, if we could.

Hurrahi our souls are bounding, This hall's agisam with light! We want to shoat our gladnes E'en tho' 'tis Sunday night!

Sarsaparilla

Any sarsaparilla is sarsapa rilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's ao with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tes and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established bouse trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Saraaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillesbut only one Ayer's. It cures.

t means fair Chattanooga. The nation-all the earth-Must catch the holy fire And know the "second birth!" Our Unions be more active In the light these workers leave, As day throws back its splendor In the golden glow of eve!

Go! brothers, sisters—speed you! Till the light of Baptist truth Shall glow on every hearthstone And save our every youth! Our prayers, our tears of gladness Point to that endless day Where we shall meet with Jesus, The B. Y. P. U A.

WILL D. UPSHAW, "Earnest Willie."

Atlanta, Ga.

-The next ministers' and members' meeting of the Southwestern District Baptist Association will convene with Holly Springs Church, Carroll County, Tenn., beginning on Friday before the fifth Sunday in August at 11 a. m. The following program will be rendered:

1. Introductory sermon by N. B. Williams and P. T. Moore.

2. Is a church member walking orderly who is able to help to support he church and refuses to do so? L Frank, S. R. Bardwell.

3. Do the Scriptures justify a minister in charging a church a fixed sum? E. M. Joiner, M. W. Baber.

4. When the brothers in the church fall out and fight in the presence of two or more church members, is it a public or private offence? S. K. Hursk, George Hollowell.

5. Is it right for a Baptist to correspond with the State Mission Board? N. L. Joiner, Joseph Allen.

6. What is the duty of a pastor to his charch and the duty of the church to their pastor? W. S. Brewer, James Dye.

7. Is it right for a church member to drink a dram or play cards for fan? J. C. Sparks, F S. Glbson. Missionary sermon Sunday by N.

L. Joiner, J. T. Nowell. The query has will be madeua spe-

COMMITTEEN, clal feature.

MISSIONS.

MISSION OIMECTORY.

Name Missiome.-Rev. A. J. Hour. D.D. Missionary Secretary. All communications designed for him should be addressed t him at Nechville, Tenn. W. M. WOOD COOK, Tressurer, Neshville, Tenn.

Coreign Missions.-Rev. R. J. WILLING. HAM. D.D., Corresponding Secretary, Rishmond, Ve. Roy. J. H. Swow, Knosvills. Tenn. Vice-President of the Foreign Hoard for Tennesses, to whom all inquiries for in formstion may be addressed

stome Missions.-Rev. I. T. TIORENOR, D D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Jarraiss. Vice-President o the Home Board for Tennesses, to whom all information or inquiries about work in the State may be addressed

Ministerial Education.-All funds for young ministers to the 8. W. H. University should be sent to G. M. Savage, LL.D., Jackson, Fenn. For young ministers at Carson and Newman College, send to J. T. Handerson, Mosey Creek, Tens.

"rphame' Home.-Sendall monles to A. Wheeler, Treasurer, Nashvilla, Tenn. All supplies should be sent to C. T. Cheek. Nashville, Tenn. All supplies should be

Weman's Missianary Union. PRESIDENT .- Mrs. A. C. S. Jackson, Nachville JORGENFONDING SECRETARY -- MISS M. M. Clai-

borne, Maxwell House, Nashville. Tena. RECORDING SECRETARY .- Miss Gertrude Hill, Nashville, Tenn. EDITOR-Miss & E & Shankland, 223 N. Vine

Street, Nashville, Tenn.

The State Board.

The third quarterly meeting of the State Board was held August 2nd in the Assembly Room of the Sundayschool Board building. Reports from 41 missionaries and 18 colporters were read. Seven reports of missionaries and colporters were late in arriving, and did not come before the Board.

The missionaries reported: Stations occupied Morey raise i for church building Fracia distributed ..

Colporters' report:	
Sermone	2,8
Miles traveled	10.0
libles and Testaments so il	1,1
Bibles and Testaments countre	. 2
Familie - visited	3,11
Families found wt bout a Bible	4
Fan lites praye! with	6
Fract distributed	HO, 04
New Sunday schools organized	
Pupils in the same	1,10

MUCH HAS BEEN DONE.

We frequently abuse ourselves be cause we are doing so little compared with what we ought to do. What we have done does look so little. But let us thank God that we have done even this little. We are getting better and better. We are doing more and more every year, and almost every month shows an increase of labor over the previous month.

We could do ten times as much just as easily as we do this, if all the Bapwith us in work. But even in this we are making progress. More and more churches are falling into line every year. Suppose we try the plan of encouraging one another rather than the fault-finding plan, and see if it does not produce better results.

SOWING.

and l'estam nte placed in the bands of the people in the last 90 days will do. Over 600 other good books have also are given freely by workers of the W. been placed in the hands of people who will read them. Than 130,000 re- | The mailing of 8,000 to 10,000 leaflets ligious tracts have been sown down yearly, besides several hundred let. on this fruitful field. This seed sow: ters, in our own State, requires money lng will in time most certainly, produce glorious results.

The 03 new Sunday-schools organ. ized in the last 180 days, with over 2.000 children gathered into them. will. Ilterature distributed to those present. without a shadow of doubt, do growt the meeting closed with prayer, baygood. Then what of the 860 souls log lasted exactly one hour. which profess to be saved? Let us Franklin and Mill Creek Ald Sothank God and take commen.

In this department we are short. Well, we have lots of good company in this line. It would be most remarkable were we not. We are just follow ing Baptist usage. That is, almost every other enterprise among us is short on finances. But for three years | sions. in Tennessee we have been paying as we go in our State Misslon work. It were a pity to have to break our record now. If \$500 is sent to our Treasurer in the next week for State Missions, and the same amount is sent in for colportage, we shall be able to pay all our workers up in full.

PROSPECTS.

Never were the prospects of the work of the Lord brighter. Every effort has proven successful. No failures mar the fair proportions of our work. A gradual advance all along our lines has been the uniform rule of the State Board. With increased assistance we shall have an increased number of missionaries, and a corresponding increase of labor. This is all within our reach if we will only put forth the proper effort to C. Stockton, who held the office first produce it.

Let those who are praying continue to pray. Let those who are giving continue to give. Let all encourage others to join in with us and push on the good work.

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

Woman's Missionary Union.

-Over 150 were in attendance upon the woman's meeting held in connection with Concord Association at 2 o'clock, July 30, 1897. They gathered in a grove near Mill Creek Church. and after devotional exercises, led by Miss Mary B. Maney of Murfreesboro, Vice-President for Concord Association, Mrs. A. C. S. Jackson, President of the Tennessee W. M. U., explained the object of the meeting.

She urged the formation of woman's missionary societies, as they have proved to be a means of growth in grace, in knowledge, in liberality. Do not ask for money until you have the heart. Make a beginning, study and pray for missions and the money will

A member of the W. M. S. of the Central Church, Nashville, related the advantage of such a society in a church where the Systematic Beneficence Card has been adopted. Giving is done more intelligently, therefore more cheerfully.

Mrs. G. A. Lofton spoke of interesting her band of 64 children in Bible study. They memorize texts commencing with a certian letter or containing a certain word. She stimulates inquiry by Incidents gleaned from misto make dainty Christmas gifts with their own hands, and thus save money for missions.

Mrs. Byron H. Dement enumerated the difficulties of country societies, showing how they can be overcome by my stewardship. I do not want to energy and faithfulness.

The method of circulating missionary literature issued by the Foreign Think of the good that 1,500 Bibles and Home Boards, by means of the State Central Committees, was stated by Miss Shankland. Time and labor M. U., none raselving any salary. for postage. A collection amounting to \$1.60 was taken for this purpose.

After subscriptions had been secured for the Foreign Mission Journal, and

first has raised \$240 since January for completing their bouse of worship. building a parsonage.

Centennial Church W. M. S., Nash-\$35, besides contributing to State Mis-

-Several visitors enlivened the regular meeting of Central Committee August 2nd. We gladly welcome workers who may be in Nashville the first Monday in the month at the Assembly Rooms of the Sunday-school Board: time, 3 o'clock. This thought we brought away: Do not become dis couraged, but if discouraged. sav nothing about it. If the israelites were discouraged, having compassed Jericho six times, the Bible does not say so. They were just as ready to try the seventh time.

-While we were engaged in prayer for the cause she loved, the spirit of one whose joy it was to spend and be spent in its service, was passing into the presence of her Savior. Mrs. R. of Secretary, then of President of the W. M. U. of Tennessee, died at Georgetown, Ky., Aug. 2, 1897. Shall we say 'died?'' No. rather "entered into life " Her's was a beautiful example of willingness to hear and obey the Master's voice.

Letter From Brazil

I have been negligent and now wish had not. My excuse is in part that I have been so constantly away from home that I feel little like writing when I return from my long trips. such as I have made every month this year. The "Beautiful Horizon' (Bello Horlzonte) Church is a tender but vigorous plant, and I have had to make the long trip to see it every month. We organized there February 28th last with three members, all by letter from the church in this city, and the church at once received two for baptism. Thus has she gone on for these four months till now she numbers twelve, eight by baptism. The prospect is fine for the new capital of the State. Its name is quite appropriate-Bello Horisonte-for it is beautiful for situation, and building at a rate that makes one think of magic. The Government is to move there on November 15th of the current year, and we are on the ground to offer to all the gospel.

The Lord is giving us a good many evidences of his approval in various ways, and we feel that a new era of great prosperity is at hand, both for the home field and the representatives abroad.

Contrary to my plans, f will have after six years on the field. I go with my family about September 1st, and trust that I may find wide open doors awaiting me, that I may be able at once to begin to give account of idle a week after my arrival, but desire to continue my life work-Foreign Missions-even while visiting the J. J. TAYLOR. home field.

Our Field Editor's Letter.

Juis de Fora, Brazil.

At a recent sale of a man's farm and elegant home, where I was traveling. some one asked, "What rendered the sale of such a home as this necessary?" A gentleman, pointing to a saloonkeener from the neighboring village, said, "There stands the cause of it." Comment is unnecessary.

REVERENCE. To beget reverence in a people for any religion or form of government cletles have done excellent work. The you must commence by toaching the

children. The writings of Confucius on Chinese government and morals The other has furnished over \$300 for | are the first hooks taught in a Chinese school. Every child is required to memorize these books even before they ville, sent a missionary hox valued at | are old enough to understand them. just as the old Presbyterlans used to make their children memorise the Shorter catechism long before they could comprehend much of its meaning. Wo all know what Presbyterian backbone such early training gave them when they grew up, joined the church and could comprehend what they had been taught. It likewise gave them a great reverence for the Bible. in like manner, when the Chinese wouth grows up he has Chinese backbone and great reverence for Confucian philosophy and Chinese government that has been perpetuated for several thousand vears.

> in like manner, if we wish our descendants to have reverence for our holy religion, we ought to have the Bible, as well as the Declaration of Independence and the history of the United States, taught in our day schools. But asthe Bible as a text book has been ruled out of many of our free schools it becomes a duty and neceselty for every Christian community to keep up Sunday-schools that their descendants may growin the knowledge of God and a reverence for his laws. They do not acquire this reverence by chance or mere accident.

> > Some Suggestions.

A. B. CABANISS.

As I do not often intrude, will you sllow me a few words in your columns? do not presume to be a leader or dictator, but simply to commune with my brethran through this medium. One great need of our Baptist brotherhood information about our work. People will not work along lines in which they are not interested. They cannot be greatly interested in things about which they are not informed. Neither can they work, vote or give intelligently where they are ignorant of principles and facts. The masses of our people get most of their information through their pastors and private study of the Bible. There are two other sources of information, greatly neglected by our people, which are very important, and to which I wish to call attention. The first is our religious papers. No Baptist in Tennessee can have the information about our denominational affairs which will enable him to work with the greatest success who does not read the BAPTIST AND REFLECTOR. The next means of education, and a powerful factor in awakening and keeping alive an intelligent interest in our denominational work, is attendance upon and attento be absent for a few months at home | tion to our Circle, Associational and sion journals. The children are taught | for a little vacation-change of work | Conventional meetings. When our people shall properly appreciate these meetings at their real worth, and faithfully attend them, then we shall have less trouble with all our missionary and benovelent enterprises. Let our brethren avail themselves at this time of the benefits arising from our district Associations. Let the churches have full representations, and let us give attention to the condition and needs of all our denominational work. that our energies may be intelligently and successfully directed in future work.

Our State Convention will be upon us in a few months. Let there be a representation worthy of Tennessee Baptists. Then when questions are passed upon it will represent what we as Baptists believe. Rach church is entitled to one delegate for every \$6

Blost Cough Styrup. Tastes Good. Use in time. Bold by druptists.

knew no flagging and a will that nickel Testament, and they are not knew no surrender. Here are a num- able to buy-not able to buy their meat ber of people who attended my school, and they seem real glad to see me, as though I bad never corrected their childish irregularities and had never in a way more positive than kind demand secured from them the very best work of which they were capable. I feel good, good all over, as they so frankly and friendly grasp my hand. i just want to go to the homes of every one of them. I think of all the boys and girls and wish so much I could see them all. But some are living elsewhere. Some have gone to their reward. Up yonder is where Aunt Dlcy Whit-

altt lived, long since gone to glory. In the house I think of the preachers I used to hear-Dr. W. H. Whitsitt bethat used to come out from Nashville and preach when the pastor was ab sent. And I bad a very vivid return a very learned and popular preacher of me from some of my boyish scrib bling for an Alabama Baptist paper.

cases of femals complaint, even of the most obstincts kind, may be completely and per-manently energy. Address him as above. "While I was living at Eagle Rock, Botelouri Co. Va." writes Mrs. C. A. Connor of Alleghany Spring Montgomery Co. Va. "a lady friend cane to in anil said. My daughter, aged it years, has remitted hemo; burses at the nose, and she has near thad the my seary indistositions of womanhood. I addisen her to get Dr. Pierce's Paverite Prescription. The lady purchased one source and it cared her daughter. She was well and happy when it eff there." Constitution is the all embracing cause of ill health in Pierce's Pleasant Pellets i never critic

contributed to the work of the Convention. Let our country town and village churches send representatives and speak out upon the questions at

se Sweet Bells Jangled Out of Tune.

How much of woman's life happiness in lost for lack of harmony. A hundred sweet

who ATA

cause of some weakness or disease of the delicate

delicate com-

plaints, which make a faugling dissonance of so many lives, are not by

means a necessity of womanhood

They may be over one and completely eradicated under judicious treatment.

There is no need of repugn int examinations. There is no need of resorting to any

unauthorized medicament compounded by an unskilled medicated person Doctor

Pierce's Execute Prescription cures the

troubles of the feminine organism posi-

tively completely and safely

For nearly we years Dr. R. V. Pierce has

been chief consulting physician of the Invilids' He i and Surgical Institute, of Busfalo, N.Y. He is an eminent and expert

specialist in this particular field of practice

Any woman in it write to him with perfect confidence, and will receive, free of charge,

sound, professional revice and suggestion for self-treatment by which so out of 100

organism of their sex.
These delicate con

to en-

joy the per-fect happi.

melodions

and mother-hood are mls.

eruble from one year's end to the

other, be-

cord.

ought

It is rumored that the State Convention will endorse the vagarles of Dr. Whitsitt. Some few Tennessee Baptists (?) may, but the rank and file, the bone and sinew, of our people. we think, will not. Let the forces be on hand, and then if they can carry such a measure let it be announced that the Baptlet State Convention of Tennessee endorses his utterances. Wo are sure this cannot be done if our churches are properly represented. A few men may lead, but they have no right to speak for all.

Let us be faithful to Christ and true to the principles held and taught by our fathers because they are the principles of truth and the Bible.

Let the pastors be present and see if their churches are correctly repre-N. O. LOVELACE.

Memories Revived at Concord Association.

During the two days and a half of Concord Association and the centennial celebration of Mill Creek Church I had a royal time thinking over the past. As I found myself in half a mile of the church I noticed I was loisurely driving over a substantial bridge over the creek where I used to cross by fording. To my right is the hill crowned with a beautiful residence where Major Goff once lived, but long since dead. Soon I pointed to my left and informed my companion in travel that there stands the house where once I lived. Then to my right is the site of the mill where meal was ground and hominy chopped with oldery vestige of the mill is gone. At the shurch I look around. The

building appears much as is did twenty-nine years ago. Up that branch behind that hill I taught school for things along with an energy that word, thousands that haven't even a

fore he was a D.D., a lay-preacher in memory of an introduction I had to who had previously learned something Boys didn't sell as well then as they do now. Over my ungainl, anatomy he swiftly flashed his optical cross rays, and then turned away with such an expression of disgust as put me on the very border of the land of nightmares for twenty-four hours.

When Concord Association last met at Mill Creek Church I certainly onjoyed taking notes and making silent observations. Although twenty-nine years have passed and many a change bas been wrought, things come back to me as though they were of only yesterday. At that Association there were two preachers on dress parade. would describe their dress, but some of my most indulgent readers might think me to be giving my memory too much credit. Let Dr. Whitsitt's language suffice. They "made a profound impression on me." I never expect another such an impression from mortals. One's manner said plainly enough: "I am telling you something now, but I know a great deal more that I might tell you if I were a mind to do it." The manner of the other with equal plainness said: "See, every one of you, how beautifully I can tell you what I know."

Hellow! "Glass houses are easily broken," did my reader say? Certainly; may be my poor head was doe or it would not have been so im-ENOCH WINDES. pressed.

Lascassas, Tenn

Bible Work.

A poor woman several years ago

gave to Bible work. One hundred Testamente were bought and distribinfidel in New Orleans. He read it and gave his heart and life to God. Another one fell into the hands of a young man in the far West. He read it and gave his life to God. A third one went into a destitute home consisting of a mother and five children. The mother read the 3rd chapter of John and believed in the Lord Jesus Christ as her own perional Savior. Two of her boys read the nickel Testa rent and gave their lives to God. The won an who gave the \$5 to Bible work is now dead. She sleeps beneath the sod. Her natural face is seen no more among men, but is she dead? No. forever no. She lives. In the giving of fashioned machinery. Now nearly ev. | the \$5 she put into motion agencies that will never allr. We can do the same. Will we not? There are, it is estimated, fully 8,000,000 in this country alone are without the Bible, not taking into consideration the millions in other two years. Mistakes were made in lands, There are thousands of famalmost everything except in pushing liles in Tennesses destitute of God's

and bread, much less books. It is the duty of God's people to supply the destitute with the Truth of God. Bible work is foundation-basal work. It is the purest mission work on the earth, that of supplying the poor and needy with God's word. Who will help? W. C. LUTHER,

District Bible Secretary, American Baptist Publication Society, Atlante, Ga.

"Chattanooga, '97."

Our hearts have felt an impulse-Our eyes have seen a power Which they never comprehended Till they met this mighty hour! We have felt the thrill of purpose, We have seen the heights aglow With a flame of consecration-The Master's will to know.

What means this mighty concourse-This eager, gladsome throng-This depth of soul and feeling That swells in every song? The hosts of God are with us-The youth of every clime To bring us now a blessing-Yea, ever-all the time!

What mean these flying hanners, With speaking, high design-This rare enthusiasm
With which the hours shine? O Flags in "ealutation! Your happy, cheering thrall But glimpses us the glory Of the work behind it all:

What mean those fervent speeches Which heart and wisdom bring— That holy magnetism They o'er our spirite fling? They lead us to the "mounteln" Where the transfigured One Bends down to kiss our unions In blessed unlson!

What mean these tablets open-These pencils flying fast? It means, in "echo meetings"
The glory here shall last! It means we're here for business-"We study that we may serve, And pray, from Heaven's wisdom, Our lives may never swerve!

We hie away to Lookout, And sweep the vista grand, But more than scenes of beauty. We love our needful land! We go in quest of pleasure On historic Mission Ridge-But oh! to men now dying We would the chasm bridge!

What means that sons of fathers, In fraticidal strife. Now blend indeed, like brothers, And break the Bread of Life! It means the love of Jesus Is deeper, stronger far Than all the clash of battle-Than all the wreck of war!

It means the glowing future. Now rosy with the dawn, Will hold a wealth of progress The past has never known! In means we need each other In every conflict right-"Blest be the tie that binds " us As we the nations light!

We come with heads uncovered. Our talisman—our "father"— 'Tie Frank L. Wilkins' name! And now to Chivers, gentle-Grand gift from God above-We put our arms around you, They are the arms of love!

And e'en, as in Judea,
A Baptist (they called him John)
Led there the truths we cherish—
Truths that are "moving on"—
We crown "our John" (John Chapman) "A Baptist through and through, Who, more than worldly callings, Loves the B. Y. P. U.

And Reed, the "sorlbe" so faithful. And Merritt, the man of sense; Such leaders make glad "tomorro A glowing, "present tensel"
Three cheers for The Baptist Union, Our harbinger so good!!! We'd give to it a million Subscribers, if we could.

Hurrahl our souls are bounding. This hall's agleam with lightly We want to shout our gladness E'en the 'tis Sunday night!
What means this joy costatio? Each heart with raptura sings! Behold! The Master's smiling, And Heaven's music rings!

Sarsaparilla

Any sarsaparilla is sersapa rilla. True. So any ten is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you ere going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla. Ayer's Sersaparilla has been on the market 50 years. Your

grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas -but only one Ayer's. cures.

It means fair Chattanooga. The nation-all the earth-Must catch the holy fire
And know the "second birth!" Our Unions be more active In the light these workers leave, As day throws back its splendor In the golden glow of eve!

Go! brothers, sisters—speed you! Till the light of Baptist truth Shall glow on every hearth-tone And save our every youth! Our prayers, our tears of gladness Point to that endless day Where we shall meet with Jesus, The B. Y. P. U A.

WILL D. UPSHAW, "Earnest Willie."

Atlanta, Ga.

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olal feature.

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EDGAR E. FOLK	EDITOR
W. Y. QUISENBERRY	
A. B. CABANISS PIELD Entro	AND GENERAL ACENT.
BAM. W. MEEK	HUMINESS MANAGER.

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The Hoiston Association.

This is the oldest and also one of the strongest Associations in the State. It includes such churches as those of Greenville, Jonesboro, Johnson Bluff City and Blountville, besides a numof excellent country churches.

The meeting this year was held in Blountville, county seat of Sullivan County, in the extreme Eastern part of the State.

The body was called to order at 10 a. m., August 5th, by Rev J. H. Moore, Moderator of last session. Rev. R. M. Murrell conducted devotional exercises for half an hour.

The Association was organized by the election of J. H. Moore as Moderator, R. H. Dungan, Clerk, and E. H. Bachman, Treasurer.

The first report which came before the body was on the subject of Temperance. It was read by Rev. W. K. Cox. who also made a brief, but pointed, speech upon it. Brethren J. J. Adams, E. B. Booth, D. Setzer, I. N. Kimbrough, D. B. White and the editor also spoke.

Rev. I. N. Kimbrough read the report on the Orphans' Home. He called on the editor to speak on the subject. Prof. J. T. Henderson suggested that the gentleman who made the offer to give \$500 to the Home on condition that the whole amount be paid off be requested to extend his offer until December 15th, and that the Baptists of the State be asked to take up contributions at their tables on Thanksgiving day to pay the

Rev. E. Lee Smith read the report on Colportage and Periodicals. He and Rev. J. J. Burnett made good speeches on the subject.

At night Rev. I. N. Kimbrough preached the Associational sermon from the Great Commission. it was a very thoughtful and helpful sermon and was greatly enjoyed.

On Friday morning Rev. W. H. Hicks conducted devotional exercises, which were quite pleasant, The first subject for discussion was Periodicals.

Dr. S. W. Tindell, editor of the East Tennessee Raptist. made some interesting remarks on the subject, followed by Prof. J. T. Henderson and the editor.

D. B. White read the report on Education. It was discussed by Dr. M. E. Broadus of Bristol in a very fine sprech-one of the finest we ever heard on the subject. Prof. J. T. Henderson also made a most excellent speech, although he was not feeling well, 9:

The subject of Ministerial Support attracted considerable attention. A number of brethran, both miniaters and lay men, spoke currently upon

On Saturday the subjects for consideration were State, Home and Foreign Missions, Rev. E. B. Booth read the report on State Missions, Rev. C. B. Waller on Home Missions, and E. H. Bachman on Foreign Missions. These brethren also made excellent speeches on their respective subjects, as did also Brethren J. W. Watson and E. Lee Smith on the subject of Missions. In the absence of Secretary Holt the editor spoke, representing his work.

At the afternoon meeting considerable miscellaneous business was transacted, including a resolution of thanks to the church and community for hospitality.

The next meeting of the Association will be held at Glenwood church on Thursday before the second Sunday in August, Rev. R M. Murrell to preach the introductory sermon, Rev. A. J. Watkins, alternate.

The report of the Treasurer showed \$139.80 received during the Association. A good deal more was contributed by the churches during the year, though it was said that they had not done as much as they ought to have done and as they usually do.

About 2 p. m. the Association adjourned after singing and handshaking.

Rev. J. H Moore has been Moderator off and on for a number of years. He makes an excellent Moderator. He is also a very lovable man. We always enjoy being with him.

The Association is the oldest in the State. It was organized at Cherokee church in 1786, so that this was its 112th annual session. It was, perhaps, never so vigorous as now.

The preaching during the Association was by Revs. M. E. Broadus, S. W. Tindell, W. H. Ilicks. R. M. Murrell, I. N. Kimbrough and the editor. We hope good impressions were left.

Among the visiting brethren were Dr. M. E. Broadus, Prof. J. T. Henderson, Col. T. H. Reeves. Revs. W. H. and E. H. Hicks, Rev. J. J. Burnett, Dr. S. W. Tindell, and W. R. Cooper.

Our home during the Association was with Bro. Cassidy, pastor of the Methodist Church. He has been married only a few weeks. He and his lovely bride are quite comfortably ensconsed in the Methodist parsonage, and they were very kind to their Baptist guests.

We were sorry to see that the health of Prof. J. T. Henderson is not fully restored He took very little part in the Association. He is one of the finest speakers in the State, and especially on the subject of education. He is improving and we hope that he will soon be entirely well.

On Friday afternoon a meeting of the Woman's Missionary Union was held in the Presbyterian Church. In the absence of Mrs. E. L. Smith, the Vice President of the W. M. U. for the Association, Bro. Smith presided. Addresses were made by the editor and Dr. Tindell. There are 290 members of the Union now in the Association, though it has been organized only two years.

Bro. N. J. Pailips is the principal member of the church at Blountville. He has been Clerk and Master of the Chancery Court at Blountville for many years. Upon als shoulders rest the burdens of the church to a very large extent. His home is the home of all Baptist preachers who come to Blountville. As the readers of the Young South know, his children are being trained up in the way they should go along missionary lines. It was quite a pleasure to spend a while in his hospitable home.

Col. R. H. Dungan, the Clerk of the Association, is the best Clerk of any Association in the South. We make this statement advisedly. Some years ago Dr. Willingham offered a prise for the best Associational minutes published in the State. It was taken by Col. Dungan. The next year we offered a similar prize. It was again taken by Col. Dungan. Dr. Lansing Burrows offered a prize for the best Associational minutes in the South. Col. Dungan took it. Other prises of the kind would perhaps have been offered, but there seemed to be no use. Col. Dungan's minuten are a beauty. One appolal featurs is that be Hive , an ortions of , very aper ob made.

Cemetery.

That was a beautiful Sunday-school lesson we had last Sunday. We are sure our readers enjoyed it-at least those of them who go to Sunday. school, as all ought to do. Did anyone bring out the meaning of the word "cemetery" in connection with the lesson? Did you ever think of its meaning? The Greek word from which our word is transferred, not translated, means a sleeping place. In the Christian vernacular a burying ground or a graveyard is a sleeping place. The Christian conception of death in that it is a sleep. This idea was expressed three times in our lesson last Sunday. (1 Thes. iv. 13, 14, 15.) The apostle thinks of the Christians who have departed this life not as dead, but simply as asleep. They are not finally gone, they are just reating from their labors. They are not extinct, they are only recuperating their wasted energies and getting ready for the long life of happiness in heaven. And the grave is the place where they sleep until the time comes for them to awake on the resurrection morning, when "the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." Such an idea ia possible only in a Christian land. The Buddhist believes in the transmigration of souls. The Confucianist worships his dead ancestors. But neither of them has any conception of the resurrection of the body. Death to the Buddhist is a restless tossing upon the sea of existence in a lower, or it may be a higher, form, until finally the shore of nirvana is gained-a blowing out of the candle, practical annihilation. To the Confucianist it is a sleep which knows no waking. But to the Christian it is simply the rest during the night before the glorious morning.

There is another significant custom we have in connection with the burial of our dead, and that is the manner of their burial. Did you ever notice that they are always, or nearly always, buried with their heads to the West and their feet to the East? What is the reason for this custom? Has it any significance? Yes. It is simply another Christian idea embodied in a custom. The Christian expects Christ to come in person to the earth again, and when he does he will come with the rising sun, from the East. When he comes, the dead in Christ shall rise to meet him in the air. And so we bury them in such a way that when they rise to meet him they will come forth face foremost, and he will be the first object to greet their vision as they leave the tomb.

Don't you think both of these conceptions are beautiful? Thank God for the Christian religion which gives them to us.

A Millionaire's Lament.

Who would not be a millionaire? The ideal set before the American youth too often is to get money; get it honestly if you can, but be sure you get it, and the more of it the better. Most of us have an idea that when a man gets to be a millionaire he has reached the sum of earthly happiness. He can have everything he wants then-houses and lands, horses and servants, position and influence, freedom from toll and care, and everything. But listen to what a millionaire said recently. It was Barney Barnato, known as the diamond king of Africa. At one time he was regarded as the richest man in the world. He had all the luxuries that money could buy. But one day he went into the office of a London merchant, threw himself down in a chair ard exclaimed:

"It's a hard job to be a millionaire. People envir me my money, but they don't know what it is to be hunted about from morning till stoke to never have a moment to yourself, to feel that you must go on, that you can't stop, that other people won't let you stop, and give you nothing to look forward to but work and worry, work and worry. I have only been home two days, and it seems to me like two years. The worry is something awful -awful. I wish I were just Barney, and bank at Kimberley with the boys."

ft will be remembered that Mr. Barnato a few weeks ago, perhaps over-burdaned by the care of his immense wealth, and his health and morals undermined by the temptations which wealth brings, threw himself from the daok of a steamer

and committed suicide. Who would not be a millionaire? Who would be a millionaire with all of the cares and worries and temptations which the possession of so much wealth brings? "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break in nor steal. For where your treasure is, there will your beart be also. (Matt. vi. 1921.)

----A Strange Story.

Among the strange stories which continue to come from the Klondike gold fields in Alaska is one to the effect that an old negro, who went out there as a work hand, staked out a claim and made \$30,000. He now says that he is coming back to his old home in Georgia, where the daughter of his former owner is still living on the old plantation, but very poor, and is going to buy the plantation and have his young mistress do nothing but "live like a lady" all the rest of her life. We said it was a strange story. The strangest part about it, however, is that the old negro should have made \$30,000. That he should want to use it in caring for the daughter of his master will not seem strange to anyone who knows the strong affection which usually existed before the war between master and slave—an affection which the fortunes of war and the independence of freedom have not always weakened, but sometimes, as in this case, have seemed to make only stronger This is not the first case of which we have heard where an old slave has taken care of his master or some member of his family in their poverty. The instances in which the master has taken care of the slave are too primerous to men-

Question Box.

i Wnat are c ffee houses? 2 Can they be used profitably in the cause of temperance? Any information through the paper will be thank-C. A. BARNES. fully received.

Palmyra, Tenn. 1. The term varies somewhat in different localities, but as a rule they are houses where coffee is dispensed instead of intoxicating liquors. A small charge is usually made for the coffee, sometimes as low as one cent a cup. These houses are usually kept open all night like the saloons.

2. We think they can be used very profitably in the cause of temperance. They supply the place of a saloon as a social gathering place, and also they furnish a refreshing and healthful beverage instead of an intoxicating one as the saloons

PERSONAL AND PRACTICAL.

-Dr. G. A. Lofton is spending the month of August at Red Boiling Springs. The doctor's health has not been the best. We hope he may come back greatly refreshed.

-The Baptist Mirror is the name of a new paper published by Rev. E. Z. F. Golden, Cuthbert, Ga. Bro. Golden is a fine preacher, a polished writer,

A. 10.10. -Mrs. George, wife of Senator George of Mississippi, died on July 29th. Her funeral was preached by Dr. John L. Johnson, editor of the Baptist Layman. Senator George is still living, but is quite feeble.

and we are sure that he will make an excellent paper.

20.30

Both he and his wife were strong Bapilsts.

-We had the pleasure of a visit on last Tuesday from Rev. W. M. Burr and wife of Greenville, Miss. Bro. Burr was formerly paster of the Murfreesboro and Fayettavlile churches in Tennessee. His friends here will be glad to learn that he is doing so well in Mississippi. His wife Is a true helpmest to him.

m 35.35.35 -On Sunday, August 1st, Dr. J. C. Hiden preached his fifth anniversary sermon as pastor of the Grove Avenue Church, Richmond, Va. He gave the following statistics: Sermons preached during the year. 99; addresses delivered, 128; pastoral visits, 2,427; additions to the membership, 26; number now on the roll, 428 Dr. Hiden preached an able sermos, which we hope to have the privilege of publishing at some the training of the state of th

-Tesla, the great inventor and electrician, says he is convinced that if a man could sleep eighteen bours atday he would live to be 200 years old. We are afraid that this statement of Mr. Teala's will be taken as an encouragement to those who are inclined seem that one-third of his time is enough to be taken

her home in Georgetown, Ky., of Mrs. R. C. Stockton. Mrs. Stockton was for several years a resident of Nashville and was the efficient Corresponding Secretary of the Central Committee of the W. M. U. She was a most excellent lady, and her many friends here will be greatly grieved to learn of her death. We tender our earnest sympathy to her bereaved husband and other friends.

28.28.28

-Senor Canovas del Castillo, Prime Minister of Spain, was shot and killed last Sunday afternoon while at a health resort in Spain. The assassin was immediately arrested. He was found to be an Italian and proclaims himself an anarchist. The Cubans in New York received the news with joy. They think that the death of Canovas means the recall of Weyler and the freedom of Spain. We regret the circumstances of his death, but we should be glad to know that it will result in the freedom of Cuba.

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-Rev. O. C. Peyton's name is familiar to the readers of the BAITIST AND REFLECTOR as the writer of our "Quiet Hour Thoughts." No doubt you have learned to love him, and look for his solid helpful words You will love him more when we tell you a noble deed he has done. He has no children of his own. Last week he was in the city, and adopted from the Orphans' Home a little three year old bahy boy. He becomes "father to the fatherless." Such acts add dignity and honor to true manhood.

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-Through the invitation of Pastor Kimbrough we had the pleasure of stopp ng over in Jonesboro Sunday and preaching for his people. Of course we missed Cols. Reeves and Dungan, who were for so long identified with the church at Jonesboro, but there are other noble people there whom we always enjoy meeting. We had the privilege of rooming with Pastor Kimbrough at the Holston Association. We found him a genial, lovable man. He is also a fine preacher. We enjoyed taking a meal in the hospitable home of Dr. T. W. Whitlock.

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-The great coal strike has not yet been settled. It seems to us that Mr. Dearmitt, representing, as he does, very powerful corparations, has hit upon about the best adjustment possible of the miuera' troubles. The vicious and rascally practice among many mine operators of cheating their laborers through "company stores" and wrong screens cannot he condemned too severely. There ought to be a law passed and enforced regulating this pernicious practice. We cannot conceive of anything much meaner than a mining company forcing its laborers to the very lowest wages possible and then robbing them of these wages by compelling them to huy of the company stores at high prices. Mr. Dearmitt proposes that City, Kan., had read in all the parishes of the dioall mine operators shall do away with the "company cese a letter forbidding the members of the Catholic stores" entirely and do as he does-pay the men in cash, they having the privilege of huying wherever they wish, as every free American should have.

tist of last week: "From further investigation and more oritical examination of traditions and the oldest Baptist and Presbyterian records it appears conclusive that Jonathan Mulkey was the first preacher in Tennessee, Tidence Lane the first pastor and Ruffalo Ridge the first church." There seems to be no question as to the statement about Jonathan Mulkey and Tidanee Lane. There are some however. who dispute the last statement that Buffalo Ridge was the first church in the State. Old Cherokee church claims that honor, and Bro. J. H. Moore. Moderator of the Holston Association, says that it has good reason for doing so. We shall be glad to have Bro. Moore write in article on the subject for our columns. And if he wishes, Bro. Burnett may feel at liberty to reply to him. Bro. W. H. Hicke. by the way, is inclined to think that Sinking Creek church is the oldest. He has recently come seroes some important information on the subject which ha promises to give our renders. This is as interesting question and we should be glad to have it settled.

-Bro. Bailey of the Biblical Recorder quotes our recent remarks about country pastors, and adds: "If Rev. Dr. Folk is so really in earnest, we can show him a good country field in North Carolina, and find a thousand brethren who will make the great sacrifice to sleep too much row anyhow. The usual rule is of taking his place." Nothing would really give us that a person needs eight hours for sleep. It would greater pleasure, Bro. Bailey. At the same time, it seems to be the will of the Lord and of the hrethren that we remain in our present position, in which wa have the opportunity of exerting a wider influence -We learn with deep regret of the recent death at for good. But when our usefulness here is done we shall ask no higher honor than to accept the pastorate of some Baptist church or churches. And if the church or churches be in the country, we are not sure but that all the greater will be the honor, while we are sure that all the sweeter will be the pleasure.

A. 10.10

-- It was a great pleasure to see Dr. Lansing Burrows, the distinguished pastor of the First Baptist Church, Augusta, Ga., in the city last week. His family is spending the summer at Franklin in this State. He preached there last Sunday. He says that at night there was standing room only. But he added that nearly all the room in the church is standing room, as the church has not yet been fully seated. We asked Dr. Burrows what was the general sentiment in Georgia as to the Whitsitt matter. He replied that the general sentiment in Georgia was that they were in favor of 9 cent cotton. We repeated our question. He said the general sentiment in Georgia was that they proposed to have Holy Ghost religion down there and to do more for Home and Foreign Missions than ever before, and he thought if they could get 9 cent cotton they could do so. Dr. Burrows, by the way, is one of the most genial and lovable men we ever knew. He says that he carries all his meanness on the outside.

J. J. J.

-After the adjournment of the Holston Association we stopped over in Bristol for a few hours. Of course we went to see the Southwest Virginia Institute-in fact, that was our special reason for stopping over. We had the pleasure of taking supper at the Institute, together with Dr. M. E. Broadus and Dr. Kirk of Richmond, who is to supply the pulpit of Dr. Broadus for him while he goes to Norfolk to supply for Dr. M. B. Wharton during August. Prof. S. D. Jones, principal of the school, is just recovering from a right sharp spell of sickness, the first he has had, he says, for twenty years, as you might readily believe to look at him. The Institute is situated on a high hill overlooking the city of Bristol. The buildings are magnificent. They are also elegantly furnished throughout. We have never seen more complete buildings and furnishings for school purposes anywhere. The buildings are not yet paid for and there was danger a short while ago that the property would be sold for deht. But through the indomitable zeal of Dr. Broadus the deht has now nearly all been provided for and it is expected that all will be in a short while. The Baptist cause at Bristol, under the splendid leadership of Dr. Broadus, is growing rapidly. There are additions to the First Church every Sunday.

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-The Catholics at Kansas City were taken com-

pietely by surprise last Sunday. Bishop Fink, of the Roman Catholic Diocese of Leavenworth and Kansas Church from attending the Irish-American picnic, to be held in Kansas City, Kan., next Sunday. Blahon Fink gave as his reasons for placing a han on the pionic that Sunday is a holy day, on which all Catholies are obliged to do their duty toward their church -Rev. J. J. Burnett says in the East Tennessee Bap- and God, and that a public picnic is not a fit observance of the day. Bishop Fink is a little late in taking such a position. The Cathollos not only in this country, but usually all over the world, have been accustomed so long to Sabbath desecration, including such things as picnics, bull-fights, and so on. that it is no wonder his order comes as quite a surprise to them. The fact that Sunday is a holy day seems to have been lost sight of entirely by them. Instead of a holy day it has degenerated into a holiday. Perhaps the most surprising part about Bishon Fink's order was the statement that holding a pionic on the Sabbath is in direct violation of the laws of the Catholic Church, and anyone taking part in such a celebration on that day is guilty of offense in the sight of God. We wonder where Blahop Fink discovered such a law. If it was ever on the hooks of the Catholic Church it certainly must have become andead letter. It is no wonder that the President of the United Irish Societies states that the plesic will be held, notwithstanding Bishop Plak's letter.

THE HOME

Starting Out Obligingly.

BY LEANDER B. REYSER

"Mister, what time is it?" "1'll see, sir.

Mr. Randalls drew off his right. hand glove, and began to open his heavy overcoat, for it was a nipping winter morning. His watch was in his vest pocket, and, bundled up as he was, it was inconvenient to get it out and consult it. Hesides, it was evident that he was very much in a hurry to reach his office, for he looked like he was a business man.

"Don't trouble the gentleman, Bill. Shame to put him to so much trouble!"

"Don't bother, Mister," said Bill, in an apologetic way. "I didn't think-

"It is no trouble at all, my boy," Mr. Randall replied, smiling genial-

Having opened his overcoat and coat, he at length drew out his handsome gold watch, pressed the spring, causing the shining lid to fly back. and then announced in the most cordial tones:

"It is four minutes past eight." "Thank you, thank you, sir,"

cried both of the boys heartily. "You are quite welcome, boys, was Mr. Randall's reply, as he walked off buttoning up his coat and

drawing on his glove. "Bill, it was a shame to make him stop and get out his watch just to tell you what time it was," declared Randall would have done, I'll war-

"Twas that," admitted Bill. "I was a downright imposition, so it was. But wasn't beobliging, though? asked him for the time, after all. It candy, peanuts, popcorn and all, to her, as the other boys did. If see a fine gentleman treata little felwho is a man, I say, Hal."

"If you'd been a king he couldn't have treated you finer."

"Do you know I thought he'd snub me, or turn up his nose and boys. sniff, as some of those aristocrats do? But I really wanted to know what time it was. I was afraid of warrant they're as green as cucumbeing too late for school."

Hal stood and mused awhile, roll ing a snowball between his mittened hands. Then he tossed it against a fence post as he remarked:

"Say, Bill, that man gave me an idea. "

"What is it?"

"Why, to always be obliging-to up. Do you see?"

"Of course I see. A mole could see that the idea's a good one. I've a young schemers. great notion to work along that line myself.".

"S'pose we both try, then." "Agreed. It's a bargain."

Inspired by Mr. Randall's example, the boys walked on toward the school building, their minds filled with good resolutions. Before five ner. The orossing was quite slip I twinkle in his eye.

pery with the ice that had frozen during the night. Her feet slipped, and she would have fallen had she not let the basket drop to the ground. and then held herself up by it. A number of school boys snickered. and some of them laughed aloud at her mishap. She looked around helplessly, as she bent over and supported herself by the handle of the

"Hal, didn't we start out to be obliging?" whispered Bill. "Here's our chance!"

"Come on, then!"

Two boy's swift feet patted the pavement, and in a moment stopped before the woman.

"We'll help you, ma'am," said llal. "Olthank you, boys," she answered heartily. "You're very kind."

Bill carried the basket, while Ilal. who was somewhat the larger and stronger, firmly held the old lady's arm and helped her across the slippery street. When the boys ran back after receiving her thanks, some of their playmates taunted them

"The old woman had two purty smart beaux," guyed one.

"Catch me walking on the street. locked arms with an old woman. jeered another.

"Wouldn't you be glad if some one would help your mother if she was on a slippery street?" questioned Hal, with blazing eves

"But she wasn't my mother."

"Well, very likely she was some one else's mother." asserted Ilal. "and that amounts to the same thing." Then turning to Bill, he said, "I'm glad we helped the old lady, Bill; that's just what our Mr. rant you.

At school Bill and Hal carried out the same principle. They were obliging to their teachers and fellow Immense! I can't say I'm sorry I | pupils. If a girl dropped a book they would politely pick it and hand was better than a Christmas treat, It to her, instead of snickering at smaller boy became so cold on the low like me in that way. He's a man | way home that he could scarcely carry his books and slate, one of them would be sure to offer to help him. Their spirit soon became the subject of comment among some of the ruder

> "They are getting awful goody goody," scoffed Jule Ward. "I'l

'Of course they are," declared Jim Nostrand. "Let's see what fun we can have with them. They're so accommodating that you can get them to do anything for you. S'pose we try a little game, and get a good laugh on them."

And Jim did try his "little game begin to be obliging now and keep it The pupils were on their home from school, Hal and Bill being in a group our Mr. Randall, I do believe. just half a block shead of the two

> "Ho, Bill! Wait a minute, Hal!" Jim shouted, running forward, "I want you to do me a favor."

"Well, what is it?" answered Bill "Well, you see," Jim went on, "you two fellows are the most accommodating boys in school. I wish you'd go to my home and do up my minutes had passed Bill and Hal had | chores for ms this evening-put coal a chance to test the strength of their in the furnace, clean out the ashes, new resolves. An old lady carrying | feed and ourry the nag, and go to a Lenvy market basket was just atart the grocery for mother, and so on, an obliging epirit. The lady you ing across the street at the next cor- | won't you? he asked," with a sly | helpeu happened to be a relative of

Have you never taken a bath with Ivory Soap? You have missed a lux-

ury. The smooth creamy lather is soothing and refreshing. IT FLOATS

"What are you going to do?" questioned Bill, looking keenly into Jim's eves.

"Oh, I'm!-Why-I-I-want to go and play a game of ball on the commons," laughed Jim.

"Then we won't do your chores for you," refused Hal, ; osltively.

"You won't! Why not? I thought you fellows were going to be so obliging!

"We do try to be obliging!" said Hal, "but we won't let ourselves be imposed on. To be obliging is to help people when they need it; not dall, "I've found ready pupils in to go and do up a strapping big fellow's chores so that he can play ball. Do you see the difference, eh?"

among the pupils at Jim Nostrand's lost anything by it. But see here.

"Bill was too sharp for you that time," several cried, and for a long while Jim was nicknamed "chores.

"Say, Hal, one doesn't need to be gumpy in order to be obliging. does he?" said Bill, when the two chums were alone. "Our Mr. Randall wouldn't let people impose on him. do you think he would?"

"No. siree! He's too much of a man for that. You took Jim down in great style. I tell you it was grand-tip top!"

The boys were near neighbors, living on the same block and same street. One evening some weeks later. Hal had scarcely got into the house after school hours, when Bill, who had been at home, rushed into the house in a fever of excitement. and said:

"Look here, Hal. Read that." It was a copy of the evening paper that Bill thrust Into his friend's hand, and Hal read the paragraph with glowing eyes. It ran in this

Boys, Call-Some weeks ago, one morning, two boys kindly helped an old lady over the lcy crossing on the corner of Wayne Avenue and Sixth Street. Will these obliging lads call at the office of the under signed, 412 Jefferson Street? It will be to their interest to do so

O. M. RANDALL "Why, how wonderful! That's cried Hal; "and the two 'obliging boys ourselves. We must call and see what he wants, musn't we?"

The next morning the boys did call at the gentleman's office, and it turned out to be "our Mr. Randall," as they half expected. When they told him who they were, he greeted them very cordially, and precently

"It was a manly thing for euch young boys to do-to help the old lady across the street—and it shows mine, and she told me about the la-

Now see how "green" Bill and cldent. What can I do for you?" "Oh, you've already paid us more than you owe," announced Bill.

"Yes, sir, you have," Hal second-

"Why, in what way?"

It was Mr. Randall's turn to be

"By being obliging to us, and teaching us to be obliging,' said Bill, his voice trembling a little.

And then he told the episode of Mr. Randall's readiness to tell them the time one cold morning, at a good deal of inconvenience.

"Well, well," laughed Mr. Ranyou two boys, and I'm glad to know it. I tell you, my lads, I started out in life in that way-by being Then there was a great laugh obliging, I mean-and I've never I wan't to do something for you boys for being so manly."

"No, sir, we don't want any pay for doing what all civilized boys ought to do, ' spoke Bill, stoutly

"That was nobly said," declared Mr Randall, admiringly. "I'm glad you like to be obliging for its own sake. Still, I need help for the summer. You see, I manage this large bicyc e establishment, and I shall want two boys to help me in various ways. I was on the point of trying to get such help as I need. when it struck me that boys who were so courteous and unselfish as you proved yourselves to be, would be the kind of boys I wanted. So I may as well employ you during your vacation, if you will work for me. The wages will be good. Your time will not be all occupied, and so" -smiling broadly-" you may each have the use of a first class bicycle when you are not busy. What do you say, boys?"

"I say I'll accept." said Bill, promptly, and Hal chimed in, "So

On the way home, Hal said: " He's a splendid man, isn t he?" "Simply immense." - Selected.

ITCHING SKIN

nor to the editor, but to Mrs. Maynard herself. It is meant, however, for YOUNG SOUTH. us all to read, and here it is:

Mrn. LAURA DAYTON EAKIN, Editor

the East Record Street, Chattanouga, Tenn., to whom communications for this department should be addressed "Young South Motte Vestigia ite rorsum Cour missionary's address: Mrs. Hassia Maynard, 63 Sakai Machi, Kohura, Japan. vis an Francisco Cal

-Mission subject for August, The

Our Home Field.

I am in receipt of Our Home Field

the publication of which has just been

resumed by the Home Board at At-

lanta. Ga lt gives me great pleasure

to commend this paper to you. It is

a valuable addition to our religious

literature, and it costs only ten cents a

year. Can you not spare one dime to

keep you in touch with the work of the

Home Board? Send your name and

subscription to "Our Home Field,"

321 Temple Court. Atlanta, Gs. I feel

sure you will find it a welcome monthly

Home Mission Board.

The Home Mission Board desires to

express its grateful acknowledgment

for the effective aid rendered it by the

Woman's Mission Societies during the

In asking its continuance for anoth-

1. That an carnest effort be made to

raise \$30,000, \$15,000 cash and \$15,000

in supplies for our frontier mission-

2. That in view of the great sacrifi-

ces of many of our Home Missionaries,

and of the life of self denial we owe to

Him who has redeemed us, we ask the

women of the missionary societies to

make constant offering for this work

remembering it by especial prayer and

gifts during some one week of the

3. The Board earnestly commends

the effort to enlist all our Sunday-

schools in mission work, and that for

this purpose suitable and instructive

literature be prepared and as widely

disseminated as possible. The educa-

tional power of such literature is worth

4 That our increasing foreign pop-

ulation, especially in our growing

cities, be regarded with even greater

interest by our sisters, and especially

that the women who are upholding our

work in Cuba may have their earnest

5. That individual work, and work

by societies for the elevation of the

negro women in and about our homes

Young South Correspondence

Ohl there fervent August days. It

is hard to arouse our flaggingenergies

Mere existence seems a problem when

the mercury keeps close to 100 degrees.

But it will never do to give up to the

spirit of indolence that would possess

us, will it? We must work on just as

we did when the snow fell and the blt-

ter winds blew. Did you note that

Mrs. Maynard is our very own for

April, May and June? Now, let us

make a big brave effort to elaim her

for July and August by the time Sep-

tember rolls round? Watch the "Ite

ceipts," and let us, each and all, do

what we can, even during these enltry

mid-summer days. Are the fruit-sell-

ers busy? I hope for good reports

from them, as this is such a grand

I shall begin this week with a nov-

arv. Did someone ask, "What is an

open leter?" " Well, it is a letter,

written not to the "YouegaBouth,"

elty, an "open letter" to our mission-

fruit year.

co-operation.

be greatly increased.

a thousand fold more than its cost.

or year, the Board requests:

L D. E.

visitor for the year to come.

Home Beard.

past year.

White Rose Band of the First Baptist pleasure in sending the Young South \$5 for you, and we wish we had more. gift of ours may be blessed by our Our Society numbers only fifteen, and | Master." is not quite a year and a half old. As a junior band we work faithfully, and our meetings, held on the second and very interesting We have at present the following officers: Bessie Brown, President; Alma Travis. Vice-president: Nannie Terrill, Secretary; Grace Humphrey, Treasurer: Gertrude Chester. Organist. Our meetings are conducted by the President, or someone appointed

sons. We feel much encouraged as we review the work we have been enabled to do here in our own home and abroad. "My Dear Mrs. Maynard:-The and we are determined to work more diligently than ever. Dear Mrs. May-Church of Chattanooga take great | nard, you are remembered always In our prayers, and we hope this small

GRACE HUMPHREYS, Treas. I suppose the "White Roses" wished this message sent on to Japan after fourth Sundays of each month, are had let you read it, and I mailed it and Mrs. Maynard will read it before she sees this paper. I am sure it will please her to know she is so kindly remembered here in our Mountain City. have the honor to be a contributing member of this band. I wish every church had such a circle of fair young by her. The exercises consist of Bible | maidens, studying our fields as they reading, prayer, songs, and selections grow to Christian womanhood. Two about missions or other topics, from of our Sunday-school teachers, Mrs. | are strong that the souls of these little which we may receive practical les- Hunnicutt and Mrs. Hunter, meet with ones will be saved. Their religious

them always, and direct their studies. It is a good work and the fruitage will be large, If I mistake not. The Young South is grateful for its share of their funds. Their \$5 swells our Japan offer-Ing, and that is most on our hearts now. God speed you, sweet "White Rosesi"

The next comes from my old home, Shelby ville:

"I send 50 cents to be divided between the Orphanage support and our missionary. I pray that these orphan ehildren, to whom my heart goes out in loving sympathy, may grow to be God-fearing and God-loving men and women, and I trust Mrs. Maynard will accomplish a great work in His name."

I consider every dollar given the Baptist Orphanage a contribution to Home Missions. The probabilities

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... BY THE...



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"THE FOREMOST BAKING POWDER IN ALL THE WORLD."

education is far botter attended to. than that of many children in Christian homes. Thanks to the dear "Baptist" who helps the good work along.

Then comes Shop Springs: "I fear you think we have forgotten

that we are members of the Young South, because we have waited so long to bring in our little offering. It has been a little hard for us to get this dollar, for some of us are too small to earn even a penny unassisted, and we keep back nothing from our regular contributions to church and Sunday-school. We bring with us this time a little brother not yet a month old. That makes us seven. We hope to come again soon."

THE FAMILY CIRCLE.

Seven is the perfect number. So we shall expect a great blessing on this band's work Thanks for this timely aid. As nothing is said as to its destination, we give it to our field of great est need, Japan.

The next message is brief but most appreciated. It comes from Pocahon-

"I enclose \$1.85 for Mrs. Maynard given by the Pocahontae Sunday-

MRS. BETTIE GARRETT.

We are most grateful. God will bless the Sunday-school thus remembering bis command to "teach all ations." Will you not stir up your ase or school to do likewise? Reember, i gladly send literature to assist you for a stamp or two, as well as the tiny boxes to collect the pennies. Now hear from Partlow:

"I have purposely delayed thanking you for the mite boxes, hoping to be able to send you a contribution for Mrs. Maynard. I enclose our offering. May God bless the Young South in its great work."

ALICE SHEPARD.

The contributors will find their names in the "Receipts." You see how nicely the little boxes help on the gathering of the offerings. Thank you very much, Miss Alice. May this work be blessed to you and all your helpers, as well as to Japan. Let us hear from | work. you as often as possible.

Our good Dr. Holt has a word for us this week: "The Young South le doing a noble

write a letter to be printed. I remem-

ber quite well the first time my name

anneared in print. I was quite a boy,

but my heart swelled with pride as I

beheld it. It was in the Youth's Moga-

zine Dr. Graves published before the

war, and I was among the prize win-

ners under twelve years old who mem-

orised the Scriptures. I had repeated

to my Sunday-school tencher. Please

to thank the darling children for their

contributions to the Orphanage, Col-

the public eye was done in that same

paper. I remembar very well the thrill

of ecstacy when I saw my written words

on the printed page. It is "something"

to know that thousands are to take in your thoughts, and that their Influence

must even widen, as these thousands

scatter them far and wide. It quite

overpowers me to think of it, even In

this humble work we are doing togeth-

er. Let us pray the Spirit's guidance

always on what our pens indite. May

A. J. HOLT.

rly the whole of the New?

continue."

work in training our boys and girls to give, in keeping before them constantly the great objects of our denominational work, and in encouraging them in letter tended his preaching. writing. It is something for a child to

-Rev. F. M. Wells conducted a successful revival meeting at Tiptonville. a meeting at Henderson, Tenn.

-Rev. W. C. Cleveland bas been holding a meeting at Sadlersville.

-The Baptist Layman through i editorial columns and correspondence is certainly doing a magnificent work

portage and State Missions during the past quarter, and encourage them to We are deeply grateful for such kind words from so useful a man as Dr. Holt. I think my first writing for

1877 to 1882, died a few days agn at in government service.

-We had the pleasure of a call from Bro. T. J. Eastes of Grant, Tenn. There is no more valuable man in Tennessee than Bro. Eastes. He is

superintendent of the Baptist Orphans' there be more such writers an Dr. Holt Bome, Monticello, Ark., was recently In the ranks of the Young South. You | married to Mr. Ed. Gardner, son of God only knows what the gad will be. Baptist Church of that city.

Another decade may find your names as editor of some great paper, or author of some wonderful book. The Young South hopes to train you ever to follow what is best, purest, most acceptable to our Father above.

That is all for this time. I hope to have a tall pile awaiting me next Wednesday morning. With sincerest thanks to all who have helped during these laxy August days, 1 am, most sincerely yours,

LAURA DAYTON EAKIN.

Receipts.

First quarter's offering July offering First week in August		11	20
First wook in August		80	76
F 'R JAPAN.			
White Rose Band, Coattanooga			00
A Bestiet Shelbyville Paintly Circle, Shop Spring		1	35
Pocahostas 8. 8. by Mrs Garrett		1	88
Nich Leanom, Partice			05 10
Nich Leanom, Partiew L., and M. L. anom, Partiew			15
Dora Lannom, Partiow Lnoy Lannom, Partiow			10
Morgia Spilives, Parties			10
Mrs Shapard, Partiow			15
Alice Shepard, Partiow			50
VOR ORPHADAGE SUFFOR	T		

A Baptist, Shelbyville For Postage 8036 Q Colportage State Missions Maxican Sebool Foralge Board Debi Postage

Without Macbeth lampchimneys, you throw away money and comfort. But get the right one for your lamp. The Index free.

\$000 96

Waite Macbeth Pittsburgh Pa

RECENT EVENTS.

-Dr. Hawthorne is at Monteagle. -Prof. J. R. Sampey expects to re turn from his oriental tour refreshed and better prepared for his Seminary

-Dr. E. A. Taylor, pastor of the First Baptist Church in Memphis, is holding a meeting with Pastor Johnson, Duckhill, Miss.

-Dr. M. D. Early of Memphis bas just held a meeting with Pastor J. W. Porter of Kentucky. Great power at-

He and Bro. E B. McNeil have begun

large addition made to the church.

stamping out "Martinite" heresies.

-It is reported that Rev. M. P. Hunt and others will begin publishing another Baptist paper in Louisville. We have no information as to when it will make its appearance.

-William Ferguson, editor and publisher of The Central Baptist from Laredo, Texas, where he was stationed

always welcome in our office.

-Miss Hannah Hyatt, founder and In the ranks of the Yonag South. You begin here on this page of ours, bat God only knows what the gad will be,

Boundary, was recently plagiarised the entire articla. Dr. Steele was forced to admit that he wrote the 1745 article historificand it. Nashville, Tsun.

-An English syndicate has closed a deal for coal mines in East Tennessee. Bro. McCrosky of Knoxville engineered the deal on the part of the coal mine owners. It is said that the transaction represented something like \$5,000,

-Dr. O. L. Halley, formerly the joint editor of the BAPTIST AND RE-FLACTOR, has a practical and interesting article in the Baptist Review on the question of church letters. Bro. Halley is spending his vacation in Tennessee.

-The Baptist Courier reports that Mr. Geo. W. Vanderbilt, who has built perhaps the most magnificent private residence in the world at Asheville. N. C., has proposed to contribute \$100,000 for the building of a hospital for the treatment of consumptives.

-The negotiation between Turkey and Greece drags its weary length along. It appears, however, that ' the sick man of the East" is getting just what he wante. The frontier line as now agreed upon apparently gives Turkey practical control of Greece.

-Prof. Andree, who has sailed in search of the North Pole in a balloon. has not been heard from. He carried with him in his balloon homing pigcons, and it was expected that he would turn them loose when he reached the North Pole. They have not been heard from.

-Rev. C. V. Edwards of Springfield, Tenn., one of our brightest and most consecrated young ministers, has been epending his vacation at Tate Springs. Bro. Edwards returns to the Southern Baptlet Theological Seminary this fall. having resigned his church, to take offect October 1st.

-The Klondike gold craze seems to be increasing. The Canadian government is sending additional policemen to the gold fields. There will be some good come of this great rush Already business in the West is somewhat reviving under the impetus. Wherever the people go the gospel will be carried.

-It seems as if the possibility of trouble between our government and Japan has been removed. The Japanese government has accepted an offer from Hawaii to arbitrate the difficulties. However, Japan is still pouring immigrante into the Island. it is likely that there will be a majority of Japanese in the Island before Congrees meets in December

-The political event of the State for the past week was the vote taken on the queeton of a Constitutional Convention. The returns show that the convention has been defeated. Evidently there is no general interest through-Great interest was manifested and a out the State on the question, as the vote was the smallest ever cast. The whiskeymen were almost a unit against | trip rates from Nashville to men were against the Convention.

> -Fitchugh Lee, United States Con sul-General at Havana, has notified Cantain-General Weyler that the death sentance imposed on Manuel Fernandex. the American citisen, must not be carried out. Gen. Weyler has laid the matter before the Spanish government and awaits their reply. It goes without saying that the citizen Fernandes will not be executed. There are reports that Spain will resent this inter-

of the M. E. Church, South, has gottes himself into an unpleasant situation by writing in The Methodist and Way of Life an article supposed to have been At Norfolk close connection is made taken from the Oxford Gasette, 1745. Ha claimed tist Rev. Mr. Bates bud

was purely Actitious. We cannot help thinking that it is a very grave thing to write anonymous articles reflecting on another brother's integrity.

Catarrh Cannot be Cured.

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or soestitational disease, and in order to enre it you mast take internal remedies. Hall's Catarrh Care is taken internally and acts disectly on the blood and mucous surfases. Bell's Osterrk Cure is not a quack madicine. It was prescribed by one of the best physicians is this country for years, and is a resuler prescription. It is composed of the best tonion knows, combined with the boat blood purifier, seting directly on the mucous surfaces. The perfect sombinations of the two instraders. The perfect sombinations of the two instraders is what produces such wonderful results is curing Catarrh. Boad for teatimonials, fram.

F. J. OHENBY & CO. Propa Toledo, O. Bold by draggists, price 78c.

-Married at the home of the bride's parente in McKenzie, Tenn., August 3, 1897, Miss E. D. Chandler and Mr. E. K. Higgins, the writer officiating.

McKenzie, Tenn

-The Hiwassee Association will convene with Salem church, three miles east of Dayton, on Thursday before the fifth Sunday, which date will be August 26, 1897, instead of August 19th. J. B. BREEDY, Clk. Ex. Com.

-Harmony Baptist Association meets with Bethel church, Hardin County, West Tennessee, near Red and White Sulphur Springs, October 9th, 10th, 11th. The next fifth Sunday meeting meets with Pleasant Sight church. in McNalry County, Tennessec. seven mlice east of Selmer, on the M. & O. R R. There is very great destitution in the bounds of Harmony Association. O Lord, send more laborers in this part of thy vineyard. Pray for us, brethren. Come over and help us.

(REV) W. A. ROWSEY

-The 71st annual meeting of Duck River Association will be held with the Mt. Lebanon Missionary Baptist Church, beginning Thursday, August 19th. Mt. Lebanon is situated in Marsball County, thirteen miles northeast of Lewisburg, twelve miles northwest of Shelbyville, and three miles northeast of Farmington. Those coming by rail will be met with conveyance at Shelbyville and Lewisburg on Wednesday morning and evening. Any one coming by rail after the times mantioned will please notify the writer at once. Our people are making arrangements to entertain all who may attend. Everybody le cordially invited and will meet with a hearty welcome. Those coming by rail will please inquire for reduced rates.

C. V. HALE, Pastor. Shelbyville, Tenn.

Vary Low Rates East.

The Southern Railway, appreciating the wants of the traveling public, have, in connection with the Nashville, Chattanooga & St. Louis Railwa , made the following remarkably low round-

Washington, \$20.40; Richmond, \$18.15; Norfolk, \$18.15.

Tickets will be sold August 12, 18 and 14, good to return within fifteen days from date of sale.

The trip East via the Southern Rallway through Asheville and "The Land of the Sky," is the most attractive, picturesque and convenient. Leaving Nashville 11:20 p. m you arrive at Knoxville 8:05 a. m . Asheville 1:15 p m. Richmond 6 a m., Washington 6:42 a m., and New York 18:42 p. m. Pullman sleeping cars on this train Nashville to New

ports that Spain will resent this interference, but we do not think so.

Our brother, Bav. S. A. Stssie. Secretary of the Epworth League Board

Our brother, Bav. S. A. Stssie. Secretary of the Epworth League Board

Out of the Epworth League Board

Washington 9:25 p. a.
This twain narries Pullman sleeping car Nashville to Norfolk without

with steamers for Baltimors, New York and Boston. These staamers NAPOLEON'S VALUE OF VICTORY.

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victory. After Austerlite the world seemed his. Fame invited, fortune fapiring ambition. With growing power he gathered the fruits of victory. And so has it ever been. Success suctruth is furnished by the great victoand the California Midwinter Fair in '94 by Dr. Price's Baking Powder. have been the result. The people have promptly ratified the official verdicts that declared Dr. Price's, for leavening power, keeping qualities, purity and general excellence, the "foremost baking powder in all the world." Quite as quickly as the great Emperor do they know the value of a victory

1444 في الأمام والموام الموام

POSITIONS GUARANTEED. Will accept motes for tuition, or can deposit make until position is secured. Car fare polic. No vaca-

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Napoleon knew well the value of a vored, everything stimulated his asceeds. A notable illustration of this ries won at the World's Fair in '93 Ever increasing sales and popularity that means world-wide supremacy.

bers. Several plans, two plans give free registration; one plans OUARANTHAS positions. Is pays for book, containing plans and \$ \$500.00 love story of College days. No characto

Bochkeesteg, Peananship, Shorthand. Type-writing, Telegraphy, etc. The most therough, practical and progressive schools of the kind in the world, and the best parameter ones in the South, indered by bankers, merchants, oil determ, and cine a. Four weeks in bookkeeping with us are equal to twelve weeks by the old plan. Their President is author of "Draughou's New System of Bookkeeping," which cannot be taught in any other school.

\$600.00 given to any college if we cannot show more written applications for bookkeepers and in the South, all "combined" can show to have received in the past five years. We expend more money in the interest of our Employment Department than any other Bus. College in Tenn. takes in as tallion, \$500.00—Amount we have deposited in bank as a guarantee that we have in the past failled, and will in the future fulfil, our guarantee contracts. HOME STUDY—We have prepared epockally for home study, books on Bookkeeping, Shorthand 1 nd Pennanship. Write for price list.

Paor. Daaloilon—I now have a position as Dookkeer or and stemographer for the Southern Grocery Company, of this placut salary, 175,00 per month

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Helps to the Study of the Word. It is very rich in this respect, containing as it does copious analytical and explanatory notes and enumeries of the several books; historical, chronological and geographical tables: list of animals, birds, reptiles, plants, and precious stones mentioned in the Scriptures; geology of Birds lands; table of weights, measures, time, money, etc.; words obsolete or umbiguous, together with a new index to the Bible; a new and complete Concordance: a Dictionary of Scripture proper names, with their pronunciation and meaning, and a complete series of asw maps is colors.

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BAPTIST AND REFLECTOR, Nashville, Tena.

Meeting of Tennessee Associations. Cumberland Gap-Woodson's Chapel, Clalborne Co., Tuesday, August

Chilhowee-New Hopewall Ch., Knox Co., Thursday, August 19. Duck River-Mt. Lebanon Ch. Marshall Co., Thursday, August 19 Hiwassee-Salem Ch., Thursday, Au-

gust 19. Mulberry Gap-Union Ch., Hancock Co., Tuesday, August 31.

Walnut Grove-Cedar Fork Ch. Loudon Co., Thursday, September 2 Big Emory-Pine Orchard Ch. Thursday, September 2.

Unity-Friendship Church, six mlies northeast of Henderson, Saturday, September 4. Watauga-Doeville Ch., Tuesday,

September 7 Memphis-Central Ave. Ch , near Memphis, Wednesday, September 8. Sweetwater-Mouse Creek Church,

Thursday, September 9. Ebenezer-Santa Fe Ch., Thursday. September 9

Central-Dyer Ch., M. & O R. R. Wednesday, September 15.

Wiseman-Independence Church, near Bethpage, Sumner County, Wednesday, September 15.

Salem-Greenvale Church, Wilson Co., Thursday, September 16. Eastanaliee-Short Creek Church. Thursday, September 16.

Friendship-Parish Chapel. Dye Co., Wednesday, September 22 Tennessee Valley-Dayton, Thurs-

day, September 23. Clinton-Oliver Springs, Thursday,

September 23. Holston Valley-McPheter's Bend Ch., Thursday, September 23. Weakley County-Cypress Creak Ch., 6 miles west of Martia, Friday,

September 24. Indian Creek-Pleasant Hill Ch. Alabama, Saturday, September 25. Beech River-Mt. Zion Ch., Decatur

Co., Saturday, September 25. Union-Hopewell Ch., Phtnam Co., Saturday, September 25.

Beulah-Alamo Ch., 4 miles E. Crockett. Tuesday. September 28. Tennessee-Dumplin, Thursday, Sep-

tember, 30. Ocoee-Candle Creek Ch., 8 miles northeast Cleveland, Thursday, Sep-

tember 30. New Salem-Riddleton, Smith Co., near Carthage, Thursday, September

William Carey-Swanner's Grove Ch., Thursday, September 30. Cumberland-Red River Ch., Adams Station, Tuesday, October 5.

Northern-Head of Barren Church, Claiborne County, Tuesday, October 5. Enon-Pleasant Valley Ch., Wednes day, October 6.

Dover Furnace-New Hope Church, waters of Eik Creek, five milee northwest of Erin, Wednesday, October 6. Savier-Jones' Chapel, east of Se vierville, Thursday, Oct. 7.

S. W. District-Bethel Ch., near Huntingdon, Friday, Oct. 8. Midland-Piney Grove Ch., Ander

son County, Thursday, Oct. 14. New River-Huntsville, Scott County, Thursday Oct. 14.

Providence-New Bethel Ch., Roan County, Thursday, Oct. 14.

Riverside-Highland Ch., ten miles southeast of Livingston, County, Thursday, Oot 21. Pastors' Conference-Fayetteville

Thursday, Oct. 14. State Convention—Fayetteville, Friday, Oct. 15.



Randolph-Macon Academy
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—WM. W. SMITH, A.M., LL.D., Pres.

PREMIUMS.

We make the following new premium offers:

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

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

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NEWHILL.-Whereas, God in Bis inscrutable providence has seen fit to take from us our lovely young sister, Lillian Newbill, be it

Resolved, That we bow in unquestion.

ing submission to the will of Him who has said, "What I do thou knowest not now, but thou shalt know bereafter," having confidence to believe that "all things work together for good to them that love the Lord." We feel even in this sore affliction reverently grateful that the many sweet assurances of a blest reunion beyond the grave can penetrate the gloom that surrounds the valley of death, and mitigate the bitterness of parting, hence we sorrow not as those who have no hope, keeping ever in sight the beautiful home our loved ones have entered where 'sorrow and sighing shall fice away and death shall be no more."

Resolved, That we tender our heartfelt sympathles to the bereaved mother, praying that He who has promised 'grace sufficient' may pour the oil of consolation on the broken heart and uphold her by Hls Spirit. Also that He may comfort the brothers and sisters of the deceased loved one, and 'lead them in paths of righteousness for His name's sake."

Resolved. That a copy of these resolutions be spread on our church book. a copy furnished the family, and one eent to the Buptist Flag, BAPTIST AND REFLECTOR and Western Recorder with request for publication.

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Two Chairs. BY LAUSA BUSHETT LAWSON.

is a wide arm-chair by the chimney piece, In the cheerful glow of the winter fire. Where the crishes chieropped its song of pasoe, There sat, in his nose and his eve, my sire. Let the years rell besh and leave me where I first remember my father's esair!

Twas the shair of the court, where fully squipped Each grave tresegressies was dely weighed; and I foor the scales were suspiciously tipped By his leve, when the plea of the culprit was made. Ass many a time have I journeyed where Tae Lillipsts lived, on the arm of the chair.

On 100 opposite side was a rocker low, Weers my childleh memery first begins. There my mether ant is the less age. And hummed a low tune to her knitting pins Oh! Time ters backward sad let me rent Once more se of yore on my mether's breast.

Twas the City of Refoge—that armiess chair: There our griefs were soothed and our wounds were kissed There is so steer beim like a mother's care,

No other escenes se sadly migaed. My memory boths not a scotte more fair. Thee my mether's form in her symless chair.

In the winter eve, by the fire's soft light. We would beg a song from the opposite chairs: As their voices rose on the quiet night We know that so music was sweet as theirs: Though my mother's soprano had lost its ring And my father's deep bees was harder to sing.

When from the more Bible a lesses wee read And a house had have store, we need the property.
Oh! the angels looked down on each snow-crowned head As they bowed to petition our Father's watch-care.

Oh! the sweetes: remembrance of each old chair In the time when those dear cass best o'er taves in prayer. Het Springs, N. C.

The Forty Days of the Risen Life.

BY BET. W. BOYD CASPSHISS, D. S.,

Teachers are various, but there are two classes of teachers who must aver be in radical disagreement, because there is a profound difference of principle at the root of thair methods. There is the teacher who has his system, and makes his system the one inflexible part of his method. Those whom he teaches must accept his system; they mest be thrown into the one mold, and all must come forth stamped with some impression. Legalistic races delight in their systems. The French minister who rejoloed to think that as he pulled out his watch every French child was learning the same lesson, was the very smbodiment of the worship of system. These are the men who prida themselves on their consistency; every variety of treatment seems to them a sls, because it transgrasses the rule of consistency. Such is the who are profoundly legal, intensely systematic, the worshipers of an axternal form of consistency. Opposed to these are the teachers who look first at the pupil, and are ever ready to adjust their system to use pupil's need, capacity and charactor. These teachers are aware that one of the profounders facts respecting human balage lies in the subtle and wide ranging varieties which may co-exist with the despest and most indisputable Larmonies of natura. All mes are alike is blood, in messai and moral structure. One touch of nature reveals the kinship of mankind. But the charm of social life lies in the existence of the constant and piquant differences which exist side by side with these deep and Inalianable resemblances. The wise teacher, while realizing these recombiances, will recognise also differences. His system will not be hard and inflorible. He will have no Procrastes-like system. He has men to deal with, and not merely things. To this latter class our Lord belonged. Law made

and could make nounting perfect. Systems were for dead things, not for living beings. He has no sarthe highest goal of these with whom he dealt. He eas aford to rea the risk of being called lasos-eletest. Shallow natures and administrate also noble

readlaces with which divergent methods are used by larger minds. They quarrel with the varieties which they do not understand. John comes neither eating nor drinking; they say he hath a devil. Christ comes eating and drinking, and they say, "Behold a wine-hibber, a friend of pablicass and sinners." They could not appreciate the diviae love which could deliver ite message in startingly contrasted forms. But if the world is to be woe, and if humas nature is to be helped, hard and fast rules must be left aside. God's love is like the atmosphere which fills up all corners regardless of their shapes. It is like the flowing river which spreads its beauty into every creek, and fills the shallows as well as the deep holes in its course. It adjusts itself to the hearts which it visits. Its consistency lies in this, that it is the same to all. lts caracstaces and thoughtfulness iles in this, that it adapts itea'f to all. It is the same pure, true and beantiful current wherever it goes; but it possesses the capacity for adapting itself to each. It is like the ether, rigid yet peactrating, as firm as eteel and yet as fiexible as the softest silk.

After this fashion Christ showed his love. He was unchasgeable is purpose, and changeful of method. We have only to put side by side his dealing with Mary and his dealing with Thomas. Both Mary and Thomas were alike is this-they would fain verify to the senses the presence of their rises Lord. Both sought the avidence of touch to eatisfy themselves that they were not decaived by their eyes. Thomas will demand their varification. "Except I put my hand late the print of the matte, I will not believe Mary reaches forth her hand to assure bereelf that it is in very deed her Master who stands before her.

But our Lord trasts them differently. He welcomes-any, he lasists, on the touch of Thomas. He checks the oatstratched based of Mary. To the one he says, "Reach hither thy hand." To the other,

"Touch me act." Here were very different pupils in the school of faith. The action which would be good for the one would not be good for the other. Beyond our power of explanation, there were reasons for this differeace in the moral coadition and spiritual progress of the two persons. Even if we could not guess at the axplanation, we should be content to believe that be who kasw so profoundly our nature, and who anderstood with each tender ladividual interest the needs of each of his servants, varied his action as was best suited to the spiritual attainments of each.

We may guess at the reason for the difference. Thomas was possessed of that fond temperament which out of his vary affection found reasons for disbelleving what he most ardeotly wished to be true. To correet the weakness of each a desposding temperament is part of Christ's work. Can it be better done than and by giving it readily to awakes a sense of shame that it should aver have been demanded? Thomas is brought face to face with the littlesess and lowness to which he bad yielded through the fierce demand prompted by his too ready despair. He is brought to see that there was a loftier path which he might have trod. Be le driven to wish that be had gos so sandvisedly rasolved or expressed his resolva. A little patience, a little more trust, a little mora caltivation of hopefulness would have spared him the chame of having his wishes fulfilled. More blessed would he have been bad be been content to trast the larger love without this eager impatience for physical avidence. When we tare to Mary we must with a wholly different character. Love, geneine love to their Master, is the common property of both disciples; but the tresperances of Thomas was gloomy and despondent. Good news must come with dacisiva avidence if it is to be ballaved. Dark things are seers likely than bright. 'Faith in the aver-rullag goodasce le as yet but a besitating santiment. With Mary love was foad and ardest. It was not so much the dealrs for avidasos whick prompted her to rassh forth her hand. It was the longing to feel the

sweet nearness of the Lord for whose presence she yearned. With Thomas the varification sought was the verification of evidence. With Mary it was the essurance of affection. She yearned for the touch of the vanished hand as well as the sound of the voice which bad been stilled. For her, therefore, a different lesson is needed. She stands a stage bigher in the school of faith. She may move up a stap more. The Master will not always be present to the sight or near to the touch of his disciples. The spiritual presence must take the place of the physical. She is flitted to take the step forward into that life which is of faith, not sight. It is an ascended Lord, whose presence can be in the hearts of bis people though he himself is unseen, who is to be ber Lord henceforth. To her Christ seems to say: "Learn! for you are ripe to learn it, that the path of trast is often in the dark. Begin to walk that higher road which is so derk to earthly natures. Endeavor to do without material supports; cultivata the faith which needs not to see."

In this various treatment we see the depth of Christ's love and wisdom. He does not treat him disciples wholesale. He calls his own sheap in name. He realises their individual needs; be justs his treatment to their characters.

London, England.

More Light Wanted From "Observer."

In your paper of July 29th "Observer" of the "Tennesses Observatory" in speaking of lie Gospel Mission and the Hardshells says: "These Gospel Missioners had decided that for 100 years our fathers had been conducting our missionary work in a wrong way, hence they have adopted the Hardshell dea . . . for conducting missions." Again ba says: "It seems that the Hardshells of Missouri had beard that these Gospel Mission Baptists had abandoned the plan of their forefathere and come over to the Hardshell idea of the gospel plan of conducting missions." And again: "Thess Hardsbells decided unanimously that these Gospel Missioners ware all right now, since they had come over to their vlaws, and it behooved the Hardsbells to take them iato their confidence and co-operation with them in thus conducting mission work." . . "What else could these Hardshells do but decide that the Gospel Mission is Scriptural and that we will now work with them, since they have come over to our idea as to what is Scriptural in conducting this work?"

Now, what I want to know is this: Have the Hardshells "for 100 years" been thus conducting misslons? I confess I didn't know it, and have been quite femiliar with them, their doctrine and practice, all of my life. I didn't know that a single church or Association of theirs was "thus conducting ails-

I wonder why they, while "thus conducting mission work," have had so many debates with our people, and declared that "the Gospel was not used as a means of salvation of the people of God," and that "they were under no obligation to preach to sinners, but to the sheep?"

Will the "Observer" of the "Tennessee Observatory" please give us more light on the subject. It is delightful to learn that these people are much better than they have been represented to be. Please tell us what Hardshell churches and Associations have been "thus conducting mission work" during the last "100 years." How many missionaries have they seat out on this "plas," and la what fields have they been working or "thus conducting mission WM. D. NOWLIN.

Louisville, Ky

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