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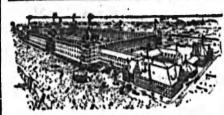
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NASHVILLE, TENN., AUGUST 26, 1897.

New Series, Vol. IX., No. 1.

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Hidden Tracks Beneath the Snow. BY M. S. STENCE.

A poliseman came out and hunted around. This way and that all over the ground, But the tracks were gone, for in the night A snow came down, and hid them from sight.

They might have been seen quite plain lest night, But now look in vain, for, though it is light— Wherever they went, they're sunk in the ground. And hid by the snow, no more to be found.

Their course had been devious, this way and that: At night-fell you could have found where he set. In infemose dine this sinner did light, Yet now all his tracks are hidden from sight.

An angel of mercy has passed here today, Which way she went can'st tell me, which way? in vain for her tracks l've sought all around, They're under the show, hid down in the ground.

And now, we can see no difference between The good and the had where the snow has been. This mentle of puvity bides from our sight The tracks of the saint and the sineer sike.

His mantle of righteousness hides every misdeed To seek it and wear it the sinner has need. Then Satan may hunt and charge and blow In vain to and tracks hid 'seath the anow.

THE BEST METHOD OF BIBLE STUDY. BY COURT A. RERNSTORFF.

For everyone who recognises the Bible as the Word of God, the best method of studying it must be of paramount interest. It is simply the question how best to understand the will of God, how meet fally to comprehend what the Almighty has to say to mankind. Therefore the study of the Bible is as old as the Bible Itself. Joshua was told (Joshua i. 8) to meditate therein day and night. David in the first pealm craises him "who in His law meditates day and night." Jesus says to the Jews, "Search the Scriptures, for in them you think you have eternal life, and they are they which testify of me." When in the time of the Reformation the Bible was freed from the chain with which superstition and pricetcraft had kept if from the people, the question of Bible study was raised, but unfortunately centuries of indifference followed, and it is only since the great revivals of the last and the present centuries that the question of Bible study has become general. Now it is a popular question, interesting not only Sunday-school teachers, city missionaries, evangelists, but, quite apart from missionary work, a number of simple Christians, who seek in the Bible the food for their inward life, and who want to get this food as pure as possible. This wish has also prodvoed a great Biblical literature. It is not necessary to remind American readers what valuable addition to this literature has come from the international Sunday-school lessons.

Now that the wish to know more of the Bible has become so general, a few words on the best methods may not be out of season. Let us begin with a few

general thoughts. We deny that criticism is necessary. The fact that the Bible text has been submitted to criticism has brought forward much valuable scientific work, which in the end will fully corroborate the truth of God's Word. But if the Bible student wants to have real profit, he must approach the Holy Writ not in the spirit of criticism, but in reverence, taking off his shoes as he touches holy ground. He must read without prejudice, trying to find our, not what may be said against the Book, but what the Book has to say for itself. All dimoulties which the Bible presents will not be solved in this world. If all its contents could be easily grasped by everybody, we might justly doubt whether it is superhuman. But it is not only true that what is necessary for salvation is so elearly season was over this can select; it is equally true that also greater difficulties vanish before the persevering and faltiful staffent, If the Apostle Paul himself must stand admiring before the depth of the riches of the wisdom and knowledge of

God every less informed man will be grateful if by zealous study and Christian experience he comes to understand more and more the ways of God. He that will do the will of God shall know the truth, and therefore purity of heart, sincerity of purpose, a mind open to the instruction of the Divine Spirit, will always be the most helpful means to anderstand the Word of God.

Let me speak first on the immediate study of the Bible. This is very important. The helps which we bave now are most valuable, but a man of God once said very truly that before taking a commentary, we ought to read for ourselves, to let the Word of God act upon us without intermediary. Every Christian should read the Bible for himself from beginning to end. Those men who have been most blessed in the work have been euch as recognised the Bible as God's Word from beginning to end, who found Christ, the eternal Word of God, in every part of the Bible, from the first verse of Geneels to the last of Revelation. There is in this respect no difference between the Old and the New Testament. The old Testament is necessary for the full understanding of the New, and is again understood only is the light of the New. We ought also to read the books of the Bible continuously. It is true that sometimes one single verse occupies our thoughts for a long time. Luther says that most people are converted by the verses of the Bible in large print. To anderstand tols expression I must mention that in the German Bibles published by German societies, the principal verses are printed in larger type. But this should not prevent us from reading the Bible ac well in

larger parts. If we glance here at a difference between English and German views of the Bible, we might say the former is sometimes more allegorical, the latter more bistorical. A word in favor of the German way of interpretation may be allowed. If we want to know the real meaning of a word, we must consider the circumstances in which it has been used and the primary meaning of him who spoke it. But this certainly does not exclude that words of the Bible have a further meaning, far beyond their original sense. The whole Old Testament is typical. The people of Israel is typical for the children of God in the New Covenant; Egypt for the world they have left; Cansan for their heavenly home; Paschal Lamb for Christ, and so on. We only want to warn against those allegories which do not lie in the text but are artificially put into it.

If we now look at the helps of the Bible study we must first mention the concordance. Many Christians are ashamed to use this help-and it would certainly be better if we knew our Bibles so well as not to need it. But on the other side we need helps for those who wish to know their Bible better, and Let me quote as an example that it assists in finding out all the Bible says on the subject. The writer of these lines has found it a great help that in his younger days he tried to find out what the Bible taught on all essential doctrines. Be wished to know, not what the creeds of the different churches or religious books said, but what the Bib's itself said on the subjects. Therefore on each subject-for instance atonement, grace, sanctification, the Lord's return, etc., etc., -he tried to gather a collection of Bible verses. He has often in after life been grateful for this occupation of his younger years, as it gave him a good practical knowledge of Serlpture. It has also the advantage that the misd becomes less hiased by party opision; but seeks in the Word itself what that says about truth.

A vary valuable help to Bible study is a good sad plear translation is this respect we must envy the English speaking Christians their revised version. Though Luther's German translation of the Bible remains a treasure of great value which is sometimes wonderfully correct la the meaning, even when the

words are not strictly in accordance with the original, and which has a great place in the hearts of the German people, every Bible student who is not acquaisted with the Greek and Hebrew languages ought to have a quite correct translation of the original.

Lit is further of great value to make use of all that cleace has been able to clear up in the Bible history, geography, etc. We Northerners, who anger more from cold than from heat, must for lastance he reminded that the Bible was written is a warm olimate, where protection from the sun is more necessary than from piercing east winds. This is only as example. Every Bible student ought to be conversant with the geography of the Holy Land, of Egypt, of the countries which the Apostle Paul visited on his missionary travels. He ought farther to know the history of the period in which Christ lived. Many books valuable in this respect are in existence.

D'The Bible stadent ought also to have a good commentary-act that he lets others think and search for him-we spoim of this danger before-but because it will be neefal for him to know what riches other Ohrlatians before him have found la the Bible.

Beeldes a well-marked Bible, a Bible with blank leaves is a great help. It enables us to make a ptead things worthy to be committed to memory. A Ch tian of our period hears a great deal of Bible tru through the means of the religious prees, in ermons, etc. It is impossible to remember all. That sermon is certainly a good sermon, which, though it is long forgotten his placed the text more clearly before the mind and heart of the hearers. It is good to note in oac'e Bible these things one hears or reads, which oas flads have been useful to oneself, for the fartherlag of spiritual life or for better knowledge of Bible traths. These notes recur to as again when we once more retarn to that chapter.

Before closing we must mention one more help, which certainly is not the least; we man Bible classes, where Christians meet to study the Word of God. These classes, is which not only one epeaks, but opialoss are interchanged is brotherly tellowship, are now increasing everywhere. We have these In families, among the young men of our higher schools and naiversities, is the young men's Christian associations, among small circles of friends. When Christians study together prayerfully the Word of God the Spirit will lead them into a deeper knowledge of the truth. Prayer is after all the heat method of Bible study, and God's Spirit the only trae laterpreter.

Berlia, Germany.

-Two murders and a suicide. A wife and her brother dead by the hands of her husband, and himcelf dying by his own hands. What was the matter? The explanation is very simple. It is the same old ld over and over again. It can be expressed in just one word-whiskey. The daily paper is speaking of it says the neighbors "discovered that whiskey was at the bottom of their troubles." Yes. but who was at the bottom of the whiskey, or we may say, who was back of the whiskey? The saloon keeper? So he was. And he is morally responsible for the two murders and the snields. But, who was back of the saloon keeper? The law? Yes. Who was back of the law? The people. Who are the people? You, you and you. Well, who are you? Why, you are the Baptists, Methodists and Prasbyterians in the State. You elect legislators to pass laws to lleanse saloons to sell whiskey to make ama drunk to kill their wives. Who is responsible altimately for these murders and all such murders continnally occarrieg around no fastigated by the came damaable cause, whiskey? Is there no moral responsibility resting upon you? What kind of man did you vote for as your representative in the heet legislature? What kind are you going to vote for sext time? We beg you to ensider this question

A SERMON ON BAPTISM.

BY MEY, T. W. HART.

"Go ye therefore and touch all nations, baptleing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whateoever i have commanded you." Matt. xxviti. 19, 20, "I praise ye, brethren, that ye keep the ordinances as I delivered them to you." 1 Cor.

When a trust is committed to men they are justly held responsible for the fidelity with which it le kept. When the Master commits into the hands of the servant a trust, that servant becomes responsible. When ministers, plenipotentlary and extraordinary, are commissioned by our government and sent abroad to foreign courts, they are held to a strict account for the faithfulness with which the duties of their high office is discharged.

To the child of God the sacred, solemn trust is committed. it is a trust imposed, not by pope nor priest, but by Jesus Christ the King. This trust le embodied, not in the preservation of human forms and rites and ceremonlee: not in defense of traditions, or hoary ecclesiastical dogmas, shine they never so bright with ancestral glory; it is not to add any new ceremony to the instructive and significant seachings of the New Testament; neither is it to lay aside, as outgrown by the progressive and cultured spirit of she age, any of the ordinances instituted by the Head of the Church. But the trust committed to us is rather to keep these ordinances, which have been delivered to us in all their simplicity and purity. There is, then, a grand significance in those final words of the Lord Jesus just as his blessed feet were parting from Olivet's brow.

"Go ye therefore and teach all nations, bantizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever i have commanded you. And simple, unquestioning obedience; firm, unwavering loyalty to every requirement of our Savior's command is of the crowning glories of individual Chrislife, and church life as well.

Now i praise you, brethren," writes Paul to tha furch at Corinth, "that ye keep," or, as it is more strongly expressed in the original, "that ye hold fast the ordinances as i delivered them to yon."

Some people seem to regard the ordinances of littie or no consequence whatever, and hence they hold them with very slight grasp, if indeed they hold them at all. But not so with the Corinthian Christians. Whatever might have been their failures and shortcomings in other respects, they held fast to the ordinances of the Lord's house. They kept them as they had been delivered to them. This is the wreath of beauty, the crown of glory that has enshrined with fragrant sweetness all along the ages the memory of this ancient church. Our praise and glory is that we do likewise. it is right, most assuredly right, that we preach the gospel. This is indeed the first work. Is lies at the foundation. For through the foolishacce of preaching God saves those who believe. It le right that we rear templee for the worship of the living God; that we send abroad the light of divine truth to the ends of the earth; that we live npright, godly lives before men. To fall la any of these would be to inour guilt in the eight of heaven. But it le equally imperative that we keep the ordinances as they have been delivered to us.

These are two-baptism and the Lord's Supperand when properly observed, they eashrine living, divine truths. They are external expressions of God's thoughts-object lessons, so to speak, revealing in beauteous eymbol come of the grand foundational truths and facts of our holy religion.

And for this reason we can neither increase nor diminish their number. Neither can we change their form nor reverse their divinely established order. for we would thus impair their significance and destroy their symbolism. It takes just these two-no more, no less -in the precise form and order in which they are given to complete the symmetry of the body of Christ. But I shall only speak now of the oralnance of baptism. There is no doubt but that this ordinance was delivered to as se a trust to be strictly observed. The Lord Jesus Christ, both by p scent and example, has made it obligatory upon his churches throughout all time and in all places. No one denies this last. But while all desominations of Christians, with but one exception, are fully agreed as to the divice authority for baptism they vary widely in their upinions ae to ite moga, its subjects and its spiritual significance. And it is to thesa three points of difference that I desire to call your atiention is this discourse.

1. The Mods. Some good people claim that the original mode established by Chilst was eprinkling: others that it was pouring, and still others that it was immersion. It cannot be all three of these. It

must have been one or the other, for there is only "one Lord, one faith, and one baptism." it follows therefore that if sprinkling le baptism, then pouring and immersion are not: if pouring is baptism, then anrinkling and immersion are not; and if immersion s baptism, thea sprinkling and pouring are not.

Which one of these, then, is the true mode? it would perhape be proper to etate that the two Greek words baptize and baptisma are is King James' version of the Scriptures not translated, but anglicised; that is, rendered corformable to the English idiom. For instance, in the verb baptize the final letter o is changed into s and we have baptise; and in the noun contisms the last letter a is dropped altogether and we have baptism. Now what is the meaning of these two words, baptise and baptism?

1. Let us appeal to the Greek lexicons and see. If we wanted to find out the meaning of an English word we would of course refer to an English dictionary; if we wanted to find cat the meaning of a French or German word we would go to a French or German dictionary, and therefore if we would ascertain the true meaning of a Greek word we must make an appeal to the Greek dictionaries or lexicons. And now what testimony do we get from them concerning the meaning of the word? Without detaining you longer upon this point I will say that you may examine Jones, Dunbar, Groves, Robinson, Liddell and Scott, and in fact all other lexicons that you can find, and they all, without an exception, will give as the first, the primary, meaning of the Greek word baptizo the signification of dip, plunge, sink, immerse. You can find no other definition. And i may add that as the able authore of these various lexicons were not themselves Baptists, i. must have been therefore from a strict regard for truth and no deelre to give curreacy to the practice of immersion that elicited from them the definition they have given

2. And not only lexicographers, but distinguished scholars and theologians of other denominations, admit that baptizo means to immerse. There are so many of these that I hardly know whom to quote in the limited time that I have this morning. I will be gin with Dean Stanley, one of the most prominent divines of the Church of England and author of many historical works. In an essay on Baptism, published in 1879, he starte off with the inquiry, What is baptism?" And among other things be said: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptise; that those who were baptised were plunged, submerged, immersed into the water." He further says that the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism and has altered the very meaning of the word.

Dr. Whitby, another prominent divine in this church, in his commentary says on Rom. vl. 4: "it being so expressly declared here and in Col. ii. 12 that we are burled with Christ in baptism by being buried under water."

Coleman, in a work entitled, "Ancient Christianity Exemplified," referring to immersion, says: "in the primitive church this was undeniably the common mode of baptism."

Dr. Miller, with his bitter opposition to immersion, says in his work on Baptism: "It is not denied that for the first few centuries after Christ the most common mode of administering baptism was by im-

John Calvin, the founder of the Presbyterian Church, writes: "The very word baptise itself signifies to immerse, and it is certain that immersion was observed by the ancient church. Again, commenting on Acts vill. 38, be says: "Here we perceive how baptism was administered among the ancients, for they immersed the wole body in water."

Dr. George Campbell, a distinguished Prasbyterias divine of Scotland, is his notee on Matt. 111. 2 says: "The word baptiseis (present tease, infinitive moud of baptise) both in sacred authors and classleal significa to dip, to planga, to immersa."

Prof. Staart, eo long professor la tha Andover Theological Seminary, says la his work on the mode of baptism, page 14, "Bopto and boptiso meas to dip. plungs or launerga late anything liquid."

I saxt quote from the greatest mas, I think, that ever belonged to the Presbyterias Charch. I refer t) Dr. Chalmers. No one will question his scholarship. In his isotures on Romans, ha says (Lectures xxx. on chap. vl. 3-7): "The original messing of the word baptism is immercios, and though we regard it as a point of ledifferency whether the ordinance co asmed is performed is this way or by sprinkling, yet we doubt not that the pravalent style of the adminie ration is tim apostise' days was by an actual subcerging of the whole budy in water,"

Among the Lutherans it might be mentioned Luther himself, who says that "baptism is a Greek word: in Latin it can be translated immersion, as when we plunge something in water that it may be completely covered."

Witelus, the learned German professor of divinity, says la bis work on the covenants. "It cannot be denied but the native signification of the words baptein and baptisein is to plunge or dip."

Lange in his commentary on Mat. iii. 6 says: "immersion was the usual mode of baptism and the symbol of repentance " So does Meyer and others.

Among the Methodiste we might quote from even John Wesley himself, the founder of Methodism. He says in his journal of 1736: "Saturday, Feb. 21st, Mary Welsh, aged eleven days, was baptized according to the custom of the First Church and the rule of the Church of England by immersion." And we know that shortly after this he was arrested and committed to jail because be refused to sprinkle a

But why proceed further with the testimony of distinguished Pedobaptist lexicographers and theologians? I could mention many others, but surely these ought to be sufficient. These scholarly witnesses all testify that baptizo means to immerse; nor does a single one of them say that it means to pour or to sprinkle

True, Calvin considered it as a matter of "no consequence" as to immersion or sprinkling, and Dr. Chalmers regarded it it as a point of "indifferency," but they are both clear as to what the word hantise means.

3. And then if we turn for a moment to the classical usage of the word baptiso, we will find that it establishes this meaning, which is given to it by the lexicographers and all the learned theologians of the world. Usage, after all, establishes the meaning of words. And that is the reason lexicographers in giving the meaning of words quote so often from the current literature of the country. They are necessarily dependent on the sense in which words are used to ascertain their meaning.

Let me illustrate briefly what I mean. Suppose you consulted Webster's unabridged dictionary to and out the meaning of the word "religion." The author will tell you that it is derived from two Latin words, re and ligo, which mean to bind anew: that it originally signified the oblation of an oath or vow to the gods which was held very sacred by the Romans. Hence he tells us, after having discovered Its mythological meaning, that "religion, in a comprehensive sense, includes a belief in the being and perfection of God; in the reveiation of his will to man; in man's obligation to obey his commands." and so on. And then he will make various quotations from the great scholars of the world bearing upon this subject to justify him in giving the meaning that be does. You catch the point. Now we can determine the meaning of the Greek verb baptise in the same way from its classical usage; and by so doing we will find that the lexicons are perfectly justifable in translating it to immerse, or its equivalent, as its primary meaning. In fact, they could not have done anything else.

Pindar, who was born five hundred and twenty years before Christ, says: "As when a net is cast into the sea the cork swims above, so am I unplunged" (abaptistos). Pindar was describing the utter incompetency of his enemies to plunge him into

It is only necessary to say to a Greek scholar that the letter a prefixed before baptistos gives it a negative meaning.

Hippocrates, who lived one hundred years later says: "Shall I laugh at the men who sinks (bentisonta) bis ship by overloading it, and then complains of the sea for engulding it with its cargo?"

Pontleus, who lived A. D. 335, wrote: "When a place of iron is taken red hot from the fire and plunged (baptizetai) the heat being quenched by the peculiar nature of the water ceases.

Aristotle, about the sama time, speaks of a saying mong the Phenecians "that there were certain planes beyond the pillars of Hercules which when it is abb tide are not overflowed" (mee bantisesthat).

Josephus, who was cotemporary with the apostles says, "Our ship being immererd (baptisthenios) in tha sea." And a caking of Jonah, he wrote, "The ship being about to sink" (baptisesthai).

Plutarch still later speaks of a Roman general dipping " (baptisas) his hand in blood. Again he enys: "Plunga (baptisou) yourself late the sea." And agala: "Thea plunging (baptisou) himself Into the Lake Coplas."

I might quote from many more of the great writers of the world, but enough testimony has been produced nader this bead to show conclusively, I think, that immerse and nothing but immersa is the classical meaning of baptize. And to assert that its Scriptural import differs from the classical would be perfectly abourd. The lexicographers, the theologians and the great classical writers of the world all agree that the Greek word baptizo means to dip, to plunge, to

4. And now let us come to the Scriptures theniselves and see if the places selected for the administration of this ordinance do not afford an additional argument in support of this meaning.

John baptised in Jordan, which everyone knows is a good-size river. Again we are told that be baptised in Enon, near Salem, because there was much water. But then some people will tell us that these streams were selected by John for the convenience of the great multitudes that came to bear him; so that they might water their beasts and perform their dally ablations. But where do they learn all this? The Bible tells us that they came here to be baptisednot to encamp-not to water their beasts-not to observe their dally ablution.

Great crowds gathered around our Savior during his early ministry—at one time the crowd was so great that they trod one upon snother. But it is said that seeing the multitude, he went with them. not to where there was much water so that they might be refreshed, but to a mountein. Was be less considerate than John for the comfort and convenience of the people? I think not. John needed much water to baptise the great crowds who came to him to be baptised; that is the reason he selected such places and not that the people and the beasts might drink and be refreshed.

5. And then the circumstances attending the administration of this ordinance in the New Testament confirms the idea that it was performed by immersion. From the many recorded I will only mention two. The baptism of Jesus and the Eunuch.

in speaking of the baptism of Jesus Matthew tells us: "And Jeeus when he was baptised went un straightway out of the water." And Mark says, he "was baptised of John in Jordan, and strightway coming up out of the water."

Surely these expressions need no comment. They ought to be strong enough to convince every one who reads them that the Lord Jesus Christ was immersed in the river Jordan; for there would be ao need of his going into the water if he was baptised by any other mode.

And then in regard to the Ethiopian Eunuch, how plain and simple is the statement concerning his hantiem?

"Then Pallip opened his mouth and began at the same Scripture and preached unto him Jesus. And as they went on their way they came unto a certain water; and the Eunuch said, See, here is water; what doth binder me to be osptized? And Philip said: . if thou believest with all thine heart thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God. And be commanded the charriot to standistill; and they went down both lato the water, both Pallip and the Eunuch, and he baptised him. And when they were come up out of the water the Spirit of the Lord caught away Philip aed the Euauch saw him no more." it seems to me that any little child reading these words would understand that the Eunuch was immersed.

But we are told that the preposition sis here does not mean in, or into, but that it meaus to; and that Pallip and the Eunuch only went to the water. Bat wast was the use to go down to the water If the Eunuch was not immersed? Philip could have offered the driver to bring up a cupfull to the charriot.

Dr. Summers, in his book on Baptism, says that cis means into when it is used before the none as well as before the verb." In Other used twice in the same verse to give it the meading

Let us see. In the second chapter of Matthew we have such expressions: "Into the house;" "into their own country;" "ic.to Egypt;" "into the land of israelt" and " into parts of Gallise." Again we are teld in the sighth chapter of Matthew that the davils entered into the swise, and that the swise ran into the sea, and that the keepers went into the city. And again in the twenty-sixth chapter of Matthew we are told that "these," that is the wicked, "shall go away into everiasting punishment, but the rightsons into ilfe eternal." In all these places the preposition sie is need but once, and I suppose that there is no one who would dark to assert that it ought not to be translated into. This little word sis is a stronga word indeed. It will take a man into heaven or hell: into any pince on earth except water. It will allow him to go very near that, but not into it.

Thus we argue from the testimony of lanloographare, theologians of other denominations, cinceleal writers of all ages, and from lim pieces and sircumstances attending ite administration that the primi-

tien, means to dip, plunga, immerse. But actios:

II. The Subjects for Baptism. Christ said to his disciplee, "Go ye therefore and teach all autions"that is. Christianine, make disciples of all nations, for this is the literal meaning of the verb matheteno, "baptising thom," & s., those who have been made disciples, "in the name of the Father, and the Son. and the Holy Ghost."

Mark records the same commission thus: "Go ye into all the world and preach the gospel to every creatura. Ha that believeth and is baptised shall be saved." And Lube represents the Sevier as saying: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that renentance and remission of sine should be preached among all netions, beginning at Jerusalem." No one can mistabe the meaning of this com-Matthew laforms us that making disciples should

precede heptism. Mark establishes the priority of faith to heptie :; and Luke connecte repentance and remission of sine with the execution of the great commission. It is quite evident that the disciples thus understood their divine Master, for just ten days after this commission had been given them on the day of Pentecost Peter. in answer to the inquiry. "Men and brethren, what shall we do?" said, "Repent and he haptized every one of you in the name of Jeans Christ for the remission of sine." "Then they that gladly received his word were baptized." And as if to brush away forever any doubt of the genuineness of the conversion of these who were baptized at this time, Lube further says of them, "And they continued steadfastly in the apostlee' doctrine and fellowship, and in breaking of breed and in prayers."

Shortly after this, while Philip was expounding the Scriptures and preaching Jeans to the Enauch they came to a certain water. "And the Eunneh said, See, here is water, what doth hinder me to be hentised? And Philip said: If thou belteveth with all thine heart, thon mayeet. And be answered and said: I believe that Jesus Christ is the Son of God. And he beptized him."

The Lord said of Saul of Tarsus before he was baptised, "He is a chosen veesel unto me to bear my nama before the Gentiles and kings and children of Israel. And immediately after his baptism we are told that "be preached Christ la the syangognes, that he is the Son of God " It was not until the Holy Ghost had falles upon Coraellus and those who were with him that Peter asked, "Cae any man forbid water that these should sot be heptised which heve received the Holy Ghost?"

But then it may be asked, do not the various household haptisms recorded in the New Testament imply that there were children connected with them who of course could not repent and believe in Christ? I think not. in fact, I believe that every one of them, with possibly one exception, bear anmistakable evidence to the doctrine of beliavers' baptism. The jailer heard the word of God, rejoiced and believed in God with all his house before he and all his were baptised.

Paul, in the same epistle in which ha wrote of the baptism of the household of Stephenae, says towards ite close: "Ye know the house of Stephenas, that it is the first fruite of Acheia, and that they have addieted themselves to the ministry of the salate." The only one that is not so clear is the baptism of Lydia and her household. But let as see about that No one denise that Lydia was a believer. And the fact that she epeaks of her house as "my hence;" and Lube further refers to it as the house of Lydia, implies that she had so husband, and that har household consisted of persons in her employ—for she was milliner, "a seller of purpla"-and they believed and were baptised as well as Lydia.

It is quite evident therefore from these passages from Scriptare, and many others that I could mention that, the ordinance of heptism, instituted by Christ and practiced by his disciples consisted in the immercion of the believer "in the name of the Father and of the Son and of the Holy Choet." But let me

III. The spiritual significance of the ordinance of haptism. What is it istesded to teach ne? There are two great cardinal doctrines in the plan of redmnptios. The death and recurrection of our Lord Jesus Christ -Indeed they are the two grand aclonadee upon which the whole system of Christianity rests. and without either of which there could have been ao salvatios. "For if when we were enemice we were reconciled to God by the death of his Boa, much more being reconciled wa shall be naved by his life." "It le Christ that died, yea, rather, that is rices again, who le aven at the light hand of God to make latercession for us." And to beep aver in the miade of

tive mode of baptism was by immercion. Baptiso, his people throughout these ages to come these two truths, the Lord Jeeus Christ has instituted the ordiassess of the Supper and baptism. The Lord's Supper commemoratee the first fact. All are agreed la this view. At the sacramental table we are solemnly reminded that his body was broken and his blood was shed for as Just so was a "burtal with Christ la heptism" intended to remind ne that after a shameful death upon the cross our Saviorwas buried and rose agals. The writings of the Apostle Paul are is perfect barmony with this view and testifies to ite truthfulaces in a most emphatic manner.

"Know ye not that so many of as as were baptised into Jeens Christ were baptised into his death? Therefore we are burled with him by baptism into death; that libe as Christ was raised up by the glory of the Father, even so we slee should walk in acwaces of life. For if we have been planted together in the likeness of his death, we shall be also (raised) la the likances of his resurrection." And again be says: "Burled with him in baptism, wherein also ye arn risen with him, through the faith and the operation of God, who beth raised him from tha

But while this beautiful and significant ordinance of baptism nommemorates the resurrection of Christ. it reminds us also at the same time of the believers' death and burial to sin and his resurrection to a new and epiritual life. In our repentance toward God and faith in the Lord Jeeus Christ, there is a spiritual death to sin and a speritoal resurrection to newness of life. And this we show forth most clearly in our beptism. For instance, a burial separates the dead from the living, so baptism is a symbolic separation of those dead to sin from those living in eln. Again, a resurrection from the dead introdnece us into a new sphere of existence, so haptism la ite similitade to a resurrection desotes an entrance upon a nas life.

This seems to be the very clear teaching of Paul upon this subject in the passages just quoted from his epistic to the Romans, where he speaks of our being "buried with Christ by baptism into bis destiand being raised by the glory of the Father that we should walk in newness of life." Even the celabrated Presbytarian divine, Dr. Chalmers, in commenting upon these versee, takee the very same view. He says: "We are conceived in the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or new life."

But heptism not only commemorates the resurrection of Christ and the spiritual resurrection of his people from sin, but it anticipates the believer's final resurrection at the end of the world. It is not only retrospective, but prospective. It not only looks back upon the past and tells us what has already taken place there, but at the same time it points to the future and bids us contemplate what we will cook realise, if we are faithful to our trust—the approach ing heur of death and the bright resurrection mora beyond. "For if we have been planted tegether in the i keness of his death, we shall be also (raised) in the likeness of his resurrection."

Yee, brathrea, it tells us, it is true, that as we go down into the baptismal waters, that in libe manner wa shall go down, all alone, into the dark, chilling tide of death. But at the same time it discovers to es a brighter coene and reassures our trembling bearts. It tells us that as wa rise from that liquid grave, that in like manner our bodies-frail, weak, trembling though they be-shall emerge from the momentary college of death and mount aloft to the light and instru of the skies. Beautiful and significast ordinance this is then! See, brethren, as it polate you to the renunciation of sin and to the resof a new life, even a life of hollness. How clearly does it remind us that there is a future for the body as well as for the soul; that hour "in the which all that are in the graves shall hear his voice and shall come forth." Let us then, brethren, keep our trust. Remember that as Saptiste the responsibility is laid apon us to teach whateoever Christ has commanded, and to keep the ordinances as they have been delivered to us-

Ripley, Tenn.

Elizabethtoo Notes.

Our cause in Elisabethton is progressing nicely. Wa bava elected Bro. D. A. Glean as our paster. Bro. Class reeldes is Johnson City and preaches to that chareh three Suadays in the month and to ours onn. Ha is very popular with our people and is also doing good work in Johnson City. Our prayermeeting is large and considerable laterest is taken. Car Seadny-school was getting along nicely until oas mouth ago when our school met in the afternoon: bet at our sharch meeting a moath ago we changed it to 9 a. cs. The change is for the better; the church

members are much more interested. We began four weeks ago with 32 and last Sunday we had 52.

Our Association meets next month with Little Doe Church, Johnson County. Our work is progressing very nicely in our Association, especially the Sunday-school work.

We notice that our brethren are still agitating the Whiteltt matter. Oh! If they only know the harm that may result from it, they would surely desist. What we need in our ranks is harmony and peace. Time will prove who is right and we surely cannot better the matter by discussing it in every Convention that we have. Now, brethren, let us let the Whiteltt matter rest awhile and work for the cause of Christ, and try to build up the walls of Zion. There is a great work before Southern Baptists, but if we get upstrife among ourselves the work will be left undone. If the Baptists of our levely Southland will only unite in one grand effort for the cause of our blessed Redeemer instead of discussing differences, eternity atone can tell the good they can accomplish. Now let us, for the sake of harmony, peace and all that is good, drop the Whitsitt matter for awhile and spend our time and energy in building up the walls of Zion. JAS. D. JENKINS.

Elizabethton, Tenn., August 11th.

Mississippi Matters.

In many things Mississippi Baptists bave much ground to thank God and take courage. In a number of respects our recent State Convention at Grenada was in advance of previous years. We gave almost \$1,000 more to Foreign Missions than we were asked for. Our State Board made a remarkably tine report, an advance on former years, notwithstanding the floods and droughts. The college work was exceedingly encouraging, and measures were put on foot to raise an additional endowment of \$50,-000. A church building department was provided for, and the Convention agreed to take the Orphanage at Jackson under its fostering care. These are only a few of the signs of progress that I could mention. Our State Convention minutes, just gotten out by Secretary Bailey, are in advance of anything we have ever had. It is a neat pamphlet of sixt -five pages, with a well-arranged historical table showing where the Convention met every year since 1837, who presided as president each year, who were the secretaries and treasurers, and who preached the Convention sermons; also a table of statistics for the current year, with the missionaries and their work given. To this is added an index well, arranged. Such enterprise is to be commended.

Since the Convention the Preachers' School at Beoneville, conducted four days by Dr. Venable, was a feature of great interest to our country preachers just before entering upon their protracted meeting work. Good news comes from various parts of our State reporting gracious revivals.

Our school men are bestirring themselves, and

claim that the outlook is bright for large openings. Thus far I have written hopefully, as I like to write. But all is not bright before us. We, in common with all the other States of the South, have our share in the Whiteltt controversy, though I do not apprehend that that question will give us much trouble in this State. While we have good brethren on either side of it, they are disposed to bear and forbear. We have no dream of the division the Religious Herald is so much alarmed about. But "Martinism" is a real trouble with us, and promises to be far-reaching in its consequences. Martin resides in the State, was once a prominent man in our Convention, and did much towards relieving the college of debt and establishing the Baptist Record. Since then he went to Texas, became a religious orank on "perfect assurance," and became notorious for rebaptising church members. He formulated a system of doctrine of his own, in which he leaves little or no place for repentance and prayer for the unconverted. He claims that there are two operations of the Spirit in conversion. The first he calls "generation." which he claims is by the direct operation of the Spirit. The second he calls " regeneraation." or "birth of the Word." He then takes a step further and says: "I believe that in addition to the assurance which faith gives and that which the witness of the Spirit gives we may and should grow in grace and in knowledge of the truth to full assurance of faith." In this declaration of his faith he speaks of an "assurance" arising from "faith!" and "the Spirit." Now beyond and above this he thinks there is another "assnrauce" coming out of growth and knowledge of the truth, which he is pleased to call the "full assurance of faith." Why he should call this the assurance of faith when he claims that it is in addition to what faith and the Spirit does for believers, I cannot see, However,

this is his hobby, and ha ridea it to the general dis-

turbing of the peace of the churches where be goes. You must have "full assurance" or you are lost le his cry, and he is very effective in unsettling the faith of the best members where he preaches. He was tried by Waco church for heresy and deposed from the ministry in 1889. He was subsequently restored by Marlin church, Texas. From there he went to Georgia, and thence returned to this State But wherever he goes he rides his bobby. He has written extensively, and his views from his own pen are still preserved. He claims, however, that he is misunderstood, and that he is a sound Baptist. But everywhere he goes division follows. Heretofore his influence has been local, confined mainly to places where he held meetings and the church of which be was pastor. There are two prominent churches in our State which have divided and a colony of "Martinites" has gone out from each, and now have separate organizations.

The effort at Grenada to check this heresy bas served rather to spread it abroad. Dr. Hackett of the Baptist Record, one of our purest and best men, seems to be infatuated with Prof. Martin, and from a conviction of what he thinks is ".fairness" he furnishes Martin and his sympathizers with a medium for sowing their views all over the State. Dr. H. claims that in the trial of a minister it is necessary to have "a council of the sisterhood of churches covering a sufficient area to make the council representative of the sentiment of the denomination in doctrine and practice." He says: "When the Waco church without such council deposed M. T. Martin from the ministry, any other Baptist church could call him as her pastor if she desired, or she could recognize him as an ordained minister if she wished to do so." The first one of these quotations teaches church inter-dependency. The second teaches the de struction of what is known as church comity.

But enough. We are threatened with a condition which means division, with all of its direful consequences. But the Lord God omnipotent reigns, and he is able to bring order out of confusion, to make even the wrath of man to praise him, and to restrain the remainder of wrath. In times like this I love that grand old text, "We know that all things work together for good to them that love God."

J. B. SEARCY. Corinth, Miss.

From Kentucky.

Owensboro.-Daviess County Association, which has just closed its session, is the second largest in the State, numbering above 8,500 members. There were 652 baptisms reported, and, perhaps, the largest amount of money ever reported as the gift of the churches for one year. Strong anti-Whiteltt resolutions were adopted with only 12 dissenting votes. A vigorous resolution was adoptediagainstdancing and card-playing; and the body put itself on record as against retaining members in a church who had remarried after being divorced for unscriptural causes. The three Owensboro churches reported an acression of 425 to their membership. Of the number, 35 were added to the First Church, 511 to the Walnutstreet Church, and 279 to the Third Church. The total membership of the three churches is now 1,770. distributed as follows: Walnut-street Church, 476; First Church 523, and the Third Church, 771.

The total contributions of the three churches amounted to \$20,167.40, distributed as follows: Walnut-street Church gave \$1,439.15; First Church, \$6,379,80, and the Third Church, \$12,255.45.

The new Third Church building, located in the very center of the city's population, is now ready for the roof. It will be the most commodious and s equipped house of worship

FRED D. HALE. Highland .- Rev. C. W. Freeman filled his regular appointment here last Saturday and Sunday, preaching to large congregations. Sunday afternoon he preached at Mortar Branch School-house to a large and appreciative congregation. He will hold a tent meeting there in September next. Bro. Freeman is well prepared for meetings, having a tent with seating capacity of 1,000. Any church or community wanting an efficient man and tent could do no better than to get him.

Bowling Green. -The Warren County Association fifth Sunday meeting will be held with Barren River Church, beginning Saturday, August 28th, at 10 o'clock a. m., % very interesting program bae been arranged. A large attendance is desired and expected. Dinner will be sevred on the ground Bature day and Sunday, Barren River Church is five miles from Bowling Green on Woodbury Pika, casy of access., Come. with C. W. FREMAN, Pastor.

Livermore.-The Clear Fork Association met with Oak Grove Church, Logan County. Every church was represented by letter or messenger. Rev. J. R.

Jenkins was elected Moderator and Bro. Nelson Clerk. Bro. B. T Mayhew preached the introductory sermon from John xvii. 18 There were in attendance large crowds both days. Churches all reported prosperity. Baptisms during the year, 156; by letter, 52: contributed for missions, \$200. The next meeting will be held with Epley Church, Logan County. August, 1898.

Good News-Sweetwater Seminary Saved.

It is well known to many that this institution, being imperiled with debt, was about to be sold to the conunissioners of the public school; but when the community became fully advised of this fact they became thoroughly aroused, realizing as never before the great need of the school, and how damaging its ioss would be to the town and country, especially to the Baptist denomination and the cause of Christian female education. There is no similar institution for the education of young ladies in this part of the State from Bristol to Nashville. It is indeed valuable property and is deeded to the Baptists of Tennesses forever as a Seminary for young ladies. The building is an elegant structure, situated on an eminence over-looking the town, which is known to be one of the prettiest as well as the most enterprising towas in all East Tennessee, possessing a highly cultured citisenship. From the college campus a view may be had of the beautiful valley of Sweetwater for miles, and looking toward the sunrise you may see the Great Smoky mountains outlined by being a deeper blue than the sky.

As stated above, the people became alive to the worth and need of the institution, and about \$15,000 of the indebtedness will be paid by the citizens of Sweetwater: the remainder is to be raised. So the property is saved.

The prospects for the future of the school are more promising than ever before. Prof. J. H. Rich. ardson, who was Precident of the school for the first eight tears of its history, has been unanimously recalled to the work in association with Prof. W. D. Powell. Prof. Powell had charge of the school the last term, and conducted it to the satisfaction of its patroac. They are both worthy Christian gentlemen and competent educators. Prof. J. H. Richardson, having been engaged as President and teacher in this and other colleges in the South, is well known to the peopla of this section. The curriculum will be maiatained at a high standard as in former years. and none but first-class teachers will be employed in the faculty.

Rates for board and tuition will be the most rea sonable. The Baptist denomination should feel proud of this school and rally to its support.

Sweetwater, Tenn.

Summer Bible School

I. M. SAMPLE

Our effort to introduce a Sun mer Hible School in consection with Williamsburg Institute has proven a success beyond our expectation. The following thirty-seven ministers, besides a number of deacons and others, were in attendance all or a part of the time: R. Monhollen, J. N. Prestridge, L. B. Parker, J. H. Miller, W. H. Miller, Thos. Owen, A. J. Silcox, J. F. Jones, W. H. Brummett, J. A. Ingram, Jesse Smith, Thos. Trevor, E K. Chitwood, J. C. Stealy, E E. Wood, Williamsburg, Ky.; Z. T. Cody, Georgetown, Ky.; H. C. Wilson, Robertsville, Tenn.; M. D. Jeffries, Knoxville, Tenn.; M. P. Hunt, Louisville, Ky.; J. B. Holley, Middlesboro, Ky.; Wesley Perry, Marsh Creek, Ky.; Wm. B. McGarrity, J. W. lico, Tenn.; J. W. Turner, Clio, Ky.; B D. Ragedale, Macon, Ga.; Jesse Lay, Meadorsville, Ky.; Michael Lay, Lay Ford, Ky; W. C. Fort, Louisville, Ky.; R. B. Tye, Meadow Creek, Ky.; L. M. Smith, Harlan, Ky.; C. J. Smith, Mulles, Ky.: J. B. Hickey, J. M. Skein, Rockhold, Ky.; J. A. Moses, Red Ash, Ky.; E. E. Folk, Nashville, Tenn.; S. Stanfil, Pleasant View, Ky.; F. M. Cornelius, Jellicor Ark : D. W. Gaks.

Our instructors were: B. D. Ragedale of Mercer University on Acte; Z. T. Cody of Georgetown, Ky., on the Parables; M. D. Jeffries of Knoxville, Tenn., on 1st and 2nd Timothy; M. P. Hunt of Louisville, Ky., on the Boly Spirit: E. E. Folk of Nashville, Tenn., on Hebrews. A good array! The fact is, some of the work done bere in exegests I have never heard surpassed anywhere.

Wm. B. McGarrity of Jellico. Tenn., was chosen isader, and he nade a fine one. God has put this kind of work upon his mind and heart.

It was announced that we would have another such Bible school next summer, and we have already begua to work to get a hundred preachers to attend.

J. N. PRESTRIDGE. Williamsburg, Ky.

NEWS NOTES.

Pastors' Conference Report.

Third Church—Fine congregation in the morning and small audience at night. Pastor preached at both hours. Fine young people's meeting. 168 in

Seventh-Fine services morning and night. 149 in

Central-Bro. B. T. Lannom preached to good congregations at both hours. 230 in S. S.

North Edgefield-Two good services. One received by letter. 142 in S. S. 50 in Barton Mission. Good B. Y. P. U. Pastor Sherman will assist in a meet-

Howell Memorial-Pastor preached in the morning; prayer service at night. Pastor back from a good meeting.

Centennial-Pastor away in a meeting. Bro. S. W. Kendrick preached at both hours to good congregations.

Mill Creek-Pastor Price preached in the morning: rained out at night.

Italns Avenue Mission-46 in S. S.

First (col.)-Bro. Harding preached in the morning; song service at night. 126 in S. S.

Second (col.)-Preaching Thursday night by City Missionary Kendrick. Bro. Bledsoe preached in the morning and the pastor at night. 90 in S. S. Dr. Holt was present and made a report of several

Associations. Bro. S. A. Davidson, a beloved layman, was present and made a touching talk.

Meanble. First Church-Two good congr gations. Preaching by Bro. Hamlett.

Rowan-Good day. Splendid congregatioes. Trinity-Protracted meeting in progress, with Bro.

Hamlett preaching. Good interest. Johnson Avenue—Pastor just returned from a five

days meeting in Mississippi, and reports 41 additions, Bro. Hudson's father being among the num-Central Avenue-Last Friday we closed a twelve

days meeting, in which there were 17 professione and 14 additions. It was a giorious meeting. Bro. W. K. Penrod, pastor of the First Baptist Church of Paducah, Ky., did all the preaching. Penrod is a great preacher. We think so much of him that we have engaged him to hold a meeting for ue next year. Germantown-Bro. T. J. Davenport has just elosed

a meeting in which he was assisted by Dr. E. A Taylor of the First Church, Memphis. The preaching was highly enjoyed by the good audiences that attended night and day. There were eight or ten professions and two baptisms, with quite a deep and good interest. The church was etrengthened, and blds fair for increased and extended work.

-The fall term of the Southwestern Baptist University opens Wednesday, September let, at 8:30 a m. G. M SAVAGE

-I expect to leave Nashville for Jackson at 9:40 a. m. next Tuesday, August 31st. If there are any young people who wish to go with me to Jackeon to the University at that time, let them meet me at the Union Depot a few minutes before the departure of G. M. BAVAGE. t o train.

-The Lord has given us a grand revival at Mt. Olivet Church. Bro. Brandon was with us part of the first week; and Prof. Cochran, Tenneesee's greate-t singer, was with us to the end of the meeting, which lasted two weeks. Both did splendid work. Result of the meeting, 18 conversions and 24 additions. To S. G. SHAPARD the Lord be all honor.

-My Salem Church, near Trenton, has enjoyed a good meeting. Some thirty souls were saved. Quite a number will be baptized later. Also my Spring Hill Church had a good meeting. As I did not get the number of professions I can't give them. I begin my Hickory Grove meeting the fourth Sunday. Rev. 1. N. Penick will be with me. But in the midet of enjoyable meetings I have been called on to bury A. S. Hall some good members. Tranton, Topb.

-We have just closed a fine meeting at Anticeb, Tenn. Bro. L. E. Barton of Jonesboro, Ark , did nearly all the preaching. He is a thoughtful, carnest and consecrated preacher, telling the old, old story with wonderful power. He gre tly endeared himself to our people and made many friends while with us The result of the meeting was ten conversions and five additions. Our church is greatly strengthened and much revived. To God be all the praise J. B. PIRROR.

Paragon Mills, Tenn.

meeting at Hickman for about eight days and preached the Word with power. The most conservative of oar people say he gave us the finest series of sermons aver preached in that community. As a result of the meeting the church was greatly revived. Five stand approved for baptism and others are expected to RUTHERFORD BRATT.

Carthage, Tenn.

The final results of the meeting at Prosperity were 30 additions, of whom 25 were by experience and baptism. This gives us a membership of 325. During the nine years I have served this church I have baptised into its fellowship an average of 23 each year. The last meeting was one of the smoothest and eweeteet meetings I have ever been in Pastor and people were never so strongly united as now. I thank God and take courage. Bro. Wilks is a J T. OAKLEY. grand co-laborer.

-On August 17th we closed a ten days' meeting at Fellowship. Bro. Windes of Lascassas did most of the preaching. While our hearts are sad that no one was visibly converted, yet we rejoice to know that the church was revived and strengthened. Bro. Windee is a powerful preacher. He preaches the truth regardless of what men might say. He preaches in and by the Spirit for Jesus' sake. What he says reaches the conscience. We believe that the Lord did much and lasting good to us through him. May the Lord prosper His work in his hands.

Silver Springe, Tenn.

-We closed a meeting of eleven days' duration with our church at Sandy Hill, near Irvington, Ky., on August 10th. The meeting was one of good interest from the beginning to the close, but the last day of the meeting was one long to be remembered by the church. The Lord was mightily felt among us. and eleven souls pledged themselves to the Lord. There were in all 15 additions, one restoration, on; by letter, 13 by experience and baptism. Bro. H. F. Burns, pastor of the Howell Memorial Church, Nashville, was with us and did the presching with power. He le a workman that needeth not to be asmamed. T J. DUVAEL.

Vine Grove, Ky., Aug. 29th.

-Our annual meeting with Bethlehem Church, Gibson County, closed on the 12th inst. Had a good meeting. Twenty-two accessions. Three by letter. one rectored, eighteen baptized and one other approved for baptism. This is old Bro. Halliburton's church near his old home. The preaching was all done by the writer, though Brethren Harrell and Flowere rendered valuable assistance by prayer, exhortation and instructing the anxious. Bro. Harrell is a member of this church. Bro. Flowers was raised in this neighborhood and is a student in the Southweetern Baptist University. The church is in good spiritual condition and the influence of the meeting will be helpful in other ways besides the strength G. L ELLIS gained in members.

-I have just closed a meeting of eleven days with Rev. T. J. Duvall in his church at Sandy Hill, Meade County, Ky. The Holy Spirit was with ue in great power. The membership and Christians is general It was a beautiful eight when Pastor Duvall led those TOR. thirteen happy converte down into the water together . and buried them with Christ in baptism. That is one of the most thrifty and intelligent communitice it has ever been my pleasure to visit. I shall never forget the kindness of those dear people. Bro. Duvail le one of Kentucky's soundest, safest and beet of preachers. His church holds him in the higheat respect and despest confidence. It le a joy to work with Bro. Duvail in a meeting. May the Lord blees both church and pastor. H. F. BURNS. Nashville, Tenn.

-We have just passed through a sweeping revival at Dry Creek. It lasted for fourteen days, during which time many souls were born again. God's savlag power was manifested in the salvation of those who were the vilest sinners as well as in the salvation of the moral class. Twelve were approved for baptless, nine of whom went down into a watery grave and rose to walk in newness of life. Rev. Thomas Bala, pastor of Cherokes, Double Springs. and Hale's Chapel, and Rev. James Cox of Jonesboro, conducted the meeting. They are evangeliste and always most with success in evangelic work. Their sermone were spiritual and adorned with gospel gems. They left the people of this vicinity rejoicing la the love of God. Bro. Cox is a singing mastar, and will teach a singing school at this place the first of September. Rev. J. H. Moors, moderator

Bro. B. McNatt of Wartrace was with me in a of the Holston Association, was present at the close of the meeting and preached one of his most excellent sermons to the converts. This army of young soldiers will never forget his gracious words. May the hand of God lead them. May his older servants encourage them, and may we all gain a triumphant victory over Satan. D. W. WHITE.

-Brethren Gilliam and Grime preached during the first week of our meeting and Bro. J. H. Wright of your city the last week. There were twelve additions to the church and much interest awakened among Christians. Bro. Wright, as you know, is such a bold, fearless, consecrated man of God he dared to tell us plainly we were a sleeping giant, so many members and so little being done for Christ. Bro. Wright endeared himself to us and comforted and strengthened us much. Sunday our Sundayschool celebrated "children's day" and carried out a well arranged program, taking a collection for the 'Young South." A roll call of former superintendents was made, and letters read from the following names: Bro. W. M. Woodcock. Rev. Wm Shelton of Missouri, and Dr. James Bryan of Cleveland, Tenn., each sending kindly greetings and words of cheer and encouragement to the children. Your paper improves continually, and is so handsome in its A FRIEND AT WATERTOWN.

-It has been my pleasure to again be in a giorious meeting with old Egypt church, Shelby County, near Memphis. In this church I preached my first sermon while in our beloved University at Jackson After an absence of eight years it was a great pleasure to renew old acquaintances and be in another revival. This makes four meetings I have enjoyed with this church. In the absence of the pastor, Bro. M. H. Whitson, I baptized for the church, in the beautiful Wolf River, near the noted Raleigh Springs. The visible results of the meeting were 21 conversions. I baptized 10 into the fellowship of Egypt church and one, by request, into the fellowship of Bartlett church. Three were restored to the joy of salvation. I attended on Friday night the closing service of a gracious revival with the Central Avenue church, Memphis, conducted by Bro. Penrou of Paducah, Ky. How I enjoyed again being in old West Tennessee The paper you are giving us is highly satisfactory. J. L SPROLES. Huntsville, Ala.

-I began a protracted meeting on the third Sunday in August with Bear Creek Church, near Parsons. The church was in working condition at the beginning. I preached until Wednesday morning, and we were blessed with six professions up to that time. On W dnesday morning Bro. Wm. J. Mahoney of Jackson, Tenn., arrived and has preached for me each service up to Sunday night. As a result of his work with us, seventeen more souls have professed faith in Christ, making a total of twentythree conversions to date. Fourteen accessions to the church: five by letter, nine by baptism, and more to follow. Bro. Mahoney has done some excellent strong preaching with us and has gained the confidence of the church and community. I can heartly endorse him as a good man to assist in meetings, and am sure if any church is in need of e pastor it would do weil to secure him, as be is an excellent preacher and a good worker. He is a young man, were greatly revived. One joined by letter, one re- . full of promise, earnest, and consecrated to his work. stored from the Campbellites, and thirteen bartleed. May God bless you and the Barrist and REFLEC-N C DUKE, Pastor.

Parsons, Tenn., Aug. 22ad.

-We have just closed an eight days' meeting at Mt. Pleasant, near Bradford, Tenn. This is the church with which the Association met last year. Our meeting resulted in twenty-one additions to the church; four by letter, seventeen by baptism. did all the preaching except the one sermon preached by Bro. Crawford. This is one of the best working churches in the Association. We have a large Sunday school. I never saw brethren more spiritual. One of the evidences of their spirituality is, they have paid me nearly \$100 on my salary, promising the remainder by the next time I come, at which time my year expires. They said they desired me to serve hem another year, there was no use of waiting 'till next month; so they unanimously elected me for another year. I thank them from the depths of my heart for all they have done for me. I must praise the young people for their good singing and behavior. On Sunday morning, standing in the back end of a wagon on a facile flowing river, with an innumerable multitude before me, I drew the picture of one who had the bank of Jordan for his pulpit and tha wilderness of people for his auditorium. And after an hour and fifteen minutee the Lord's people troubled mightily the waters. . To the Lord be all the glory. J. S. Park. Jackson, Tenn.

MISSIONS.

. CHOP'THE SOLE ACTIONS ..

state Missioms.-Bev. A. J. Hole, D.D., Hiselesary Resectary. All communications designed for him should be addressed to hite at Nachville, Tenn. W. M. WOOD

Persign Missions.-Rev. B. J. WILLINS-MAM. D.D., Corresponding Boorstary, Rish mend, Vh. Rev. J. H. Scow, Encaville, for Tanamuse, to whom all legatrics for in-

stosse Missione.—Rev. I. T. Trommen, D D., Corresponding Becretary, Atlante, Ge. Rev. M. D. Jayvarne, Vice-Precident of the Home Board for Tennescee, so whom all information or inquiries about work in the Stere may be secreted.

mentatorint Education .- All foods for young mintetere to the & W. B. University shoold he seet to G. M. Sevage, L.L.D., Carnen and Newsian College, cond to J. T. aderson, Messy Creek, Tenn.

terphanet Mosco.—Bendall mestes to A.J. Wheeler, Treasurer, Nashville, Tess. All empplies should be sest to C. T. Cheek, Manhville, Tonn. All supplies should be

Wasnam's Missionary Union. Passidarz.-Mrs. A. C. S. Jachson, Nachville,

JOSES PONDING SOCKSTARY -- Miss H. M. Olai. berne, Maxwell Hesse, Mashville, Tess. Ragoadina Sacratas, — Mise Certrade Hill, Nashville, Tens.

Kerron-Ifles S. B. S. Shanhland, 255 N. Vine Street, Nechrille, Tens.

Woman's Missionary Union.

-We have been asked to explain why the Central Committee bas need of an Expense Fund, when no salaries are paid to workers.

The chief expense is for postage. Every package of leaflets sent to an individual or to a society requires from one to thirty cents postage. Our work is done almost entirely by correspondence, and hundreds of missionary letters mean hundreds of two-cest stames. Toe leaflets we scatter are educating our people in missions. Many a minister, whose church can be but seldom reached by agent or colporter, gathers material for a missionary sermon from the literature prayerfully committed to Uncle Sam's carriers by quiet keepers-at-home.

Do not our Woman's Missionary Societies feel that they must share in this diligent culture of our own garden. our Tennessee? We need but to remind them that a contribution of five cents yearly is asked of every member of the W. M. S., in order to carry on this necessary and fruitful seed-planting. Sometimes you may wonder why the package you wrote for is so long in coming. Perhaps it is because that other society has forgotten to give its share of the " Nickel Fand."

-Mrs. Byron H. Dement's suppetions to country societies were too audience. By request she has written them out in condensed form:

" We will consi or first the lend # "1. To you indivi ually a- a mem ber of the Society. (1) You will learn nore shout our mission Boards, our mission fields, our mission workers Ore of the greatest reeds of our church members is to be informed in repart to our mission work. (2) You will become interested in the work. We never take interest in our nelubbure until we learn something about them: we will never but me interest ly interested in our heathen nelvi bore till we can study their surroundings, their conditions, and their needs. (3) As & result of your knowledge of missions and your interest in missions you will find some way to help missions. You will learn better the precions lessos of salf-sacrifice for His dear sake. God so loved the world that he gave—gave

our time, our talents, our money for its salvation? Each one of you can give one hour a month to the missiouary meeting, each one of you have some talent you can give-you can eleg, read, apeak or pray at the meeting-and it is when you do the most to make the exercises pleasant and profitable to others that you receive the greatest blessin .

"2 To the church. It will imbibe the missionary spirit. When we become intensely interested we will talk missions in the home. In the social circle. in the church, until the W. M. S. will become the little leaven that leavens the whole lump.

"3. To the pastor. It will encourage his heart, lighten his labors, brighten his life to have an active, zealous W. M. S. in his church.

"Now, let us notice some of the diffi the country.

"1 No leader. There is always one consecrated woman is every church who is willing to undertake this work. But if you can't find her tell your pastor that you want a missionary band in your church, and he will organise for you, if necessary leading one or two meetings for you antil the President is willing to take hold.

"2. Our members live too far from the church. Let me give just two points from my owa observation. A W. M. S. is a country chareh of over 200 members never has less than 12 or 15 ladice at their regular monthly meetings-often has 20 or 25. At one of our city churebee of 000 members there were 4 ladles at a recent mission. ary meeting. Do all the others live too far?

"Then again those very country churches that complain of the distance for a missionary meeting once a month meets every week. Is such cases supthe aid into a missionary meeting and carry both good works on together.

meetings. Let the leader always he on hand promptly, well prepared in mind and epirit for the meeting. Oive out clippings on the topic of study beforehand tojdifferest ladles or girls to be read, and those persons will seldom fail you. Then invite personally all you can to the meeting, in addition to sion churches in Virginia it happened more than once that the Precident of

the most precious gift of hea ea for is despair? By no meane. She read this lost world. Do we so love this the Scripture, sang a hyma, had a her heart.

"4. The W. M. S. will interfere with departmente of church work. We have never heard any pactor or member who has tried it make this statement. On the contrary it helps alloostributions. The ladies being laterceted | the contention and seeing the excitegive more, and so the great work movee

"The greatest difficulty among our women that prevents our effective working along miselosary lines 'Is lack of consecration to the Masier and to the spiritual interest of his cause. If we will all only spend aftees minutes culties in the way of a W. M. S. in every day praying caracetly that our hearts may be made right le this matter, that we may forget difficulty and remember duty, all barriers in the way of large and enthusiastic missionary meetings will be removed."

Diaz as a Colposter.

As Dr. Dias ass gune into Mexico as a colporter for the American Baptist Publication Society, the denomination will be interested in these facts.

Much of his work is Cubs from first to last was colportage His description of how he sold Bibles, and many of them too, and how he talked Christ and preached convergationally as he a married man. sold the sacred Book was of thrilling

His habit was to take a large box of Scriptures and put tham is the freight car of the passeager trala as ha traveled. And then going back and to would sell armful after armfal to kie fellow-passengers, talking Christ acke support a thriving aid society that did it. One day some hisdaraads seemed to be in the way. The people pose that once a month you convert did not buy as freely as usual. Bat he soon discovered the cause. There was a group of Catholic prisets on ing on that account. As coos as ha saw the priests, the wise and harmlese little man, fall of courage and of grit, said to himself: "Now I'll sell some Bibles. See if I don't?" And this was the plan he adopted:

He took some single books of the New Testament, say the book of the announcement from the pnipit, and | Matthew and of John, and politely never give up the meeting in the face of | handed one to each of the prisets, and disconragemente. At one of our mis- said: "I would like to have you read these." and passed on. Soos be

Protestaat book, a bad book. You've no right to be seiling these !" " No. world for which Ha died that we give prayer all by herself, and them told ao," said Diax in tones equally loud. all the members she saw about the so that all in the car heard both him meeting they missed. It is seedless to | and the priest. "No, no, this is not say that became a splendid society be- a Protestant book, nor a Catholie cause the leader did not become die- book, it is a universal book, it is for eouraged, but carried the meeting da | all men. It is God's book!" "No." said the priest, "it is a vile book," and tore it up and threw it out of the the contributions of the ladice to other | window. "Here, here," said Dias. "you've no right to do that. That is my property. It's worth five cents and you must pay me for that book!" And the priest did it. Meantime, hearing they give more, they laduoe others to | ment all in the car flocked that way. And Dias kept on in his work, reading passage after passage to the pricete and proving from the Bible that they were wrong in their teaching; until from all sides, one and another called out, "Here, I want a copy of that book!" And so in the very presence of the priests he sold his whole armful. - Contral Baptist.

How Some Men Mininterpret Serip-

Paul said a deacon, also a pastor (bishop), must be the husband of one wife. Some men, ignorant of Paul's surroundings, and taking so notice of the context, say this evidently teaches that both deacons and pastors or preachers must be married men.

I once knew a bachelor who objected to being made a deacon, saying be was not the man for the place, as the Scriptures clearly taught'a descon must be

Another case was that of an Enlago. nal minister, who had lost his wife. and tendered his resignation to the bishop of his diocese, saying, "I am sot a married man now, but a widower. and the Scriptures teach that a preacher or pastor must be a married man."

Now a little thought and reflection would have convinced that Episcopal preacher that Paul could not have meant a preacher or pastor must be a married man from the fact that Paul. at that very time, was not a married "3. The ladies will not attend the board and the people were alow in bay- man. Hence Paul could not have meant, I. Paul, must be a married man before I am competent to be a preacher or pastor.

What then did he mean? A knowledge of the state of society at that time is necessary to a clear underetanding of his meaning. Polygamy was allowable and common, both among the Jews and Gentiles, as it is among the heathen at this day. Some persons would be converted to Christiasity who had been legally married. purposely returned, when one of the according to the laws and customs of the Missionary Society was the only burliest priests oried out to him is a their country, to two or three wives lady at the meeting. Did she give ap loud, acgry voice, "Here, this is a who were still living. I some in-

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Bilnd-fold. fi blind" in mal-ters of life and health. She has no right to shut her cyrs to the plain facts of her physical he ing and the consequences of ueg-lect. She has no right to be wretch-ed and ill when she might be hap-py and free from

Women who drag through life welched down by some torturing, dragging weak-ness or disease of their sex are not doing their full duty to themselves. They are not taking the means which enlightened science affords them of being well and strong

and capable.

These special complaints from which a many wo nen suffer are not necessary. Dr. Pierce's Pavorite Prescription positively cures even the most severe and obstinate

At is not a haphazard medicine. It is not a "cur of it" It is a scientific remedy devised by an educated and experienced specific cidist for to one purpose of curing the

restored to refect health by this wonderful
"Prescription." In many instances they were actually given up as hopeless by phy

were actually given up as nopoless by physicians and family doctors.

"I have even the your 'Golden Me 'iest Discovery' and the other the recruistion' for chronic inflammation of the uterus and bladder." writes mrs. M. S. Sett. of Park Rapids, Hubbard Co., Minn. I also had stomach trouble which was terribly distrassing. I have been curred of all. I had suffered outoid misery for four years previous to acking your treatment, but began to leef the good effect at once."

Dr. Pierce's thousand page illustrated ical Adviser" cont dus information of price less value to women. A paper-bound cop will be sent absolutely free on receipt of one-cent stamps to viv the cost of mails only. Address Wo ... Dispensity Medica Association, Ballio, N.Y. For a landsome

stances the Chinese at this day, like Abraham, take a second wife when the first wife is berren, in order to have children. With the Chinese, as with the Jews, to be childless is a great calamity.

Now, Christianity was not sent, like a cyclone, to correct and sweep way all the vices and errors that afflicted the human family in a moment, a year, or a century; but to set like leaven and gradually, through the centuries, to elevate and purify the whole lump of heathenism with a Christian principle that would influence them finally to abolish polygamy, slavery, saloons, gambling dens, brothels, and whatever corrupted the morals of mankind. Paul did not tell the converted man

who had two wives that he must put

away bis last wife and cleave only to the first, from the fact that it would do more harm than good. in many cases the first would be barren and he would have half a dosen children by the second wife. To put her away would be an injustice to her and her okildren. By their own laws and oustoms she was his legal wife and they were bis legal children. To put her women and pronounce her children bastards. God did not intend that Obristianity should thus degrade and debaca innocent women and children. but rather elevate them. Hence Paul told those heathen converts that their dascons and preachers, or leaders. mus, be the Lusband of one wife (only) at the same time. Then they could govern their own honseholds well and set a good example to the rest. This wonid gradually disconntenance polygamy till Christian sentiment would abollab it. He could tall his converts who bad but one wife, "You must not take any mora unless the first wife dies," and he would be doing no injustice to anyons, but rather, a benefit to husband and wife. But to tall a haa- ily ware old-time Mathodista. Whan then convert to put away a second Aba left collage be "joined the conferwife, with half a dosan children, and anca," and was appointed to a circuit. thas brand bar as a lawd woman and Daring the second year ha told ma ha | Sahaiitting, thorafore, to the decree | come to us it's only fair to take in harehildran as illegitimate, would cause had occasion to baptise a homehold. of an All-Wise Providence, wadaplora all kinds of things."-Isterior,"

Christianity were more unjust and debasing than their own.

Incidents.

A. B. CABANISS.

The following query was once sent up to an Association in Upper East Tennessee by one of the churches: What should be done with a brother who jules the Free Masons?" The Clerk read the query, and no one seemed able to answer it. My uncle, Elder William Cate, finally said, " in trying a care it wis usual first to hear the evidence. Will the brother please tell what Free Masonry 10?" Of course he could not do this unless he had been on the inside. Uncle said, "As the brother does not seem prepared with his evidence. I move that we postpone answering the query until he gets up his evidence." There were no more questions about Free Masonry sent un to that Association. A spectator, not a Baptist, but a Mason and a house painter, told my uncle after di-mission that he wanted to reward him for the way he enswered that brother, and if he had no objection he would come and paint his house for him. The house, a neat little cottage in the northern part of Jonesboro, was still standing when I was last

When my uncle settled in Jonesboro, Parson Brownlow was there in his polme, with his Whig, fighting everybody that did not agree with blm. He and my uncle had several debates. which Brownlow published in a book. On his return to New Market, near where he was born and reared, Gen. Brasleton, a merchant at that place, asked him how he and Brownlow were making it. Uncle said he had resolved to let L rownlow be Brownlow, and go on and attend to his business. " Come in here," said the General, "I want to reward you for your wise resolution." He took him into his store and made him a present of a nice suit of clothes.

During a revival in our town a member of one of the leading mercantile firms was converted, and joined the M. E. Church. South. He had an indistinct impression that he had been baptized in infancy, and wrote to his mother in Ohio to know if he had been. And he had been.

Revs. Isham Chestnutt and Robert Rice were holding a meeting at a certain place, and it was arranged for C. to preach on Sunday. The congregation waited until they concluded O. was not coming, and B. commenced services. As he finished reading his text, "The devil, as a roaring lion, walketh atout," etc., he looked out at the door and saw C. coming, and said, every pulpit in bis native State (Ten-'Yonder he comes now."

Uncle Johnny Hoyl was a plain local Methodist prescher in my neighborhood when I was a boy. As his neighbors seldom got to hear preaching, be would frequently make appointments at their houses. He had bought his wife a new saddis, and on one Sunday be went with his wife and son Levi to one of these appointments. As be commenced reading his text, he looked out at the door and saw the cows disturbing the new saddle, which he had placed on the fence fronting the door. He read. "And the Lord said unto Mossa," and called to his ace, "Levi, Lavi, the cows are sating up your mamma's new saddis."

Hav. Aba Hann, who died a few at Hiwass College in '51-2 Tha fam-

the heathen to think that the laws of He concluded to attend to it in the evening after his Saturday appointment. Ha closed the doors and commanced the ministration, beginning with the largest. When he reached the smallest he gave him some trouble, scratching and biting bim on the cheek. Next day, in the pulpit, seeing the blood on his shirt bosom, he could not believe such things were of divine appointment. It was not long till he was a Baptist preacher. These are some of the perlis Paul did not write

about. Cailing at a friend's, not long since, he showed me an old Bible and a hymn-book which his mother, who had lately died, had given him. He told me that a few days before, the M. E presiding elder called, and he placed these before him to hold prayers. Before prayers curiosity led bim to look through these old volumes. He said, "I see you have a Baptist hymnbook, but a Methodist Bible. The hymn-book was compiled by Elder Jesse Mercer of Georgia, and I suppose contained something about being "in Jordan," "burled with Christ in baptism," etc. The Blble contained a picture illustrating the ascount of Christ's baptism in Matthew, where Christ was reclining on one knee with a shepherd's grook lying beside him, and John pouring water out of a pitcher on bis head, with no Jordan in

A Methodist preacher, at one of his appointments, preached a sermon on baptism. Returning home at night he could not sleep. His wife, who was a Baptist, a sister of two of the most venerable ministers in Upper East Tennessee, asked him what was the matter. He said he was afraid he had done a bad day's work. He investigated the subject, and soon became a Baptist preacher. I have known others to do bad days' work.

It was told of the late Gen. Wm. B. Stokes that at a camp-meeting on his circuit there was a deficiency of straw is the altar, and when the mourners began to secumulate beyond the accommodations he jumped on a bench and cried. "Straw here! Straw here! There will be souls lost here tonight for the lack of straw."

Report of Committee on Condol-

The members of this Association re-

ceive with un mixed feelings of sorrow the sad intelligence of the unexpected death of our own Rev. M. Vann. As Bantists in general and Tunnesses acgro Baptiste la particular, we clain him peculiarly our own, not so much for the peerless oratory he evinced in nessee), aur only for the rare good sense he displayed in almost ever particular, but more for the closekeen sympathy with his, or our, people, who most needed the consecrated life of such a most excellent character. He is a worthy ideal for aspiring young men whose ambition it is to give their bodies, as he did, living sacrificas, holy and acceptable unto God . . . their reasonable sarving. Too true it is that his seal outran his andurance, thus bastaning his untimely death is the very senish of his manhoud and usefalness. The remains, howavar-

"We live in-deeds, not years, is feets, not is figures on a dist."

Though his voice is hushed in death no more to Inra the out of oarsalvas to catch a glimpse of the manaloas above, his memory will be kapt green. To live in the hearts of those we laave behind is not to dia !!



Fifty Vaera Ago.

This is the stemp that the letter bere Which carried the story far and wide. Of certain cure for the loathsome sore Of the blood below. And 'twas Ayer's name And his sarsaparille, that all new, knew. That was just beginning its aght of fame With its curas of go years of a. -----

Ayer's Sarsaparilla

is the original sarasparilla. It bas behind it a record for onres unequalled by any blood purifying compound. It is the only saraaparilla honored by a medal at the World's Fair of 1893. Others imitate the remedy; they can't imitate the record:

[9 Years of Cures.

sincerely his loss to us, and deem it meet and appropriate, honorable to the living and respectful to the dead, to make this public expression of our recognition of bis virtues and inestimable services; be it

Resolved. That these resolutions be apread upon the minutes of this body, and that a copy of the same be sent the bereaved family, commending them to the guidance and protection of Him who has promised to be a husband to the widow.

Resolved. That copies be sent to the BAPTIST AND REFLECTOR and Landmark Baptist for publication. The compultee recommends that we stand adjourned out of respect to his mem-

J. W. JOHNSON, Ch'm. AUGUSTUS SHAW. JAMES PHILLIPS. NATHAN BRYANT L. A F STER, Moderator.

Contentment.

"It ain't so hard to be contented with the things we have," said the old woman dolefully. "It's being contented with the things we have not that's so tryin'."

"I don't know about that; I don't know." said Uucle Silas: we begin to look at the things our neighbors have and we haven't we always pick out just the things we want. They live in a nice house. we say, and we have only a little one. They have money, and we need to count every penny. They have an easy time, and we have to work. We never say: 'They had the typhoid fever, but it did not come near us. They have a non in the insane asylum but our brains are sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night.' You see when we begin to call providence to account for the things that don't The Baptist, Betab. 1836. The Baptist Reflector, Estab. 1871. Consolidated Angust 14, 1869.

NASHVILLE, TENNESSEE. ADG. 26. 1897.

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Chilhowee Association.

This Association lies for the most part in Blount County, embracing also churches in Knox and Sevier Counties, with a membership of 3,369 last year. It met at New Hopewell church, Knox County, on August 19th.

The introductory sermon was preached by Bev. Helry Austin, colporter of the Association. It was said to be an earnest and thoughtful one.

After the reading of the letters the body was organized by the election of Prof. R. A. Brown as Moderator and Prof. W. S. Bryan as clerk.

We noted the following ministers in attendance upon the Association: Henry Austin, C. J. Burnett, Campbell, James Coulter, J. W. Dinkins, W. A. Ferrell, H. C. Hamstead, T. A. Payne, A. P. Smith. F. M. Webb.

Among the visiting brethren were: W. C. Bavless, J. J. Burnett. Jas. DeArmond, E. E. Folk. J. T. Henderson, John McCoy, J. H. Snow, and Peter Guinn, colored.

These different brethren, together with some of the laymen, discussed the various subjects which came before the body. Some of the best speeches made were by Rev. J. H. Snow and J. C. Ford on Foreign Missions, C. J. Burnett and W. S. Bryan on Education, R. A. Brown on the report of the Executive Board.

The Finance Committee reported \$181.24 sent up to the Association for all purposes, about \$100 of which was for missions.

The report of the Committee on Digest of Let ters showed 253 baptisms last year, and \$465.85 given for all missionary purposes.

The next meeting of the Association will be held more. Our Northern friends like the negro at a of Basic, but it is understood that the Rothobilds.

troductory sermon.

The hospitality of the church and community was cordial and generous. Everyone felt under special obligations to Bro. John R. Nelson for many kindnesses.

On account of sickness in his family Bro. Hamstead, the pastor of the church, could be present at the Association only one day. He is spoken of by everyone as an able preacher.

The preaching during the Association was done by Revs. W. C. Bayless, John A. Smith, A. P. Smith, and the editor.

Bro. Peter Brakebill of Maryville is one of the best laymen in the Association. He is a very earnest Missionary Baptist. He always makes an interesting talk. He thinks and speaks in

Rev. Peter Guinn, colored, made an earnest speech for Nelson Merry College at Mossy Creek, which is established for the purpose of educating the young negroes in East Tennessee. He was given \$12.85 for that purpose.

It was a matter of regret to everyone that Prof. Henderson, President of Carson and Newman College, was so sick that he was unable to speak upon the subject of Education, and was compelled to leave for home pending its discussion.

Prof. W. S. Bryan, principal of Harrison and Chilhowee Academy and clerk of the Association. is one of the most valuable men in the State. The Academy had last year 233 pupils, 100 of them from a distance.

Prof. R. A. Brown. Moderator of the Association, is a young man, but he makes an excellent Moderator. In the report of the Executive Board, of which he is Chairman, he made some very excellent recommendations, one of which was that the churches in the Association should call a pastor for all his time and pay him in food if not in money. He made an earnest and strong speech on the subject.

A resolution was adopted by the Association requesting the State Convention to have its Committee on Co-operation arrange a schedule of Associational meetings so that these meetings will not conflict, as is often the case now. We should be very glad if this could be done. But, as we told the Association, we have very little hope of it. Every Association in the State is perfectly willing to the arrangement-provided you let that Association keep its own time. It has no objection in the world to every other Association changing, but does not care to do so

The Negro in the North

The Chicago Standard of last week has an excellent editorial on the subject of "Practical Co-operation with Negro Baptists," in which it says:

"Why do we go to national conventions and listen with enthusiasm to the reports of the Home Mission Society's work among Southern negroes, and then come home to resume our former attitude of utter obliviousness to the negro pastors and churches in our own cities and towns? Is it because the negro Baptist in far-away North Carolina or Alabama seems almost like a "sure enough heathen," in whom we can feel a sort of missionary interest, while the and lanndresses belong is prejudiced by proximity?
Is there a reason for this line of division, which
does exist, in North Carolina as well as in the South,
in spite of all the denials of public speakers whose
good nature exceeds their discernment? "

"Let us not confine Dr. Morehouse's plan for cooperation to the South Atlantic States. it is just as feasible, so far as it goes, in the Middle States and in the West. Not only in the ministers' institutes, but in Sunday-school and missionary rallies and young people's gatherings we should come closer together: not reserving for national assemblies that beautiful sentiment which too often souchs uncomfortably hollow as we sing,

'We tre sot divided,
All see body wa.
One in Telth and doctrine,
One is charity.'"

This is confirmation from a high source of the remark which we have several times made, that the negro is trested better in the South than he is is the North. The fact is, the people of the South

Control of the Contro

at Maryville, Rev. W. S. Bryan to preach the in. distance, but when he comes near them they do not seem to have so much use for him. The Standard makes a practical suggestion on the

> "What could be more appropriate than that the foreign missionary contributions of negro Baptists should be concentrated on the Christiasisation of Central Africa, and that their own choicest men should go hand in hand with the New Englander and the Westerner on this sublime mission?"

> We believe that the negroes of this country should be encouraged in an effort to evangelize their own people in Africa. It is a noble task set before them. They more than the whites are prepared to do that work, both on account of their race sympathies and also because they are bet ter able to stand the climate of Africa than the whites. God in his providence has brought many negroes to our shores, where they came in contact with Christianity. Now, would it not be a beautiful thing, and a wonderful illustration of God's providence, for them to send missionaries back to Africa to carry the gospel of Christ to their fellow negroes in Africa, and thus prove the instruments in the hands of God in the evangeliza tion of the dark continent?

Rebellion in Methodist Ranks.

The following call appeared in the American Outlook (formerly the Tennessee Methodist) of August

A CONFERENCE.

ERIN. TENN., July 15, 1897. To the Local Preachers of the Tennessee Conference: Brethren:-In view of the stringent restrictions thrown around the local preachers ny the Discipline of the M. E. Church, South, would it not be wisdom for the local preachers and evangelists of our church to have a conference, say at Nashville, at some con-

venient time, say about the let, 2nd and 3rd of October, 1897, and pass some resolutions, and memorial ize the General Conference for a change in our law. giving the local preachers more liberties or take away what little we have? LOCAL PREACHER.

Just after reading this call we came across the

following paragraph in another paper, which will be of interest in this connection:

Hon. Will Cumback of Greensburg, ind., who is a zealous Methodist, has inaugurated a layman's league, and fifty representative laymen met recently n Indianapolis and called a general meeting, to be neld September 15th. Mr. Cumback, who headed the list, presided at the meeting, and as a sample of the reasons for such a movement, Mr. Cumback sald that be thought it time now to put the Methodist Church upon an American basis of equal representation. He believed the ministry too autocratic. There are millions of dollars paid in and expended annually by the church, and he believed that the funds should be handled in a business way and by capable business men. The ministers, he said, were not quail fied for business in the general sense. It is the laymen that furnish all the money to build the churches it is the laymen that furnish most of the contributions, and the laymen ought to have an equal say in dispensing the funds contributed.

And thus it goes. The local preachers are rebelling against the presiding elders and bishops; the laymen are rebelling against the preachers. Does it not seem as if the great iron wheel is coming down with crushing force in its revolutions, and as if its weight was at last beginning to be felt all along the line?

We have said it before, and we repeat it, the spirit of liberty is abroad in the land, and it will not down. The Methodist system of church government is the system of monarchical England, not of demogratio America. Sooner or later it must go and give place to the simple polity of the New Testament.

The Purchase of Palestine.

It is announced that a number of wealthy Jews have formed a plan to buy the land of Palestine from the Turkish Empire, and that the plan is almost perfected, and, for realization, needs only the arrangements of a few details and the ratifiostion of the Congress of Jewish leaders, called in May to meet in Basie. Switzerland, on August 29tb, 30th and 81st.

It is said that Baron Hirsch left about \$400,000. 000 for this purpose, and to this will be added other subscriptions, which have for years been accumulating, and which will aggregate, it is said, \$250,000,000 more. The price to be paid to the Turkish Government for Palestino is one of understand him better und sympathise with him the chief questions to be decided by the Congress

have already agreed to float bonds in any amountwil needed to effect the purchase." One of the chief reasons for the rather unexpected consent of the Sultan to the plan, a well-informed person says, is the critical condition of Turkey's finances, and the refusal of the powers to sanction the levying of a heavy war indemnity on Grecce, or the undisputed possession by Turkey of Thessaly, which was acquired by conquest in the late war.

Rabbi Browne of Columbus, Ga., seems to be the leader in the movement. It is said that a most significant feature of the movement is the aspect religious affairs of the Jewish race may take on if Palestine is restored to its original possessors. it is prophesied that when the Jews shall have recovered Palestine the time then will be ripe for the coming of the Messiah. Dr. Browne is authority for the statement that the orthodox Jews will then be prepared for the coming of the promised Savior. But they will find as they study the prophecies more closely, and as they study the life of Jesus Christ, that the Messiah has already come the first time, and that he will come again in power and in glory. May they be prepared to see him then as the Messiah.

PERSONAL AND PRACTICAL.

-We were giai to see Dr. W. T. Stovall of Leland, Miss., in our onice last Monday. He is the uncle of Capt. A. J Harris, the prominent Baptist of this city, and is a genial, whole souled Christian gentleman He says the BAPTIST AND REFLECTOR has been in his family ever since he can remember. His father first took it and he himself has been taking it. He is a warm friend to the paper. A. 10.10

-Mrs. W H. Felton has stirred up quite a hornet's nest in the Methodist camp by writing an article in the American Outlook on the subject of "The Future of Methodism." Her article was signed "Old Georgia Methociat" When the name of the author was demanded Mrs. Felton promptly acknowledged herself as the author. In a long communication to the Outlook of last week she says, "A revolution must come, or the grand old church will not survive the crisis "

-Wheat has advanced to over a dollar a bushel in New York, and to about a dollar in Chicago, and it is said the price will stay up. In fact an effort is being made to force it to \$1.25. The reason for the advance is the railure of the wheat crop in other portions of the world, and the fact that such a large crop has been raised in America. One dollar wheat! Now we are sure all of our subscribers will be able to pay their subscriptions, and if able, of course they will be giad to do so.

-It was a little amusing to read in the Baptist Sentine of August5th along and strong refutation by Bro. W B Clifton of the article which appeared in the Central Methodist and other Methodist papers some weeks ago The amusing part of it is that Mr. Joseph H. Eaton has acknowledged himself as the author of the article, and that it was not written by a Methodist at all As a matter of fact, though, Bro. Olifton's remarks upon the subject were very timely and true, as might be expected from so level headed a man as he is.

-in the Independent of recent date Mr. Maurice Thompson says that the pronunciation C. the word exquisite" " affords a perfect test of culture." If a person says exquisite, it indicates a lack of culture. Mr. Thompson admits, however, that this is the general method of pronouncing it. He says: "Since I began some years ago to observe the widespread maltreatment of exquisite, everybody has hurled the word at me; and East, West, North and South, only two persons have placed the accent correctly. It is exquisite this and exquisite that, as if the speakers were desperate in their determination to be wrong."

200 -In speaking of the recent inching at Urbana, Ohio, the Independent says: "The wisdom of the State of Ohio affixes the penalty of imprisorment for life. If the people of Ohio are wrong in this judgment they should be instructed and their legislature." The sentence given the most committed the crime was sweary your little per itentiary, and this was stated at the time to be the full penalty of the law. But whether the penalty is twenty years in the peni-tentiary or life sentence it is too lenient. A crime of that kind is the worst in all the catalogue of crimes. It is worse than murder, because the victim suffers a lving death, and nothing short of the death penalty Statived a cross rough of The Lot of the country bears, but the STANDAN

STATE OF THE STATE OF

death penalty should be executed at the hands of the have the largest convention next year. They seemed law and not of a mob.

A 10 10

-It was quite a pleasure to see Col. W. H. Halliburton of De Witt, Ark., in our office last Monday. Col. Halliburton says he thinks he is the oldest subscriber we have to the BAPTIST AND REFLECTOR, both as a man and as a subscriber. He is nearly 81 years of age and has been taking the paper since 1846. Is there any other of our subscribers who can beat that record? If so, we should be giad to hear from him. Col. Halliburton, by the way, does not show any of the feebleness of age scarcely. His eye is very little dimmed, and his natural force is not much abated. This, we believe, is in fulfillment of the promise: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (isa. xl. 31.) A. 16.16

-"A Methodist bishop recently preached a sermon in this city in which he made baptism a very small and unimportant affair. And now some of the preachers who put extravagant value on that ordinance are quoting upon the Bishop his dwn discipline which represents baptism as a saving ceremony. Let those who make too much and those who make too little of a divine institution fight it out."-Central Baptist. Baptists sometimes are accused of believing too much in water. But the fact is that while they believe in much water they do not believe much in water. To express it another way, they put stress upon much water, but they do not pat much stress on water. In fact, they put less stress on water than any other denomination upon the face of the globe, with the single exception of the Quakers. This statement can easily be proven from the official books of the various denominations.

. 36.36.36 -it was a great pleasure to the many friends of Rev. A. J. Barton, Assistant Corresponding Scoretary of the Foreign Mission Board, to see him in the city this week as he was on his way home from the Louisiana Convention. He was looking quite well. He is making a popular Secretary. He reports the worklof the Foreign Board as getting along about as well as usual at this period of the year. The debt of \$13,500, reported at the Convention in Wilmington, has been paid off, but very little more than this amount has been received and, unfortunately, the Board has been compelled to go in debt again to meet current expenses, which are about \$90 a month. Since the Convention, up to August 1st, Tennessee had given about \$9,000 to the Board. Meanwhile the work on the field is very encouraging. Letters of recent date from the missionaries report a large number of baptisms.

-The Standard states that Mr. H. D. Molirath. who with his wife started on a tour around the world on a bloycle as correspondent of the Chicago Inter-Ocean, and who at first wrote back some very caustic criticisms on missionaries in China, but who afterwards professed conversion and was baptised, has turned out to be an unmitigated fraud, getting on spress whenever he had an opportunity to do so, borrowing money where he could and leaving every place in debt. it is just this kind of travelers who, as a rule, criticise our missionaries so severely. A man sees what he wants to see in this world. This is peculiarly true of travelers. Of course if they spend their time around saloons in the cities to which bey go, they will not know much about the operations of missions there. But the travelers who make it a point to inquire into the work of the missionaries all speak in the highest terms of that work. Hon. John W. Fostar, formerly Secretary of State, is a notable instance of the latter class.

-While in Knoxville last Sunday we had the pleasure of, attending the Knoxville Sunday-school Convention, which was held at the First Baptist Church in the afternoon. This Association is composed of the Baptist Churches in Knoxville and vicinity, making fifteen altogether, including two new ones received last Sunday. Bro. John Leek is the President, Bro. R. A. Brown, Secretary. There was a large attendaree last Sunday afternoon, the Sunday-school room of the First Church being nearly full. We were told that they always have such an attendance and an interesting meeting. The subject for discussion was 'Chips from the Convention," n eaning the recent East Tennessee Sunday-school Convention at Newport. The aditor was called on for some remarks, after which we were compelled to leave to catch the train and did not have the privilege of hearing others, much to our regret. We told the Association about our challenge to the East-Ten-

satisfy the conscience of mankind. But the nessee Sunday-school Convention to see which could to be on their mettle. We have got to work pretty hard in Middle Tennessee to beat them. But we believe we can do it.

> -Leaving Knoxville Sunday afternoon we ran down to Cleveland and stopped over for a few bonrs between trains. The eburch at Cleveland is composed of some most excellent people, and it is always a pleasure to us to be with them and preadh to them. Rev. M. W. Egerton is the pastor. Until a few months ago he was practicing law in Hendersonville, N. C. He was building up a good practice. bad a nice home and a happy little family. Every prospect seemed pleasing. But the Lord laid Hie hand upon him and called him to preach the Gospel He at once surrendered his law practice and accepted the call to the church at Cleveland. His people seem devoted to him. He has a fine appearance, affable manners, is a hard student and an excellent speaker and bids fair to make one of our strongest preachers. We enjoyed very much being with him and his people. Before the services at the church began, there was a delightful song service, conducted by Bro. B. Jameson.

A. 10.10

-On our way to the Chilhowee Association we had the pleasure of spending a day at Williamsburg. Ky., where the Summer Bible School was in session. Our schoolmate and beloved friend, Rev. J. N. Prestridge, is pastor of the church at Williamsburg and is also President of the Williamsburg Institute. which last year had nearly 400 pupils. He is doing a splendid work. He and Rev. W.,B. McGarrity, the popular pastor of the church at Jellico, Tenn., which is just 12 miles from Williamsburg, organised this summer school for the benefit of neighboring pastors who could not well go to the Seminary or to some other institution of learning. This was the second summer the school has been held. There were altogether about twenty five or thirty ministers in attendance upon it. Besides Brethren Prestridge and McGarrity, Drs. Z. T. Cody, of Georgetown, Ky., B. D. Ragedale, of Macon, Ga., and M. D. Jeffries, of Knoxville, Tenn., were among the lecturers. As we could stay only one day they kept us busy lecturiag while we were there, and so we did not have the privilege of hearing the others, except one lecture by Dr. Ragadale, on Acts, which was very fine. Dr. Bagsdale also conducted the Question Box in a very interesting manner. We heard the lectures of Dr. Cody on the Parables very highly spoken of. Dr. Jeffries had just come and had not lectured, but of course his lectures were good. Dr. M. P. Hunt, of Louisville. was also expected. We believe the school is calculated to do a great deal of good. We wish we coald have such schools in Tennessee, all over the State. They would be found very helpful to busy pastors who do not have the opportunity of taking a regular course of study. 22.5

-Returning from Chilhowee Association we had the nrivilege of stopping over in Knoxville and preaching for Pastor Snow at the Centennial Baptist Church. Under the efficient leadership of Brother and Sister Snow, this church has had a phenomenal growth in the last few years. When Bro. Snow took charge as pastor several years ago it was a mission of the State Board. Within a few months its ----bership had grown so rapidly that the church declared its independence of the Board. Now it has a membership of about 500. They are mostly poor, but they are rich in faith and good works. They are an earnest, spiritual, consecrated band of Christians. In fact the whole church is a kind of bea-hive in which every member is expected to do his part as most of them do. It was quite a pleasure to visit the Sunday-school. There were over 300 in attendance last Sunday. The normal number is about 400, Bro. Leek is the excellent Superintendent. The Suaday School, however, is only one way In which the charch expends its energies. It has a Ladies' Aid Society. Woman's Missionsry Union, Young People's Mesting, an Industrial School, cholr-meeting, prayermeeting, etc., etc., in fact everything to develop activities of all classes of its membership. We do not know of any liveller, more active church anywhere than the Centenainl church. The history of the church Is well expressed in a pictorial represen tation of its various houses of worship. Is April. 1800. a Sunday-school was organised in a little shanty. In July is had moved to a store house. A year or two later it had a neat frame house of worship. After Bro. Snow took charge of the church, however, and the membership grew so rapidly this was found entirely too small. It has been twist enlarged. Now it is onite a handsome building, roomy and comfortable. Twe enjoyed enending awhile is the hospitable home of Mr. and Mrs. Snow.

THE HOME

The Nearest Duty.

BY O. C. D.

My soul was stirred; i p ayed: "Let me Do some great work so purely To right life's wrongs, that I shall koon That i have loved Thee surely; My lips cent forth their eager cry, The while my heart beat faster, "For some great deed to prove my love, Send nw, send me, my Master!"

From out the silence came a voice Saying, "if God thou fearest, Rise up and do, thy whole life through,
The duty the tiles nearest.
The friendly word, the kindly deed,
Though small the act in seeming.
Shall in the end unto thy soul Prove mightier than thy dreaming.

"The cup of water to the faint, Or rest unto the weary, The light thou givest another's life Shall make thine own less dreary; And boundless realms of faith and love Will wait for thy possessing, Not creeds, but deeds, if thou woulds: Unto thy soul a blessing."

And so I wait with peaceful heart, Content to do His pleasure, Not caring if the world shall mock At smallnes of the measure. Of thoughte, or deeds, or dally life He knows the true endeavor, To do His will. to seek His face. And He will fall me never.

The Name Saved Him-A Story of Washington's Birthday.

BY ESTELLE MENDELL

The Young People's Society in the city of B - decided that Washington's Birthday would be a suitable occasion to begin work in their new department of "Good Citizenship" and the "Waif's Mission" they bad helped to conduct for a year, a most appropriate field. It is no use attempting to make out that there was no work connected with the affair and that some of it was not disagreeable -but these young people's enthusiasm quite effectually scaled their senses to all that was hard and unpleasant, and their reward bid fair to be proportionate, judging from the gala crowd that filled the warm bright mission rooms that bleak, raw February day.

The walls were tastefully decpictures of historical import; while as master of ceremonies, as 'George Washington," was Master Fred Niles, a wide-awake little "blackyour-boots, sir?" looking very fine his tangled locks preparatory to cented, and was marched off into The suggestion proved to be a and dignified in powdered wig, kneebreeches, lace and buckles.

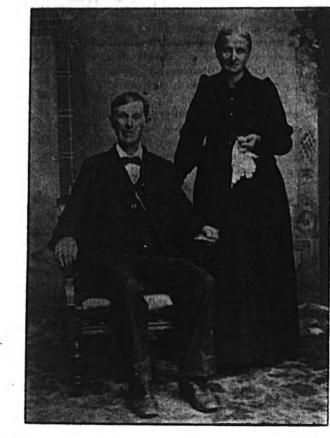
Jones; and right royally did this waif represent the queenly dame, as she assisted in calling the "programme" and "presiding."

But the grand and stirring programme, just bubbling over with true patriotic life, was wisely arranged to follow the still more patriotic peration of the generous stuffing of those 200 or more empty jack-

Of coarse, the mission rooms were unusually crowded that day, end among the newcomere was a dirty. forlorn, limping little creature of perhaps eight years, and for whom the events of this day came to have a special interest.

Rev. Jackson Hunter and Wife.

The Baptist and Replector takes a peculiar pride in presenting the picture and sketch of the lives of Bro. Jackson Hunter and his wife, Sister Louisa Hunter. It is our purpose to honor those brethren and sisters who have "borne the heat and burden of the day" for many years and have pa-



tiently toiled behind the scenes and bad little of the "pomp and ceremony" of public praise. in the rush of every day cares and the affairs of life we are too prone to brush aside unnoticed those whose hands have lost their cunning and whose eyes are dimmed by the flight of time.

The subject of this sketch, Bro. Jackson Hunter, was born on the 23rd of May, 1822, more than three-quarters of a century ago. Think of the wonderful things that have teken place during the period of this good man's life. A man who died the day Bro. Jackson was born never saw a railway train, never spoke through a telephone, never received a telegram, never heard of an electic car, never dreamed of a match, mere mention of an electric light turning night into day would have been an absurdity. Bro. Hunter profeesed faith in Christ la February, 1840, and joined the church at Beaver Dam. He has been a member of the church for fifty-seven years, longer than is alloted to many thousands to live.

His wife, Sister Louisa Hunter, to whom he was married September 30, 1856, is 72 years old. They have lived together over forty years as husband and wife She bas been a member of the church fifty-three years. Adding their church life together, there has been a continuous service of God between them of 110 years. She has been Bro. Hunter's helpmeet in his struggles through life. In sorrows she has consoled him. In the mayday of their lives they both looked out on the field of life with bouyant hopes for the rich returns of the harvest times. They have walked along the pathway of their earthly existence, and when they shall have finished their course of life a God of love will permit them to walk hand in hand throughout all the ages of eternity along the shores of the river of life.

They have raised and have four living children, all of them members of the Baptist Church. Bro. Hunter says "the boys tell me that they have never tasted whisky, and I am so thankful that such a blessing bas been bestowed upon me." We can but hope that as they pass along their journey and their orated with national emblems and course of life has been run, they may "fall on sleep" and be carried to the bosom of their God.

of the society, as she helped the lit- handkerchief and gay badge, with

worthy consort, "Martha," Miss Eva | slips out of a shoe several sizes too large, as aufficient vindication for the queer name.

A few more questions brought out the fact that the street had always been his home, and with hundreds of others he had lived upon what he could pick up.

There was a surprise and a glow on poor Ben's pinched face as he slipped on the first pair of warm woolen stockings, whole shoes and comfortable coat that had ever fallen to him, that strangely appealed to the heart of Miss Burson, it was so in contrast to the expression of the "old timers."

"They won't know I'se 'Two-toed Bea'no more," he said, straighten- said, quite to her surprise and "What is your name and where do ling up with an air of dignity quite smusement: you live?" asked Miss Barson, one excusable, as he received aclean red

tle fellow wash and straighten out which each boy and girl was pre- for the loss of their Benny." the dining-room, where the tables most happy one, and though in time Ben became the adopted son of Mr.

"That is nt a very nice name; how would you like another?" asked Miss Burson, as she seated and helped the happy little waif.

"It's better'n Scrappy Ned an Fiddle-sticks Tom, "was the defense.

"Yes, but every boyought to have a good and nice name, and then take good care of it; just as I'm sure you will take care of these nice warm shoes and stockings."

"You bet," said Ben, grinning from ear to car.

For an hour or more Miss Burson caught but an occasional glimpse of ."Two-toed Ben." but before seeking his home—the pittiless street—ha came up to his new-found friend and

"I b'lleve I would like a new name.

a real one, 'n' I never heard a nicer one 'n' George Wash'ton. Can I take that?"

"That is a very beautiful and noble one, and a boy that takes it would have to work right hard to keep it clean and bright," replied Miss Burson, hardly knowing what to say.

"You bet, 'n' I couldn't lie and steal no more," and this answer and several others to a friendly catechiaing, revealed the fact that "Two toed Ben" had been a most attentive listener to the exercises, and that he had gotten a very exalted and correct idea of the character of his chosen namesake, and that his little heart had been touched into new life.

"But how'm I ter git auffin ter eat 'thout stealin' an' lyin'?"-a pitifully anxious expression on his pinched facei

Now, pretty Miss Burson had never seriously troubled herself about the "submerged tenth," although she had helped at charities like this without number; but from the moment "Two-toed-Ben" asked her this perplexing, this life-dealing question, there was a seriousness to her life never known before, for she was certain her Heavenly Father had given it to her to help this little street waif solve this problem of his how shall be grow up into good. Christian citizenship. Naturally Miss Burson's first

thought was to place her littlecharge in the Orphan's Home; belleving the matter practically and happily set-

"Meet me here to-morrow afternoon at 2 o'clock, 'George Washington.' I will take you to a nice home, where you can have enough to est and wear without stealing or lying;" and, giving the hand of the little fellow an assuring shake, she was soon out on the street making the rounds of the orphanages and children's homes, only to find them all full to overflowing, and cold, tired and discoursged she reached home just as her family were sitting down to the evening dinner.

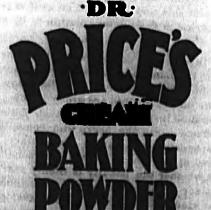
Her heart was so wrought up and anxious over the event of the day to her, that she soon related the story of her little "George Washington," and in a very pathetic graphic way, as they sat about the table; when lol the problem was solved most unex-

"Why, Tom goes to his uncle in the country next week," spoke up Mr. Burson, brushing a tear from his eye. "and I must have another office boy-if you think George Washington la old enough I'll try him; and he could board with Foreman Stephensand his wife; they're a tender, warm-hearted couple, and would care for him like their own, I'm sure-he might comfort them

"Two-toed Ben," and a stocking. were grosning with good things and Mrs. Stephens, he clung most tenaciously to his chosen name, and ever regards Miss Burson as his true foster-mother. - Christian Work.

Awarded

Highest Honors-World's Pair Gold Medal, Midwinter Fedr.



40 YEARS THE STANDARD.

YOUNG SOUTH.

Mrs. LAURA DAYTUB BAKIN, Editor

-Mission subject for August, The Home Board.

Young South Correspondence.

i am sure you enjoyed "Earnest Willie's" itter too much to mind waiting for the charming collection for today. Let me remind you that this closes our August work. The printers got our receipte a little mixed, but I hope you can see for yourself just how we stand at the summer's Young South, and we ought all to be or State Missions, Mrs. Eakin will closing. Next week we shall begin the so happy in working for Jasus. We fall campaign. Will you begin it in love, too, the objects which we read earnest? Do not lose a single opportucity. I am anxious to pile up our humble way we hope to be workers for receipts so wonderfully during the the Lord. We are glad to report that antenn days that we shall all sing, the sixteen chlokens raised by our to its duty in regard to missions. In "Praise God From Whom All Blessings Flow."

Suppose we say they shall be in Sep- go to the Warner Fond. God bless tember. But to the messages. No. 1 comes from Clarksville:

Enclosed you will please find \$1 for Mrs. Maynard, an offering from the Sunbeam Society of the First Baptist Church in Clarksville. We hope to send \$1 every four months hereafter. We enjoy reading the Young South very much, and hope to let you bear from us again soon "

ALICE RITTER. Thank you very much! i am so glad you are going to work systematically. May you shine in many dark-

ened places this year. No. 2 le a grand one from Dick-

on:
"Englosed find check for

MIGHT DOLLARS AND FORTY CENTS. earned by the little society of Cheerful Workers of the Baptist Church here. They wish it equally divided between our missionary and the orphans. We will try to do more as we can. May God help our young people to come up to his aid all over this broad land." MRS. DORA M. HENSLEE.

What successful workers these must be! Bow very much the Young South appreciated their efforts goes without telling. I wish every church had such a busy band. Will you not hasten to follow such a good example? I wish Mrs. Henslee would tell us more of their methods of work. May God's blessing fall richly on them. No. 3 brings such pleasant tidings

from Watertown:

"Enclosed find offerings from Daisy Vantreace, Addle Patton, Maggie Bass and others. Little Maggie is a dear child of eleven years, whose sympathy | lar. The first question is one I an- | welcome to this new band: Algebra every Sunday she comes with a sweet smile, saying, 'Give my pennies to the poor little children who have no mamma to love them.' Our Sunday-school celebrated 'Childr n's Day ' last Sunday, carrying out a wallarranged program. Daley Vantrease recited a piece on 'Missions,' and the olas, gave her this contribution for Japan. Addle recited a little poem. "The Young South Girls and Boys, published some time sines in the Bap-TIST AND REFLECTOR. Oar church bas jast closed a series of mestiags, Bro. J. H. Wrightof Nashvills assisting our misister here. We trust that mach and lasting good was accomplished. There were twelve additions to the church and much interest awairened among Christians. The Young Bosth is doing a noblework, training missions. This head is sadsavortag oar shildren to feel and manifest as to support a missionary of its own in and son, Mason. She is much inintelligent interest in missionary work. Japan, who went from Treassess three terested in the work of the Young Oar streagth lies in the rising _____ years ago. If the writer finds it in South, and her children, though

tion, being thus trained to work for Christ. May the dear Lord bless the Young South."

A FRIEND AT WATSRTOWN. What would we do without these dear friends at Watertown? They never fail us. God help them to persevere as they have begun. May their leader have sufficient grace for each day as it passes. She will have her reward. The Young South appreciates such a helper. The gifts are noted in the "receipts."

No. 4 comes from some of the old guard, too, our little Alabama work-

"We do not want you to forget your little Alabama boy and wee baby girl. We are strangers in one sense, and yet we know one another. How sweet 'twill be up yonder, where 'we shall know as we are known.' We love the and write of so constantly, and in our missionary hen, since we wrote last, have brought us \$2.40. We want Mrs. If all the weeks could be like this! Mayna d to have \$1.40, and the rest to those orphans in Nashville. We help the ones in Alabama, also."

JULIA MAY ANDESSON, HEN FRANK ANDERSON.

la'nt that well done? Thanks to both of the dear children who are alwave so welcome. May they grow up great blessings in their home. No. 5 brings greetings from our

South Knoxville boys: "We send \$1 for Mrs. Maynard. which we made selling Sunday eggs. We hope to send more soon. One of us, Louis, has given himself to the silent prayers that the Master would Savior and been baptised since we

wrote last." LOUIS AND BOYD FORD. May Boyd soon followhle brother. send the bexes with pleasure. We hopetohear oftener from you. Thanks for this timely help.

No. 6 comes from Sweetwater. Our old friends are musiering grandly today:

" Enclosed find \$1 for Mrs Maynard. Three months ago I gave my three babies three little white chickens. Yesterday they sold them for a quarter aplees. Joe found a dime, and his grandfather gave him 5 cents for being a good boy, and bis papa finlahes the dollar."

MRS. M. L. BLANKINSHIP. Joe must be a very nassifish boy. May be make the same kind of a man. That was grand "lnek" with the chickens. Won't others try? We are so much obliged for such a generous gift to Japan.

No. 6 writes for information that am glad to give. It comes from Dolvention, "What is the Young South?"

Many years ago Mrs. Nora Graves Bailey began a work through the columps of The Baptist, a paper edited by her father, Dr. J. R. Gravas, la Memphis, by which she strove to interest the young people of the Southland in missions and other good works. She gave the name "Young South" to the page she edited, and to the band of young latter-writers, who seat her offerings. The present editor, Mrs. L. D. Eakin, took up the work whea she laid it down to move to another State. after the BAPTIST AND REFLICTOR because One.

The second question is, "To whom sbould mission money be sent?"

The Young South is always delightad to receive any contribution for

Have you never taken a hath with Elvory Soap? You have missed a lux ury. The smooth creamy lather is

soothing and refreshing. IT FLOATS

her heart to give to this good work,

she may address Mrs. L. D. Eskin,

304 E. Second Street, Chattanooga,

Tenn., enclosing check, post office or-

der, stamps, or sending a registered

letter. If she prefers to give to Bome

take pleasure in sending the offering

to the proper parties, acknowledging

The third question is in regard to

literature that will awaken a church

limited amount for the postage. Ten

cents will bring a package and several

Hoping to hear farther from Miss

to these answers to her enquirles

May she have great encouse in rousing

No. 7 comes from Plason, from some

"A kind friend sends us the Bap-

TIST AND REFLECTOR, and we feel as

if we cannot do without it, and we al-

most always read the Young South

page first. Lately we have only sent

bless the great work it is doing, but

now we send a very little mite as a

thank-offering for the many blessings

we have had, especially health during

the sickly season. My children, Jes-

sie and Guthrie, send their birthday

offerings, and I add 25 cents. Use it

and your prayers, as well as for your

These 'Sunbeams!' May they ever

shine in the Master's garden. Such

constant aid makes the Young Sonth

No. 9 is from Goodlettsville. Get

"We are a little band wishing to join the Young South and belp in the

great work. We are very much in-

terested in missions and the Orphanage.

We have organised a little society,

called. 'The Children's Band.' We

have eleven members, and we enjoy

meeting together every week. We

take great pleasure in reading the

Young South page. We send you

\$1 60 for the Orphanage. We wish

you great snooses, and we intend to

We are so glad to have you with

us, and so much obliged for this proof

" By request of one of my members

Mrs. Ann Ingram, Eaton, Tenn.,

send you 88 for Mrs. Maynard. Creuis

01 such to her, her daughter, Tommie

Tas CHILDREN'S BAND.

write you every month."

of your interest in our work.

No. 10 comes from Treaton:

out your hanksrchlefs and wave a

workers in South Chattanooga:

the Second Baptist Church."

MRS. B. F. CROOM.

MRS. W. F. CARBY.

as you think best."

offering.

sing for joy.

in spreading the gospel.

new friends:

the receipts in these columns.

STEED OF ILE

small, listen with great interest to the We are delighted to welcome these new members, and so much indebted

May we not hope to hear again from No. ii le in a familiar handwriting we are always glad to recognise. It brings great good news from Dyer:

to the pastor who introduces them.

"The Baptist 'Band of Happy Hearts ' have accorded Clifton Tribble rank in their newly organised society. reply to that, Mrs. Eakin will send a Be enjoys the distinction of being the youngest of twenty-five members, not one of whom is over fifteen years. Please pray for their leader, Miss Casey, and the other officers. The or-Florence McAuley, I gladly give space organisation of the children's hand le probably the most far reaching work the Baptist Laidles' Aid Society has been instrumental in effecting " those about her to a greater interest

ESTELLE B. TRIBBLE. All ball to the "Band of Bappy Hearte!" They begin most beauti ly. Clifton has our thanks for pres ing their offering. May they great progress and each one be blessed.

No. 12 makes me sad: Several weeks ago I sent you 76 cents for the orphans that I had made by repeating verses of Scripture at 1 cent a verse. I have not seen an secount of it in the paper, and I fear you did not receive it. I hoped to make it \$1. I am just eleven years old. God bless the dear orphans."

FLOY FOSTER. I find no trace of it for three months back. Do you remember whether you sent an order or etamps? I am so Igive it to Japan, as that is our field corry to lose it. Perhaps an enquiry of greatest need just now. Thank you at your T enton office might do some very much. Let us know you better.

good. Pleace don't be disconraged. We are so grateful for your interest Now comes the last, No. 13, from Bull's Gap, a splendid closing, you must admit:

No. 8 is from those dear, persevering "Please find enclosed check for \$5 for Mrs. Maynard. I send say best "Englosed please find \$1 for Mrs. wishes for ber and the Young South." Maynard, from the 'Sunbeams' of

C. E. QUILLEN. Does not that do your hearts good? A few more like that will give us onr missionary in very truthi Thank you oo much

I have just room to note the birthday offerings of my own little lad, who came with the August lilies, and also one from the two little sisters in my Sunday-school class, Maris Claude

BABY

CUTTOURA (cintment), the "" The only speedy and comments treatment for itching, hurning, bleeding, scely, pimply humors of the shin, scelp, and blood.

multi-millionaire.

18

many more happy years to thank God one of the most useful discoveries Now for September! Who wil

write first? Most sinceraly, LAURA DAYTON EAKIN.

Receipts.

FOR ORPHANAOS SUPPOST

liand of Happy Hearts Dyer, by C Trib-

POR JAMES C. WARMER JR. PEWD

PUR MEXICO

POR CHIMA

FOR COLPORTAGE.

Macbeth lamp-chimneys

Write Macbeth Pittsburgh Pa

save nine-tenths of the cost

RECENT EVENTS.

-Dr. T. E. Skinner, of Raleigh, N

C., has given his library, valued at

\$10,000, to Wake Forest College. Dr.

Skinner was formerly pastor of the

First Baptist Church of this city. He

le one of our finest scholars and best

-While attending the Chilhowee

Association last week we had the priv-

ilege of helping to eat, at the home of

Bro. R. B. Galyean, a cantalonpe

weighing 28 pounds. And it was good,

too, sweet and julcy. Did you ever see

-Rev. W. J. Mahoney, who is now

a student in the Southwestern Bantlet

University, has been in the city for

several days visiting relatives and

friends. As mentioned in our news

columns he has been holding some ex-

-In other times the chief thought of

the church was to save the lost; now-

adays she is kept busy re-eaving the

"saved "-reclaiming the "regener-

ate."-American Outlook. This natur-

ally follows from the doctrine of fall-

ing from grace-in other words, that

the regenerate may become unregener-

-The inventor of the lucifer match,

Sir Isaac Holden, has just died in

Best Cough Syrup, Tastes Good. Use In time. Sold by druggists.

CONSUMPTION

cellent meetings recently.

ate, the saved nnsaved.

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Dickson "Cheerful Workers"... Maggie Bass, Watertown... Children's Band, Goodletswille

Ben F and Julia M. Anderson

Band of Happy Hearts, by C Tribble

liand of Happy Hearts, by C. Tribble

Band of Happy Hearts, by C. Tribble

Hard of Happy Hearts, by C. Tribble For postage

Japan
Orphanage Support
Orphanage Debt
James C. Warner Fund
Colportage
State Missiona
Cuba
Mexicar School
Foreign Board Debt
Postage.

and all the trouble.

Go by the Index.

preschers.

a larger one?

Received since April 1, 1897

Japan

and for the Calvary Baptist Church at First quarter's offaring July offering First week in August night. He is a singularly brilliant preacher, and is making a very favorable impression here. He is spending FOR JAPAN this week in Washington, and will re-Marie Cinude and Lillian Rutledge, Obsttanoogs
Albert Eakin, Chattanoogs
Clarksville "Sunbeama" ny Alice Bitter
Dickson "Choerful Workers" by Mra
Ilensiee turn on Saturday .- Religious Herald. We are glad to know that our popular pastor is getting along so nicely Ilensice
Daisy Vantrease, Watertown
Addie Patton, Watertown
Hen F and Julia M Anderson, Alabaga
Mrs. Blankenship's children, Sweetwater
Jessic Croom, Pirson
Gutble Croom, Pirson
Mrs. B F. Croom Pinson
Mrs. Ann Ingram, Eaton
Temmie Ingram, Eaton
Mason Ingram, Katon
Mason Ingram, Katon in Richmond. We give notice, bowever, to Richmond Baptists that they must keep hands off. We have simply loaned him to them for a month, and we shall expect them to return him to us heart whole as before he left Mason logram. Earoa.

Band of Happy Hearta, Dyer. by C.
Tribble
C E Quillen, Bull's Gap.

-it is announced that Rev. George Wharton, editor of the Western North Cerolina Baptist, at Waynesville, N C . and pastor of the Baptist Church at that place, has resigned both posltions to take charge of Hillmon College, Clinton, Miss. Bro R. H. Sentell becomes editor of the W. N C. Baptist.

it would have made the inventor a

-Rev. J. O Rust preached for the

First Baptist Church Sunday morning,

-Prof C. B. Burke, of the Southwestern Baptist University, brightened our sanctum last Tuesday. He has been resting at his wife's old home in Robertson county, during the latter part of the summer. In July he and his wife went to the great Christian Endeavor Convention in San Francisco, and had a delightful time.

-Dr. H. Allen Tupper, pastor of the Mont Clair, N. J., church, has been preaching a series of sermons on "How Our Bible is Made" to full houses. There has been so much interest manifested on the subject that the Young People's Society has determined to publish them in pamphlet form. During the past two months there have been twenty-six additions t , the church .- The Evangel.

-" To kick the bucket," is an expression indicating to die, originated in the time of Queen Elizabeth in England. One Hawkins, a shoemaker, committed suicide by hanging himself from a rafter He put a bucket on a table in order to raise himself up near enough to the rafter, and when he adjusted the rope he kicked the bucket away and hanged there till dead. His suicide caused much talk, and people Gospel Mission brothren if they had began to speak of dying as "kicking known beforehand that the editor of the bucket."- Western Recorder.

-During the absence of Dr. Hawthorne on his vecation we publish sermone by some of our other preachers. It should have been stated that the sermon by Rev. T. G. Davis last week was preached at the Commencement of the Tennessee Valley Institute last June and was published by request of the Trustees. The one by Rev. T. W. Hart this week was preached before his own church and made so profound an impression that it was requested for publication.

-Dr. G. A. Lofton, pastor of Contral Baptist Church, this city, spent two weeks of his vacation at Red Boiling Springs, in Macon county. He says that he was greatly improved by his visit there. Among the items on the bill of fare of the Springs for Sunday, August 8th, is the following : "Services this evening by Rev. G. A. Lofton." Dr. Lofton has now gone to Mostagle. We hope that he will return to the city fully refreshed and atrengthened for the great work which England, aged 92. Ha got nothing out he la doing at the Central church.

> -A company placed a dosen horseless vehicles propelled by electricity on the atreats of London last week. They resemble coupes, and the accumulators consist of fortylosis, capable in 1764.—Nehool World

and Lillian Rutledge. May they have of the original invention, yet it was of propelling them over fifty miles at a cost of 50 cents. The rear wheels do made in a hundred years; a patent on the driving and the front wheels the steering. They have heavy rubber tires, have upholatered apring cushlone, are lighted by electricity, are speedy and almost noisaless. They appear to be giving entire satisfaction. The machines seem under perfect control-and thread their way wonderfully through the traffic. The fere is the same as that on the cabe.

-The authorities of Williams College, Miss , has recently taken quite a new departure. As a rule our educational institutions are reaching out for students and the more they get the ! etter they like it and the more successful the school is supposed to be. But the authorities of Williams College declare that they had too many students set year and they propose to diminish the number next year. We shall be glad to see the result of the experiment. Williams, we believe, is the oldest college in the United States. and it is also one of our beat schools.

-The Louisiana Convention met at Keachie on Friday, August 13. The session upon the whole was an interesting and harmonious one. Anti-Whitelit resolutions were adopted without discussion and with only three dissenting votes. They were based on Dr. Whitsitt's bistorical views. The report of the Corresponding Secretary, Rev. E O. Ware, showed that twenty-five missionaries were employed during the year, through whose labors there had been five churches organized, 351 baptisms and a total amount of \$12.864.64 collected for all objects This is, we think, a most excellent showing for the Baptists of Louisians, small in number se they are and laboring under so many difficulties as

-Bro. Hall, of the America Baptist Flag, has at last spoken, and says that he would not receive the members of Hardshell churches who join the Gospei Mission movement, whether they come as individuals or as churches or as associations without rebaptizing them. In this position. however, he differs from Brethren Bogard and Bostick, his fellow Gospel Missioners, both of whom say that they would receive the Hardshells without rebaptizing them. We doubt also whether the Hardshell Baptists would have been very willing to join the the leading Gospel Mission paper would require t at they should be rebaptized. We wonder, too, how two can walk together unless they beagreed. As it is now, Bro. Hall has been inviting these Hardshell brethren to join him and other Gospal Missioners in RAIL mission work. A conference was held with this end in view and an agreetogether. NowBro. Hall comes out and says that if any of those Hardshell Baptists should conclude that there is so little difference between them and the Gospel Missioners they would like to join a Gospel Mission church, or if a whole church should decide to come over to the Gospel Mission movement. or a whole Association, they must be rebentized before they can do so. Elther Bro. Hall is inconsistent in requiring their rebaptism, or if he insists upon it he, is segaged in enion meetings, or at least union work, with

Two Meetings.

This seems to be an off year. Somehow we are not having as extensive revivals as we usually have. Last year at all my churches we had a great ngathering of souls, but this year the visible results are not near so great. After a storm there is a calm.

I have just closed my annual effort at Christians and Bradley's Creek. Bro. B. T. Lannom assisted me at Christians and did some good preaching, also Bro. Miller Wood preached three excellent sermons. Much good, think, was accomplished, the church being much revived and backsliders reclaimed. We have been having additions and conversions all during the year, which is the apostolic plan of evangelizing the world.

Bro. Gilliam assisted me at Bradey's Creek, and did efficient work, preaching som fifteen or twenty sermons. He greatly endeared himself to my congregation. The church is eft much stronger, with three conversions and four additions.

I am now in the midst of a good meeting at Smith's Fork, with prospects of a great meeting.

> G. A OULE. Milton, Tenn.

Catarrh Cannot be Cured with LOCAL APPLICATION 4, as they cannot reach the seas o' the disease. Catarrh is a blord or constitutional disease, and in order to cure it you must take internal remedica. Hall's Catarrh Cure is taken internally and acta directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine it was prescribed by one of the best medicine it was prescribed by one of the best tonion in this country for years, and is a regular prescription. It is composed of the best tonions known, combined with the best blood purifier setting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Sead for teatimonials, free

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They are also largely interested in and call especial attention to the 600,000 acres of land in the famous

YAZOO VALLEY

哪

meetings, or at least union work, with those with whom he is unwilling to affiliate. He will co-operate with them in Gospel Mission work, but refusas to recegnise them as gospel churchas. We leave his and Bro. Bogard, how ever, to settle the question as to which is right about the matter,

The first medical school in the United States was founded in Philadeinhia in 1764.—School World.

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166 N. Cherry St., Nashville, Tenn. MMERCIAL COLLEGE OF KENTUCKY UNIVERSIT

Great Destitution.

I reached Standing Rock Church Perry County, on the 12th Inst., and found the faithful little band in the midst of their revival meeting. The meeting was conducted by Pastor J. T. Moore and Elder N. B. Williams, who, together with his faithful wife, led the singing, and the music is charming. Bro. Williams did a liberal part of the preaching. We found a deep work and a good revival in the church and deep penitence among the alphore.

I preached three times at the meeting. We leave this morning for Tom's Creek. Results so far, two converslone and a large number of penitents, some of the Hardshell persussion.

This church is in the large destitution belonging to the Southwestern District Association, in which Tom's Creek Church is also located. The destitution is 40 by 70 miles, in which there is no Baptist preaching save at Standing Rock and Tom's Creek, and as an Association we have done but little to cultivate this field. However. the Executive Board has recently employed Elders Moore and Williams to work in this field and they have begun to lay out their work.

As a member of the Executive Board of the Southwestern District Association, and realizing as I do the great need of help from the churches of our Association to cultivate this ripe field, believe it to be the work of the Board not only to appropriate funds belonging to the Association for mission work, but also to get up means for that work, which is the greatest and most important work of the body.

At the fifth Sunday meeting of our Association at Standing Rock Church last May a collection was taken up for Associational missions and the church contributed \$5, and now pledge \$10 more, to be paid at our Association. In view of the fact that the stone has begun to roll, and as I wish to see it continue to roll until every every dark apot in our land shall be lit up, I suggest a meeting of our Board at the fifth Sunday meeting in thle month at Holly Springs, Carroll County, to take steps to get funds for Associational Missions.

GEO. HOLLOWELL Nathan, Tonn., August 14th

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FOE BOYS. Bedford City, Vs., (S. W. Vs.).
Condusted by Randolph Macon Clier. Heat
equipped it the bouth Ranks with beat is U.
B. Medern conveniesors and appliances; gym masium, etc., 120. Address WE. W. SHITH, A.M., LL.D., Pros.

Harp of Life.

This is the name of the latest pro duction of that facile and charming an wall as vigorous writer, Rev. Dr. George A. Lafton of this city. The book contains something over 460 pages and is illustrated with Dr. Lofton's original drawings. It is sold by anbacription exclusively. The reports coming in from the agents already at work on this book are remarkable, as high ac ten orders per day. Dr. Lofton knows how to strike the popular chord and produce works that are halpful and auoueesful. We uan haart ily recommend to all those wishing a profitable employment to address the publishers of this book, University Press Co., Nashville, Tenn.

To Cisras of Associations.

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Hiwessee-Selem Ch., Thuredey, August 26. Mulberry Gap-Union Ch., Hancock Co., Tuesdey, August 31.

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

Unity-Friendship Church. six miles 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. Ebeneser-Santa Fe Ch., Thursday, September 9

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

Salem-Greenvale Church, Wilson Co , Thursday, September 16.

Eastanallee-Short Creek Church, Thursday, September 16. Wiseman-Independence Church,

near Bethpage. Sumner County, Wedneeday, September 22. Friendship-Parish Chapel, Dyer Co., Wednesday, September 22

East Tennessee-Fairview Church, Thursday, September 23. 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 Creek Ch., 6 miles west of Martin, Friday,

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

Co., Saturday, September 25. Union-Hopewell Cb., Putnam Co., Saturday, September 25. Beulah-Alamo Ch., 4 miles E. Crock-

ett, Tuesday September 23. New Salem-Riddleton, Smith Co., near Carthage, Wednesday, Septem-

ber 29. Tennessee-Dumplin, Thursday, Sepember, 30.

Oence-Candis Creek Ch. 3 miles northeast Cleveland, Thursday, September 30 William Carey-Swanner's Grove

Ch., Thursday, September 30. Cumberland-Red River Ch , Adams Station, Tuesday, October 5.

Cb., 12 miles west of Parle, Tuesday, October 5.

Northern-Head of Barren Church, Olaiborne County, Tuesday, October 5. Enon-Pleasant Valley Ch., Wednesday, October 6.

Dover Furnace-New Hope Church, fourteen miles above Dover on the waters of Elk Creek, five miles northwest of Erin, Wednesday, October 6. Sevier-Jones' Chapel, east of Se-

vierville, Thursday, Oct 7. 8. W. District-Bethel Ch., near Huntingdon, Friday, Oct. 3. Harmony-Bethel Ch., Saturday.

Midland-Piney Grove Ch., Anderson County, Thursday, Oct. 14. New River-Huntsville, Scott County,

October 9.

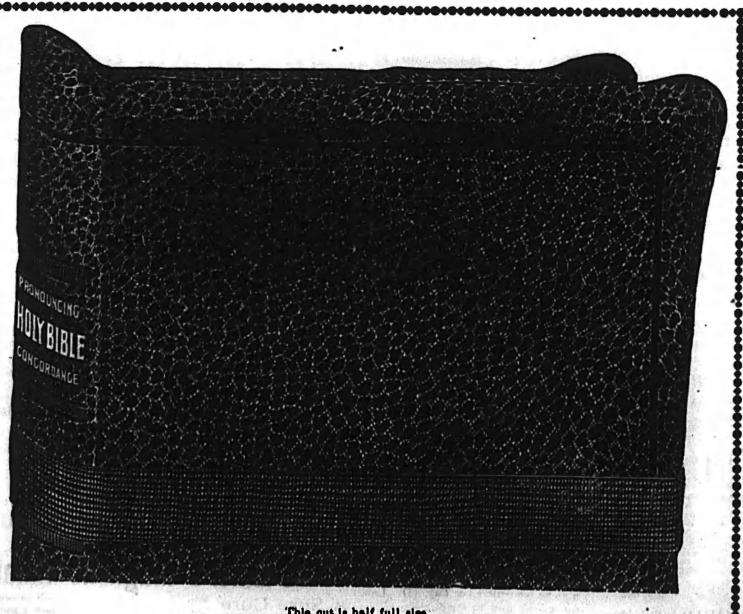
Thursday Oct. 14. Providence-New Bethel Ch., Roan County, Thursday, Oct. 14.

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

Thursday, Oct. 14. State Convention-Fayetteville, Fri. day, Oct. 15.

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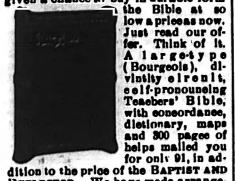
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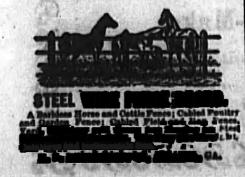
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PEARCE -Guy D. Pearce, son of J. S. and M A. Pearce, dled at the home of hie parente near Mippin, Chester County, Tenn., on the morning of the Teachers' Bible, 21st of June, 1897, of typhoid fever. He was born October 1, 1877, professed faith in Christ in the summer of 1804, and was baptized into the fellowship of Friendship Baptist Church by the pastor. He was a good boy, obedient to bis parente and kind to his assoelates. He bore his afflictions with the faith of a Christian and the fortitude of a child of God. The large crowd who attended his burial attested the high esteem in which he was held by those who knew him longest and best The funeral sermon was preached by Elder W. .. Hodges, after which his remains were laid to rest beside his kindred, who had gone on before to the goodly land. Often we will gaze with tear-dimmed eyes on the little mound which covers bis sleeping form and sigh for the reunion on the glorious shore where the sorrows of earth will be forgotten in the enjoyment of that rest which remains for the people of God.

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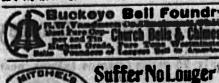
Resolved. That in their berevement and loss we acknowledge the unmerited blessings we enjoy, and reconsecrate our lives in the service of our

Resolved, That these recolutions be sent to the BAPTIST AND REFLECTOR for publication and a copy forwarded the family of our deceased brother, and that they be recorded on the minutes of the church.

By order of Talbott Baptist Church, May, 1897. J. B FRANKLIN.

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