

A SERMON ON BAPTISM.

BY REV. T. W. HART.

"Go ye therefore and teach all nations, baptizing 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." Matt. xxviii. 19, 20. "I praise ye, brethren, that ye keep the ordinances as I delivered them to you." 1 Cor. xi. 2.

When a trust is committed to men they are justly held responsible for the fidelity with which it is kept. When the Master commits into the hands of the servant a trust that servant becomes responsible. When ministers, plenipotentiary 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 is embodied, not in the preservation of human forms and rites and ceremonies; 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 teachings of the New Testament; neither is it to lay aside, as outgrown by the progressive and cultured spirit of the 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, baptizing 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 Christian life, and church life as well.

"Now I praise you, brethren," writes Paul to the Church at Corinth, "that ye keep," or, as it is more strongly expressed in the original, "that ye hold fast the ordinance as I delivered them to you."

Some people seem to regard the ordinances of little 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 sweetens 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. It lies at the foundation. For through the foolishness of preaching God saves those who believe. It is right that we rear temples 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 upright, godly lives before men. To fall in any of these would be to incur guilt in the sight of heaven. But it is equally imperative that we keep the ordinances as they have been delivered to us.

These are two—baptism and the Lord's Supper—and when properly observed, they enshrine living, divine truths. They are external expressions of God's thoughts—object lessons, so to speak, revealing in beautiful symbol some 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 ordinance of baptism. There is no doubt but that this ordinance was delivered to us as a trust to be strictly observed. The Lord Jesus Christ, both by precept and example, has made it obligatory upon his churches throughout all time and in all places. No one denies this fact. But while all denominations of Christians, with but one exception, are fully agreed as to the divine authority for baptism they vary widely in their opinions as to its mode, its subjects and its spiritual significance. And it is to these three points of difference that I desire to call your attention in this discourse.

I. The Mode. Some good people claim that the original mode established by Christ was sprinkling; 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 is baptism, then pouring and immersion are not; if pouring is baptism, then sprinkling and immersion are not; and if immersion is baptism, then sprinkling and pouring are not.

Which one of these, then, is the true mode? It would perhaps be proper to state that the two Greek words *baptizo* and *baptisma* are in King James' version of the Scriptures not translated, but anglicized; that is, rendered conformable to the English idiom. For instance, in the verb *baptizo* the final letter *o* is changed into *e* and we have baptise; and in the noun *baptisma* 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 out 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 authors of these various lexicons were not themselves Baptists, I must have been therefore from a strict regard for truth and no desire to give currency to the practice of immersion that elicited from them the definition they have given of baptism.

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 begin 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 starts off with the inquiry, "What is baptism?" And among other things he 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 baptism; that those who were baptized 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. vi. 4: "It being so expressly declared here and in Col. ii. 12 that we are buried 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 immersion."

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

Dr. George Campbell, a distinguished Presbyterian divine of Scotland, in his notes on Matt. iii. 2 says: "The word *baptizma* (present tense, infinitive mood of *baptizo*) both in sacred authors and classical signifies to dip, to plunge, to immerse."

Prof. Stuart, so long professor in the Andover Theological Seminary, says in his work on the mode of baptism, page 14, "*Bapto* and *baptizo* mean to dip, plunge or immerse into anything liquid."

I can quote from the greatest mass, I think, that ever belonged to the Presbyterian Church. I refer to Dr. Chalmers. No one will question his scholarship. In his lectures on Romans, he says (Lecture xxx. on chap. vi. 3-7): "The original meaning of the word baptism is immersion, and though we regard it as a point of indifference whether the ordinance be administered in this way or by sprinkling, yet we doubt not that the prevalent style of the apostles is the apostles' days was by an actual submerging of the whole body 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."

Witalius, the learned German professor of divinity, says in his work on the covenants, "It cannot be denied but the native signification of the words *baptizo* and *baptisma* 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 Methodists 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 he refused to sprinkle a child.

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 as a point of "indifference," but they are both clear as to what the word baptism means.

3. And then if we turn for a moment to the classical usage of the word *baptizo*, 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 find 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 obligation 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 revelation 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 he does. You catch the point. Now we can determine the meaning of the Greek verb *baptizo* in the same way from its classical usage; and by so doing we will find that the lexicons are perfectly justifiable 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" (*abapto*). Pindar was describing the utter incompetency of his enemies to plunge him into ruin.

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

Hippocrates, who lived one hundred years later, says: "Shall I laugh at the men who sink (*baptizomai*) his ship by overloading it, and then complain of the sea for engulfing it with its cargo?"

Ponticus, who lived A. D. 335, wrote: "When a piece 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 same time, speaks of a saying among the Phenicians "that there were certain places beyond the pillars of Hercules which when it is abb tide are not overflowed" (*me baptizetai*).

Josephus, who was contemporary with the apostles, says, "Our ship being immersed (*baptizetai*) in the sea." And a saying of Jonah, he wrote, "The ship being about to sink" (*baptizetai*).

Plutarch still later speaks of a Roman general "dipping" (*baptizetai*) his hand in blood. Again he says: "Plunge (*baptizetai*) yourself into the sea." And again: "These plunging (*baptizetai*) himself into the Lake Copias."

I might quote from many more of the great writers of the world, but enough testimony has been produced under this head to show conclusively, I think, that immerse and nothing but immerse is the classical

meaning of *baptizo*. And to assert that its Scriptural import differs from the classical would be perfectly absurd. 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 immerse.

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

John baptized in Jordan, which everyone knows is a good-else river. Again we are told that he baptized 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 hear him; so that they might water their beasts and perform their daily ablutions. But where do they learn all this? The Bible tells us that they came here to be baptized—not to encomp—not to water their beasts—not to observe their daily ablution.

Great crowds gathered around our Savior during his early ministry—at one time the crowd was so great that they trod one upon another. 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 mountain. Was he less considerate than John for the comfort and convenience of the people? I think not. John needed much water to baptize the great crowds who came to him to be baptized; 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 Jesus when he was baptized went up straightway out of the water." And Mark says, he "was baptized of John in Jordan, and straightway 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 no need of his going into the water if he was baptized by any other mode.

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

"Then Philip 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 hinder me to be baptized? 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 he commanded the charriot to stand still; and they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water the Spirit of the Lord caught away Philip and the Eunuch 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 *eis* here does not mean in, or into, but that it means to; and that Philip and the Eunuch only went to the water. But what 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 *eis* means into when it is used before the noun as well as before the verb. In other words, *eis* must be used twice in the same verse to give it the meaning of into.

Let us see. In the second chapter of Matthew we have such expressions: "Into the house;" "into their own country;" "into Egypt;" "into the land of Israel;" and "into parts of Galilee." Again we are told in the eighth chapter of Matthew that the devils entered into the swine, and that the swine 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 everlasting punishment, but the righteous into life eternal." In all these places the preposition *eis* is used but once, and I suppose that there is no one who would dare to assert that it ought not to be translated into. This little word *eis* is a strange word indeed. It will take a man into heaven or hell; into any place on earth except water. It will allow him to go very near that, but not into it.

Thus we argue from the testimony of lexicographers, theologians of other denominations, classical writers of all ages, and from the places and circumstances attending its administration that the primitive

mode of baptism was by immersion. *Baptizo*, then, means to dip, plunge, immerse. But notice:

II. The Subjects for Baptism. Christ said to his disciples, "Go ye therefore and teach all nations"—that is, Christians, make disciples of all nations, for this is the literal meaning of the verb *matheteuo*, "baptizing them," i. e., 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 creature. He that believeth and is baptized shall be saved." And Luke represents the Savior as saying: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem." No one can mistake the meaning of this commission.

Matthew informs us that making disciples should precede baptism. Mark establishes the priority of faith to baptism; and Luke connects repentance and remission of sins 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 be baptized every one of you in the name of Jesus Christ for the remission of sins." "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, Luke further says of them, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

Shortly after this, while Philip was expounding the Scriptures and preaching Jesus to the Eunuch they came to a certain water. "And the Eunuch said, See, here is water, what doth hinder me to be baptized? 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 he baptized him."

The Lord said of Saul of Tarsus before he was baptized, "He is a chosen vessel unto me to bear my name before the Gentiles and kings and children of Israel. And immediately after his baptism we are told that "he preached Christ in the synagogues, that he is the Son of God." It was not until the Holy Ghost had fallen upon Cornelius and those who were with him that Peter asked, "Can any man forbid water that these should not be baptized which have received the Holy Ghost?"

But then it may be asked, do not the various household baptisms 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 unmistakable evidence to the doctrine of believers' baptism. The jailer heard the word of God, rejoiced and believed in God with all his house before he and all his were baptized.

Paul, in the same epistle in which he wrote of the baptism of the household of Stephanas, says towards its close: "Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have adorned themselves to the ministry of the saints." The only one that is not so clear is the baptism of Lydia and her household. But let us see about that. No one denies that Lydia was a believer. And the fact that she speaks of her house as "my house;" and Luke further refers to it as the house of Lydia, implies that she had a husband, and that her household consisted of persons in her employ—for she was a milliner, "a seller of purple"—and they believed and were baptized as well as Lydia.

It is quite evident therefore from these passages from Scripture, and many others that I could mention that the ordinance of baptism, instituted by Christ and practiced by his disciples consisted in the immersion of the believer "in the name of the Father and of the Son and of the Holy Ghost." But let us notice.

III. The spiritual significance of the ordinance of baptism. What is it intended to teach us? There are two great cardinal doctrines in the plan of redemption. The death and resurrection of our Lord Jesus Christ—indeed they are the two grand milestones upon which the whole system of Christianity rests, and without either of which there could have been no salvation. "For if when we were enemies we were reconciled to God by the death of his Son, much more shall we be saved by his life." "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God to make intercession for us." And to keep ever in the minds of

his people throughout these ages to come these two truths, the Lord Jesus Christ has instituted the ordinances of the Supper and baptism. The Lord's Supper commemorates the first fact. All are agreed in this view. At the sacramental table we are solemnly reminded that his body was broken and his blood was shed for us. Just so was a "burial with Christ in baptism" intended to remind us that after a shameful death upon the cross our Savior was buried and rose again. The writings of the Apostle Paul are in perfect harmony with this view and testify to its truthfulness in a most emphatic manner.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also (raised) in the likeness of his resurrection." And again he says: "Buried with him in baptism, wherein also ye are risen with him, through the faith and the operation of God, who hath raised him from the dead."

But while this beautiful and significant ordinance of baptism commemorates 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 spiritual life. In our repentance toward God and faith in the Lord Jesus Christ, there is a spiritual death to sin and a spiritual resurrection to newness of life. And this we show forth most clearly in our baptism. 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 sin. Again, a resurrection from the dead introduces us into a new sphere of existence, so baptism is its similitude to a resurrection denotes an entrance upon a new life.

This seems to be the very clear teaching of Paul upon this subject in the passages just quoted from his epistle to the Romans, where he speaks of our being "buried with Christ by baptism into his death" and being raised by the glory of the Father that we should walk in newness of life." Even the celebrated Presbyterian divine, Dr. Chalmers, in commenting upon these verses, takes 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 baptism 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 soon realize, if we are faithful to our trust—the approaching hour of death and the bright resurrection morn beyond. "For if we have been planted together in the likeness of his death, we shall be also (raised) in the likeness of his resurrection."

Yes, brethren, it tells us, it is true, that as we go down into the baptismal waters, that in like manner we shall go down, all alone, into the dark, chilling tide of death. But at the same time it discovers to us a brighter scene and reassures our trembling hearts. It tells us that as we rise from that liquid grave, that in like manner our bodies—frail, weak, trembling though they be—shall emerge from the momentary eclipse of death and mount aloft to the light and instrum of the skies. Beautiful and significant ordinance this is than! See, brethren, as it points you to the renunciation of sin and to the resurrection of a new life, even a life of holiness. 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 Baptism the responsibility is laid upon us to teach whatever Christ has commanded, and to keep the ordinances as they have been delivered to us.

Ripley, Tenn.

Elizabethton Notes.

Our cause in Elizabethton is progressing nicely. We have elected Bro. D. A. Gleason as our pastor. Bro. Gleason resides in Johnson City and preaches to that church three Sundays in the month and to ours once. He is very popular with our people and is also doing good work in Johnson City. Our prayer-meeting is large and considerable interest is taken. Our Sunday-school was getting along nicely until one month ago when our school met in the afternoon; but at our church meeting a month ago we changed it to 9 a. m. 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 Whitsett matter. Oh! If they only knew 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 Whitsett 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 upstirred among ourselves the work will be left undone. If the Baptists of our lovely Southland will only unite in one grand effort for the cause of our blessed Redeemer instead of discussing differences, eternity none can tell the good they can accomplish. Now let us, for the sake of harmony, peace and all that is good, drop the Whitsett 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 thanks Mississippi Baptists have much ground to thank God and take courage. In a number of reports 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 fine 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 six, 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 Booneville, 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 Whitsett 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 "Martindale" 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 crank on "perfect assurance," and became notorious for rebaptizing 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 "regeneration," 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 "assurance" 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 he rides it to the general dis-

turbing of the peace of the churches where he goes. You must have "full assurance" or you are lost in 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 hobby. 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 he was pastor. There are two prominent churches in our State which have divided and a colony of "Martindales" has gone out from each, and now have separate organizations.

The effort at Grenada to check this heresy has served rather to spread it abroad. Dr. Hackett of the *Baptist Record*, one of our purest and best men, seems to be fascinated 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 counsel 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 destruction 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.—Davies 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-Whitsett resolutions were adopted with only 12 dissenting votes. A vigorous resolution was adopted against dancing 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 accession of 425 to their membership. Of the number, 35 were added to the First Church, 511 to the Walnut-street 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 best equipped house of worship in the State.

FRED D. HALL.

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. A very interesting program has been arranged. A large attendance is desired and expected. Dinner will be served on the ground Saturday and Sunday. Barren River Church is five miles from Bowling Green on Woodbury Pike, easy of access. Come. C. W. FREEMAN, Pastor.

Livermore.—The Clear Fork Association met with Oak Grove Church, Logan County. Every church was represented by letter or messengers. 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 commissioners 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 loss 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 Tennessee forever as a Seminary for young ladies. The building is an elegant structure, situated on an eminence overlooking the town, which is known to be one of the prettiest as well as the most enterprising towns in all East Tennessee, possessing a highly cultured citizenship. 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. Richardson, who was President of the school for the first eight years 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 patrons. 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 people of this section. The curriculum will be maintained 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 reasonable. The Baptist denomination should feel proud of this school and rally to its support.

I. M. SAMPLE.

Sweetwater, Tenn.

Summer Bible School.

Our effort to introduce a Summer Bible School in connection 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. Presbridge, 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. Chilwood, J. C. Stealy, E. E. Wood, Williamsburg, Ky.; Z. T. Cody, Georgetown, Ky.; H. C. Wilson, Robertsonville, 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. Mahon, Jellico, Tenn.; J. W. Turner, Ohio, Ky.; B. D. Ragsdale, 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, Mullis, Ky.; J. B. Hickey, J. M. Skein, Rockhold, Ky.; J. A. Moses, Red Ash, Ky.; E. E. Folk, Nashville, Tenn.; S. Stanli, Pleasant View, Ky.; F. M. Cornelius, Jellico, Ark.; D. W. Gaks.

Our instructors were: B. D. Ragsdale of Mercer University on Acts; 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 Holy Spirit; E. E. Folk of Nashville, Tenn., on Hebrews. A good array! The fact is, some of the work done here in exegesis I have never heard surpassed anywhere.

Wm. B. McGarrity of Jellico, Tenn., was chosen leader, and he made 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 begun to work to get a hundred preachers to attend.

J. N. PRESTRIDGE.

Williamsburg, Ky.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

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

Seventh—Fine services morning and night. 149 in S. S.

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

North Edgfield—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 meeting.

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.

Maline 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.

Nashville.

First Church—Two good congregations. Preaching by Bro. Hamlett.

Rowan—Good day. Splendid congregations. 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 number.

Central Avenue—Last Friday we closed a twelve days meeting, in which there were 17 professions and 14 additions. It was a glorious 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 us next year.

Germantown—Bro. T. J. Davenport has just closed 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 strengthened, and bids fair for increased and extended work.

The fall term of the Southwestern Baptist University opens Wednesday, September 1st, 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 Jackson to the University at that time, let them meet me at the Union Depot a few minutes before the departure of the train. G. M. SAVAGE.

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, Tennessee's greatest singer, was with us to the end of the meeting, which lasted two weeks. Both did splendid work. Results of the meeting, 18 conversions and 24 additions. To the Lord be all honor. S. G. SHAPARD.

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. I. N. Penick will be with me. But in the midst of enjoyable meetings I have been called on to bury some good members. T. H. HALL.

We have just closed a fine meeting at Antioch, Tenn. Bro. L. E. Barton of Jonesboro, Ark., did nearly all the preaching. He is a thoughtful, earnest and consecrated preacher, telling the old, old story with wonderful power. He greatly 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. PINCH.

Paragon Mills, Tenn.

Bro. B. McNatt of Wartrace was with me in a meeting at Hickman for about eight days and preached the Word with power. The most conservative of our people say he gave us the finest series of sermons ever 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 join. 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 baptized into its fellowship an average of 23 each year. The last meeting was one of the smoothest and sweetest 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 grand co-laborer. J. T. OAKLEY.

On August 17th we closed a ten days' meeting at Fellowship. Bro. Windee 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. P. W. CARNEY.

Silver Springs, 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, one by letter, 13 by experience and baptism. Bro. H. F. Burns, pastor of the Howell Memorial Church, Nashville, was with us and did the preaching with power. He is a workman that needeth not to be ashamed. T. J. DUVAL.

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 restored, 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 Flowers 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 Southwestern Baptist University. The church is in good spiritual condition and the influence of the meeting will be helpful in other ways besides the strength gained in members. G. L. ELLIS.

I have just closed a meeting of eleven days with Rev. T. J. Duval in his church at Sandy Hill, Meade County, Ky. The Holy Spirit was with us in great power. The membership and Christians in general were greatly revived. One joined by letter, one restored from the Campbellites, and thirteen baptized. It was a beautiful sight when Pastor Duval led those thirteen happy converts down into the water together and buried them with Christ in baptism. That is one of the most thrifty and intelligent communities it has ever been my pleasure to visit. I shall never forget the kindness of those dear people. Bro. Duval is one of Kentucky's soundest, safest and best of preachers. His church holds him in the highest respect and deepest confidence. It is a joy to work with Bro. Duval in a meeting. May the Lord bless 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 saving 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 baptism, nine of whom went down into a watery grave and rose to walk in newness of life. Rev. Thomas Bala, pastor of Cherokee, Double Springs, and Hale's Chapel, and Rev. James Cox of Jonesboro, conducted the meeting. They are evangelists and always meet with success in evangelistic work. Their sermons were spiritual and adorned with gospel gems. They left the people of this vicinity rejoicing in the love of God. Bro. Cox is a singing master, and will teach a singing school at this place the first of September. Rev. J. H. Moore, moderator

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.

Brothers 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 Sunday-school 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 new form. A FRIEND AT WATERTOWN.

It has been my pleasure to again be in a glorious 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. Penrod 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 Wednesday 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 twenty-three 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 heartily endorse him as a good man to assist in meetings, and am sure if any church is in need of a pastor it would do well to secure him, as he is an excellent preacher and a good worker. He is a young man, full of promise, earnest, and consecrated to his work. May God bless you and the BAPTIST AND REFLECTOR. N. C. DUKE, Pastor.

Parsons, Tenn., Aug. 22nd.

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. I 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 them 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 the wilderness of people for his auditorium. And after an hour and fifteen minutes the Lord's people troubled mightily the waters. To the Lord be all the glory. J. S. PATR.

Jackson, Tenn.

MEMBERSHIP INFORMATION

Kerron—Miss S. M. S. Shastland, 223 N. Vine Street, Nashville, Tenn.

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 Fund."

ber of the Society: (1) You will learn more about our mission Boards, our mission fields, our mission workers. One of the greatest needs of our church members is to be informed in regard to our mission work. (2) You will become interested in the work. We never take interest in our neighbors until we learn something about them; we will never be genuinely interested in our brethren neighbors till we can study their surroundings, their conditions, and their needs. (3) As a result of your knowledge of missions and your interest in missions you will find some way to help missions. You will learn better the precious lessons of self-sacrifice for His dear sake. God so loved the world that He gave—gave

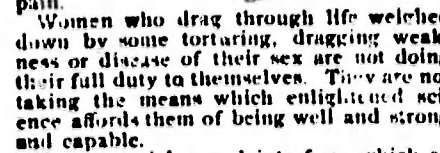
"3. The ladies will not attend the meetings. Let the leader always be on hand promptly, well prepared in mind and spirit for the meeting. Give out clippings on the topic of study beforehand to different ladies or girls to be read, and those persons will seldom fail you. Then invite personally all you can to the meeting, in addition to the announcement from the pulpit, and never give up the meeting in the face of discouragements. At one of our mission churches in Virginia it happened more than once that the President of the Missionary Society was the only lady at the meeting. Did she give up

Diaz as a Colporter.

He took some single books of the New Testament, say the book of Matthew and of John, and politely handed one to each of the priests, and said: "I would like to have you read these," and passed on. Soon he purposely returned, when one of the loudest priests cried out to him in a loud, angry voice: "Here, this is a

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 Christianity who had been legally married, according to the laws and customs of their country, to two or three wives who were still living. In some in-

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Tens of thousands of women have been restored to perfect health by this wonderful "Prescription." In many instances the were actually given up as hopeless by physicians.

"I have taken only your 'Golden Malaria Discovery' and 'Favorite Prescription' for chronic inflammation of the uterus and bladder," writes Mrs. M. A. Scott of Park Rapids, Hubbard Co., Minn. "I also had stomach trouble which was terribly distressing. I have been cured of all. I had suffered untold misery for four years previous to taking your treatment, but began to feel the most effect at once."

Dr. Pierce's thousand-page illustrated book, "The People's Common Sense Medical Adviser" contains information of priceless value to women. A paper-bound copy will be sent absolutely free on receipt of one-cent stamps to pay the cost of mailing only. Address: **W. L. & S. Dispensary Medicine Association, Buffalo, N. Y.** For a handsome cloth-bound copy send 31 stamps.

stances the Chinese at this day. If Abraham, take a second wife when the first wife is barren, 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 away all the vices and errors that afflict the human family in a moment, year, or a century; but to act like leaven and gradually, through the centuries, to elevate and purify the whole lump of heathenism with Christian principle that would influence them finally to abolish polygamism, 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 his 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 the second would have half a dozen children. The second wife. To put her away would be an injustice to her and her children. By their own laws and customs

sons she was his legal wife and the children were his legal children. To put her away would be to class her with lewd women and pronounce her children bastards. God did not intend that Christianity should thus degrade a debauch innocent women and children but rather elevate them. Hence Peter told those heathen converts that the deacons and preachers, or leaders must be the Husband of one wife (only) at the same time. Then they could govern their own households well and set a good example to the rest. This would gradually discontinue polygamy till Christian sentiment would abolish it. He could tell his converts

who had but one wife, "You must not take any more unless the first wife dies," and he would be doing no injustice to anyone, but rather, a benefit, husband and wife. But to tell a husband to convert to put away a second wife, with half a dozen children, a third brand but as a lawd woman a whole collection of women

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 joins 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 case it was usual first to hear the evidence. Will the brother please tell what Free Masonry is?" 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, and I sent up to that Association. A spectator, not a Baptist, but a Mason and a house painter, told my uncle after dismissal that he wanted to reward him for the way he answered 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 there.

When my uncle settled in Jonesboro, Parson Brownlow was there in his prime, with his Whig, fighting everybody that did not agree with him. 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. Brasletton, a merchant at that place, asked him how he and Brownlow were making it. Uncle said he had resolved to let Brownlow 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 Chestnut 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 C. was not coming, and B. commenced services. As he finished reading his text, "The devil, as a roaring lion, walketh about," etc., he looked out the door and saw C. coming, and said, "Yonder he comes now."

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

Hav. Abe Hann, who died a few months ago, was a class-mate of mine at Hlwanan College in '51-2. Thafanilly was old-time Mashodista. When Abe left college he "joined the conference," and was appointed to a circuit. During the second year he told me he had occasion to baptize a household.

He concluded to attend to it in the evening after his Saturday appointment. He closed the doors and commenced the ministration, beginning with the largest. When he reached the smallest he gave him some trouble, scratching and biting him 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 perils Paul did not write about.

Calling 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 him to look through these old volumes. He said, "I see you have a Baptist hymn-book, but a Methodist Bible. The hymn-book was compiled by Elder Jesse Mercer of Georgia, and I suppose contained something about being "in Jordan," "buried with Christ in baptism," etc. The Bible contained a picture illustrating the account of Christ's baptism in Matthew, where Christ was reclining on one knee with a shepherd's crook lying beside him, and John pouring water out of a pitcher on his head, with no Jordan in sight."

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 of his circuit there was a deficiency of straw in the altar, and when the mourners began to accumulate 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."

D. D. CATE.

The members of this Association receive with un mixed feelings of sorrow the sad intelligence of the unexpected death of our own Rev. M. Vann. As Baptists in general and Tennessee negro Baptists in particular, we claim

him peculiarly our own, not so much for the peerless oratory he evinced in every pulpit in his native State (Tennessee), nor only for the rare good sense he displayed in almost every particular, but more for the closeness of touch by actual contact and keen 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 sacrifices, holy and acceptable unto God . . . their reasonable service. Too true it is that his zeal outran his endurance, thus hastening his untimely death is the very zenith of his manhood and usefulness. The remainder—

**"We live in deeds, not years,
in facts, not in figures on a dial."**

Though his voice is hushed in death, no more to lure us out of ourselves to catch a glimpse of the masquerade above, his memory will be kept green. "To live in the hearts of those we leave behind is not to die."

Sabbathling, therefore, to the glory of an All-Wise Providence, we adjourn.



This is the stamp that the letter bore
Which carried the story far and wide,
Of certain cure for the loathsome sore
That bubbled up from the tainted tide
Of the blood below. And 'twas Ayer's ointment
And his sarsaparilla, that all now, know
That was just beginning its fight of fame
With its cures of 50 years ago.

is the original sarsaparilla. I
 baa behind it a record for onre
 unequalled by any blood puri
 fying compound. It is the onl
 sarsaparilla honored by
 medal at the World's Fair o
 1893. Others imitate th
 remedy; they can't imitate th
 record:

50 Years of Cures.

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

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

Resolved, That copies be sent to BAPTIST AND REFLECTOR and *La mark Baptist* for publication. The committee recommends that we stand adjourned out of respect to his memory.

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

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

"I don't know about that; I do know," said Uolele Silas. "We begin to look at the things neighbors have and we haven't 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 work. We never say: 'They have the typhoid fever, but it did not come near us. They have a nose the insane asylum but our brains are sound. Staggering feet go to their grand door, but nothing worse than tired ones come home to ours at night.' You see why we begin to call providence an account for the things that do come to us it's only fair to take all kinds of things."—*Isaiah for 1904*

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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 Rev. Henry 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. Bayless, 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 Letters showed 263 baptisms last year, and \$465.85 given for all missionary purposes.

The next meeting of the Association will be held

at Maryville, Rev. W. S. Bryan to preach the introductory 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.

NOTES.

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 figures.

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 itself.

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 church to which our own negro laborers and cooks and landresses 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?"

Again:

"Let us not confine Dr. Morehouse's plan for co-operation 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 sounds uncomfortably hollow as we sing,

"We are not divided,
All are body we,
One in faith 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 treated better in the South than he is in the North. The fact is, the people of the South understand him better and sympathize with him more. Our Northern friends like the negro at a

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 subject, saying:

"What could be more appropriate than that the foreign missionary contributions of negro Baptists should be concentrated on the Christianization 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 better 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 evangelization of the dark continent?

Rebellion in Methodist Ranks.

The following call appeared in the American Outlook (formerly the Tennessee Methodist) of August 5th:

A CONFERENCE.

MEMO, TENN., July 15, 1897.
To the Local Preachers of the Tennessee Conference: Brethren—In view of the stringent restrictions thrown around the local preachers by 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 convenient time, say about the 1st, 2nd and 3rd of October, 1897, and pass some resolutions, and memorialize 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 in Indianapolis and called a general meeting, to be held September 16th. Mr. Cumback, who headed the list, presided at the meeting, and as a sample of the reasons for such a movement, Mr. Cumback said that he 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 qualified 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 democratic 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 ratification of the Congress of Jewish leaders, called in May to meet in Basle, Switzerland, on August 29th, 30th and 31st.

It is said that Baron Hirsch left about \$400,000 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 Palestine is one of the chief questions to be decided by the Congress of Basle, but it is understood that the Rothschilds,

have already agreed to float bonds in any amount 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 Greece, or the undiluted 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 glad to see Dr. W. T. Stovall of Leland, Miss., in our office 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.

—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 Methodist." 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 failure 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 glad to do so.

—It was a little amusing to read in the Baptist Sentinel of August 5th 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 Bro. Clifton at all. As a matter of fact, though, Bro. Clifton'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 of 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 hurried 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."

—In speaking of the recent lynching at Urbana, Ohio, the Independent says: "The wisdom of the State of Ohio affixes the penalty of imprisonment for life. If the people of Ohio are wrong in this judgment they should be inured to their legislation." The should be inured to their legislation. The crime sentence given to the negro who committed the crime was twenty years in the penitentiary, and this was the full penalty of the law. But whether the penalty 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 living death, and nothing short of the death penalty

satisfy the conscience of mankind. But the death penalty should be executed at the hands of the law and not of a mob.

—It was quite a pleasure to see Col. W. H. Halliburton of DeWitt, 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 1840. Is there any other of our subscribers who can beat that record? If so, we should be glad to hear from him. Col. Halliburton, by the way, does not show any of the feebleness of age scarcely. His eyes are 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 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 own discipline which represents baptism as a saving ceremony. Let those who make too much of 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 put 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.

—It was a great pleasure to the many friends of Rev. A. J. Barton, Assistant Corresponding Secretary 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 work of 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. Mollrath, who with his wife started on a tour around the world on a bicycle 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 ahead 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 they 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. Foster, 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 attendance 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," meaning the recent East Tennessee Sunday-school Convention at Newport. The editor 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-

nessee Sunday-school Convention to see which could have the largest convention next year. They seemed 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 hours between trains. The suburb at Cleveland is composed of some most excellent people, and it is always a pleasure to us to be with them and preach 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, had a nice home and a happy little family. Every prospect seemed pleasing. But the Lord laid His 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. Jamieson.

—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, organized 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. Ragdale, 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 lecturing while we were there, and so we did not have the privilege of hearing the others, except one lecture by Dr. Ragdale, on Acts, which was very fine. Dr. Ragdale 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 could 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.

—Returning from Chilhowee Association we had the privilege 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 charge of the State Board. Within a few months its membership had grown so rapidly that the church declared its independence of the Board. Now it has a membership of about 600. 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 beehive 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 Sunday School, however, is only one way in which the church expends its energies. It has a Ladies' Aid Society, Woman's Missionary Union, Young People's Meeting, an Industrial School, choir-meeting, prayer-meeting, etc., in fact everything to develop the activities of all classes of its membership. We do not know of any livelier, more active church anywhere than the Centennial church. The history of the church is well expressed in a pictorial representation of its various houses of worship. In April, 1890, a Sunday-school was organized in a little shanty. In July it 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 twice enlarged. Now it is quite a handsome building, roomy and comfortable. We enjoyed spending awhile in the hospitable home of Mr. and Mrs. Snow.

THE HOME

The Nearest Duty.

BY O. C. D.

My soul was stirred; I prayed: "Let me
Do some great work so purely
To right life's wrongs, that I shall know
That I have loved Thee surely;"
My lips sent forth their eager cry,
The while my heart beat faster,
"For some great deed to prove my
love,
Send me, 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 that lies 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 crowds, but deeds, if thou wouldest
win
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 smallness of the measure.
Of thoughts, or deeds, or daily life
He knows the true endeavor,
To do His will, to seek His face,
And He will fail me never.

—Presbyterian.

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 "Wall's Mission" they had 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 sealed 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 decorated with national emblems and pictures of historical import; while as master of ceremonies, as "George Washington," was Master Fred Niles, a wide-awake little "black-your-boots, sir?" looking very fine and dignified in powdered wig, knee-breeches, lace and buckles.

By his side on the platform sat his worthy consort, "Martha," Miss Eva Jones; and right royally did this wall 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 operation of the generous stuffing of those 200 or more empty jack-

ets. Of course, the mission rooms were unusually crowded that day, and among the newcomers 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.

"What is your name and where do you live?" asked Miss Burson, one

Rev. Jackson Hunter and Wife.

The BAPTIST AND REFLECTOR 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 had 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 taken 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 electric car, never dreamed of a match, mere mention of an electric light turning night into day would have been an absurdity. Bro. Hunter professed faith in Christ in February, 1840, and joined the church at Beaver Dam. He has been a member of the church for fifty-seven years, longer than is allotted 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 has 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 buoyant 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 has been bestowed upon me." We can but hope that as they pass along their journey and their 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 little fellow wash and straighten out his tangled locks preparatory to dinner.

"Two-toed Ben," and a stocking-less, grimy foot, with but two toes, slips out of a shoe several sizes too large, as sufficient 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 on 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'm 'Two-toed Ben' no more," he said, straightening up with an air of dignity quite excusable, as he received a clean red

handkerchief and gay badge, with which each boy and girl was presented, and was marched off into the dining-room, where the tables were groaning with good things never tasted or dreamed of before.

"That isn't a very nice name; how would you like another?" asked Miss Burson, as she seated and helped the happy little wail.

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

"Yes, but every boy ought 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 ear.

For an hour or more Miss Burson caught but an occasional glimpse of "Two-toed Ben," but before seeking his home—the pitiless street—he came up to his new-found friend and said, quite to her surprise and amusement:

"I believe I would like new names,

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 friendly catechizing, revealed the fact that "Two-toed Ben" had been a most attentive listener to the exhortations, 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 auffer ter eat 'thout stealin' an' lyin'?"—a pitifully anxious expression on his pinched face!

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 wail solve this problem of his how shall he grow up into good Christian citizenship.

Naturally Miss Burson's first thought was to place her little charge in the Orphan's Home; believing the matter practically and happily settled, she said:

"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 eat 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 discouraged 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 the problem was solved most unexpectedly.

"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' is old enough I'll try him; and he could board with Foreman Stephens and his wife; they're a tender, warm-hearted couple, and would care for him like their own, I'm sure—he might comfort them for the loss of their Benny."

The suggestion proved to be a most happy one, and though in time Ben became the adopted son of Mr. and Mrs. Stephens, he clung most tenaciously to his chosen name, and ever regards Miss Burson as his true foster-mother.—*Christina Work.*

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Our missionary's address: Mrs. Beattie May-
nard, 61 Sakai Machi, Kokura, Japan, via
San Francisco, Cal.

—Mission subject for August, The
Home Board.

Young South Correspondence.

I am sure you enjoyed "Earnest Willie's" letter 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 receipts a little mixed, but I hope you can see for yourself just how we stand at the summer's closing. Next week we shall begin the fall campaign. Will you begin it in earnest? Do not lose a single opportunity. I am anxious to pile up our receipts so wonderfully during the autumn days that we shall all sing, "Praise God From Whom All Blessings Flow."

If all the weeks could be like this! Suppose we say they shall be in September. 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 hear from us again soon."

Thank you very much! I am so glad you are going to work systematically. May you shine in many darkened places this year.

No. 2 is a grand one from Dickson:

"Enclosed find check for FORT 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. HENSLER.

What successful workers these must be! How very much the Young South appreciates their efforts goes without telling. I wish every church had such a busy hand. Will you not hasten to follow such a good example? I wish Mrs. Hensler 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 Ventrone, Addie Patton, Maggie Bass and others. Little Maggie is a dear child of eleven years, whose sympathy has been enlisted for the orphans. Albeit 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 'Child's Day' last Sunday, carrying out a well arranged program. Daisy Ventrone recited a piece on 'Missions,' and the class gave her this contribution for Japan. Addie recited a little poem, 'The Young South Girls and Boys,' published some time since in the BAPTIST AND REFLECTOR. Our church has just closed a series of meetings, Bro. J. H. Wright of Nashville assisting our minister here. We trust that much and lasting good was accomplished. There were twelve additions to the church and much interest awakened among Christians. The Young South is doing a noble work, training our children to feel and manifest an intelligent interest in missionary work. Our strength lies in the rising gen-

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

A FRIEND AT WATERTOWN.

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-

ers: "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 Young South, and we ought all to be so happy in working for Jesus. We love, too, the objects which we read and write of so constantly, and in our humble way we hope to be workers for the Lord. We are glad to report that the sixteen chickens raised by our missionary hen, since we wrote last, have brought us \$2.40. We want Mrs. Maynard to have \$1.40, and the rest to go to the Warner Fund. God bless those orphans in Nashville. We help the ones in Alabama, also."

JULIA MAY ANDERSON,
BEN FRANK ANDERSON.

Isn't that well done? Thanks to both of the dear children who are always 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 Savior and been baptized since we wrote last."

LOUIS AND BOYD FORD.

May Boyd soon follow his brother. I send the boxes with pleasure. We hope to hear oftener from you. Thanks for this timely help.

No. 6 comes from Sweetwater. Our old friends are muscivore 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 apiece. Joe found a dime, and his grandfather gave him 5 cents for being a good boy, and his papa finishes the dollar."

Mrs. M. L. BLANKINSHIP.

Joe must be a very unselfish boy. May he make the same kind of a man. That was grand "ink" 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 I am glad to give. It comes from Dollard. The first question is one I answered so often during the recent Convention, "What is the Young South?"

Many years ago Mrs. Nora Graves Bailey began a work through the columns of *The Baptist*, a paper edited by her father, Dr. J. R. Graves, in 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 letter-writers, who sent her offerings. The present editor, Mrs. L. D. Eakin, took up the work when she laid it down to move to another State, after the BAPTIST AND REFLECTOR became one.

The second question is, "To whom should mission money be sent?" The Young South is always delighted to receive any contribution for missions. This head is endeavoring to support a missionary of its own in Japan, who went from Treasurers three years ago. If the writer finds it in

her heart to give to this good work, she may address Mrs. L. D. Eakin, 204 E. Second Street, Chattanooga, Tenn., enclosing check, post office order, stamps, or sending a registered letter. If she prefers to give to Borneo or State Missions, Mrs. Eakin will take pleasure in sending the offering to the proper parties, acknowledging the receipts in these columns.

The third question is in regard to literature that will awaken a church to its duty in regard to missions. In reply to that, Mrs. Eakin will send a limited amount for the postage. Ten cents will bring a package and several mite-boxes.

Hoping to hear farther from Miss Florence McAuley, I gladly give space to these answers to her enquiries. May she have great success in rousing those about her to a greater interest in spreading the gospel.

No. 7 comes from Pinson, from some new friends: "A kind friend sends us the BAPTIST AND REFLECTOR, and we feel as if we cannot do without it, and we almost always read the Young South page first. Lately we have only sent silent prayers that the Master would 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, Jessie and Guthrie, send their birthday offerings, and I add 25 cents. Use it as you think best."

Mrs. B. F. CROOM.

I give it to Japan, as that is our field of greatest need just now. Thank you very much. Let us know you better. We are so grateful for your interest and your prayers, as well as for your offering.

No. 8 is from those dear, persevering workers in South Chattanooga:

"Enclosed please find \$1 for Mrs. Maynard, from the 'Sunbeams' of the Second Baptist Church."

Mrs. W. F. CARY.

These 'Sunbeams!' May they ever shine in the Master's garden. Such constant aid makes the Young South sing for joy.

No. 9 is from Goodlettsville. Get out your hankerbuffers and wave a welcome to this new band:

"We are a little band wishing to join the Young South and help in the great work. We are very much interested in missions and the Orphanage. We have organized 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 \$1.00 for the Orphanage. We wish you great success, and we intend to write you every month."

TAA CHILDREN'S BAND.

We are so glad to have you with us, and so much obliged for this proof of your interest in our work.

No. 10 comes from Treaston: "By request of one of my members, Mrs. Ann Ingram, Eaton, Tenn., I send you \$3 for Mrs. Maynard. Orelit, 81 each to her, her daughter, Tommie, and son, Mason. She is much interested in the work of the Young South, and her children, though

small, listen with great interest to the letters."

A. S. HALL.
We are delighted to welcome these new members, and so much indebted to the pastor who introduces them. May we not hope to hear again from them?

No. 11 is in a familiar handwriting we are always glad to recognize. It brings great good news from Dyer:

"The Baptist 'Band of Happy Hearts' have accorded Clifton Tribble rank in their newly organized society. He 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 organization of the children's band is probably the most far-reaching work the Baptist Ladies' Aid Society has been instrumental in effecting."

ESTELLE B. THIRLE.
All hail to the "Band of Bappy Hearts!" They begin most beautifully. Clifton has our thanks for pressing their offering. May they make 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 account 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 stamps? I am so sorry to lose it. Perhaps an enquiry at your Treaston office might do some good. Please don't be discouraged. Now comes the last, No. 13, from Bull's Gap, a splendid closing, you must admit:

"Please find enclosed check for \$5 for Mrs. Maynard. I send my best wishes for her and the Young South."

C. E. QUILLLEN.

Does not that do your hearts good? A few more like that will give us our missionary in very truth! Thank you so 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, Marie Claude

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