

perishable for the faithful some relic of him who had from heaven come back to earth that he might teach men truth. The present Mosque of Omar, built over the Sacred Rock, was erected by the Caliph Omar in 637 A.D., fifteen years after the Hegira and five after the death of Mohammed. While an object of veneration, it is not visited by pilgrims to any great degree.

Of scarcely less importance in the actual religious life of the Moslem world are the almost innumerable shrines connected with the life or death of some specially holy man. These vary from magnificent buildings, usually mosques, to a simple grave by the roadside, ordinarily enclosed by a wall, but sometimes open and with nothing but a scrub bush or tree to indicate by the rays that cover its twigs that it is an object of veneration. As is natural, the most important of these are either in lands remote from the three chief shrines noted above, or are connected with the forms of Mohammedanism not in entire sympathy with the more rigid orthodoxy. The sects of Islam are scarcely less in number than those of Christianity, and each one has its own peculiar saints to whom it renders homage, and whose remains are believed to be endowed with special power for healing or help in various ways.

Of these shrines, the most important are those at Kerbela in Mesopotamia and Meshed in Persia, both patronized by the Shi'ah sect. Kerbela is renowned as the place of the martyrdom of Hussein, the son of the Caliph Ali, and Fatima, the favorite daughter of the Prophet. All on his death nominated no successor, but his son Hasan was chosen by one faction and Moavia by another. Hasan abdicated, but his brother Hussein cherished an ambition to reign, and was endorsed by the people who had elected his brother. This made a conflict inevitable, and partly through treachery, partly through bad management, he was defeated at Kerbela and slain with his whole family. His partisans, however, refused to accept the verdict of the battle, and thus arose the great sect of the Shi'ahs, who regard Ali as the last regular caliph and regard his successors as usurpers. An elegant tomb was erected in memory of the martyred prince at Kerbela, which was afterwards destroyed but restored again, and is now the great center for pilgrims from all parts of Persia. The anniversary of the battle the tenth day of the month Moharrem, is celebrated with the wildest of ceremonies, the votaries lashing themselves and often cutting themselves with knives till the blood streams down the body. The whole tragic scene is enacted as a sort of play, and the religious fanaticism of the people is worked up to a pitch unknown among the orthodox Sunnis.

Scarcely less important than the shrine at Kerbela is that at Meshed in honor of Riza, the eighth Imam of the Shi'ah sect, who is also looked upon as a martyr, it being believed that he was poisoned by the Caliph Mamun. There is interest for the Western world in the fact that his grave adjoins that of the famous Haroun el-Raschid, who died at Tus (now Meshed) while on an expedition to reconquer Khorassan, which had revolted against Bagdad. At present the shrine of Riza far surpasses in magnificence and attraction that of the much better and more widely known hero of the Arabian Nights Entertainments. Its enormous revenues attract hordes of those who seek support, and its kitchens furnish food for all the faithful who desire it. The shrines at Kerbela and Meshed are particularly attractive to the Shi'ahs because of their belief that those buried in their immediate vicinity are sure of eternal salvation at their resurrection. Thus on the road leading to them are

frequently to be seen coffins bearing dead bodies to be interred near them.

Other shrines that may be mentioned are that of Shah Abdul-Azim near Teheran, where the late Shah of Persia was murdered; one near Herat, where the infamous Dost Mohammed of Afghanistan desired to be buried that he might thus be purged of some of his evil deeds; the grave of Joshua on what is known as Giant's Mountain, at the Black Sea mouth of the Bosporus. Somewhat different, yet still sacred, is the famous pool at Urfa, with its crowds of sacred fish, the descendants of the very fish into which Allah turned the men who tried to burn Abraham at the command of Nimrod. Every Moslem country, every district even, has its own sacred place of greater or less fame. All alike have the same general characteristic, a supernatural power to heal disease, to bring good fortune, to ensure the pardon of sin and eternal happiness. Those who have money contribute to the income of the keepers, if it be large enough to have such, or to the poor who beg, and in some vicarious way by their alms receive secure blessing to the alms givers. Where there are no keepers and no beggars, the pilgrim tears off a bit from his clothes and ties it to the grating or railing or to a twig of a bush or tree, as token of the reverence he pays. The largest shrines are always asylums, and as such give their keepers abundant opportunity for evil as well as good, for extortion as well as help. They are, too, notorious for their immorality, and the terms Hajj given to a pilgrim to Mecca, and Kerbelai or Meshadi given to those who have visited the shrines of the Shi'ahs, are by no means indicative of exalted character. To such a degree is this recognized by the better class of Moslems themselves, that they have a proverb: "If your neighbor goes to Mecca once avoid him; if twice, refuse to recognize him; if three times, move out of the same street."

In truth, the very means upon which the Prophet relied to bind his followers has proved one of the most potent influences for schism. The rivalries and jealousies, the unlimited opportunities for the kindling of race antipathies, and for appeal to the lowest passions of men, have made the holy places of Islam sources of great danger, not merely to the integrity of the system, but to the purity of the faith, and the fact that that increases year by year shows that the system and the faith have not the inherent power to overcome the force of superstition in the people. There is much of evil influence connected with the holy places of Christianity, but the influence of those of Islam is far more pervasive as well as deep rooted, and significant of the real character of the religion.

New York City.

Robbing God.

[A sermon preached by Rev. J. O. Rust, pastor of the Edgfield Baptist Church, Nashville.]

"Will a man rob God?"—Mal. iii. 8.

"You rob God" was the fearful indictment of the prophet Malachi against the Jews in the time of their shameful reaction from the reforms accomplished under Nehemiah. The people indignantly deny the charge, and ask for a bill of specifications. The prophet responds with warmth: "You have turned aside from God's ordinances; you have robbed Him of tithes and offerings, and the history of those days justify this complaint. The tithes due the temple were not delivered, and priest and chorister had to desert his sacred office and make a living by secular labor. Public worship was thus neglected and soon was forsaken. As a result the Sabbath was profaned and became the basest

day of the week. The people grew irreverent and worldly, and the priesthood was a disgrace to its calling. This departure from duty led God to challenge these people with the startling question, "Will a man rob God?" And these Jews answer back from their busy, besotted secularism with a kind of swaggering, brutish impudence: "Wherein have we robbed Thee?" And the prophet smites their cold hearts and dead consciences with the reply: "In tithes and offerings."

Arresting the attention of the church members of those days with this same question from God, what would the answer be? Plead the issue square and fair on the point of "tithes and offerings," how many can answer "Not guilty?" Most of us have such a shallow sense of our obligations to God and such a profound conviction of our selfish interests that we are ready to repel with indignation any inquiry into our practical faithfulness to Christ and the church, and we are especially indignant if the inquiry reveals the defection at the point of "tithes and offerings." Many of us are secularized and worldly, so fearfully engrossed with material affairs that we are pitifully unconscious of failure to perform duty, and it is so agreeable to continue this state of facts that we prefer to grow indignant over the prophet's indictment rather than to have our ignorance quickened into knowledge. Who is there of us but in honesty does not feel a sense of duty undischarged? If we could conceive of a pure spiritual kingdom in this world operated under a code inflicting imprisonment and punishment for violation of the laws of God, would not most of us be in prison for plain, old-fashioned debt, debts we owe Christ and the church, which we have never paid, and never think of paying, and feel no remorse that we never think of it?

First, let me call attention to every common neglect of financial duty. The old Jews were commanded to give one-tenth to the temple; we Christians, enjoying the liberty of the gospel, should give more than one-tenth, for our righteousness must exceed that of the Scribes and Pharisees. But how few of us give the one-tenth, or one-twentieth, for that matter! There is a church of twelve hundred members, and two hundred and fifty of them give every cent that that church contributes. When in any of our churches 50 per cent. of the members contribute we think we are doing amazingly well. Large numbers of Christians never give a cent to the cause of Christ, and of those who give there are not many who give up to their full, honest duty. Now, Malachi called this robbing God, and he added that, for this specific sin, these Jews were "cursed with a curse" and God smote them with poverty and famine.

There are many of us who are quick to make subscriptions in church, but slow to pay. It is a shame that any list of Christian contributors should ever be discounted in this world; yet how often does this occur. But it is dangerous business. You remember that when Ananias and Sapphira held back only a part of their promised means the Lord killed them on the spot; what would happen to us if such prompt retribution should be meted out today I am not able to anticipate. There would not be enough preachers in the land to conduct the funerals, if, indeed, some of the preachers themselves might not perish in the catastrophe. Men pay hundreds of dollars annually for life insurance who give only a pittance to the church; and there are church members whose taxes foot up into the thousands whose attachment for the kingdom of heaven can be measured by as many pennies. The mental silk in fine ladies' gowns

that sweeps the pavement would make the church rich, and the ostrich plumes in our pews that quiver with critical disgust at the gospel would fill the treasury of the kingdom.

In withholding our means we not only rob God, but we rob ourselves. To keep the fountains of the heart sweet there must be unselfish devotion to a noble cause, else the hard winter of selfishness will freeze the currents of pure sympathy and love. Our gifts to charity may be but a bribe to certain warm, native impulses; our larger gifts on conspicuous occasions may be but the food that fattens vanity; our devotion to home and lavish expenditures on those we love may be but the subtle art of growing a refined selfishness. But to give to God calls into play the noblest and best there is in man, and the benediction of a godly character is the great reward of the benefactions of a faithful heart. Last year in this country six hundred and twenty-five men were guilty of embezzlement to the amount of more than twenty-five millions of dollars; add to this the pilferings of undetected and unpunished cunning; add to this a growing, selfish secularism hard and grasping, and any honest mind will be convinced that this age needs to have its heart sweetened with a love of God prompting liberal and soulful devotion to the kingdom of heaven. A man never curses himself as when he denies himself devotion to the highest ideals.

The second way in which men commonly rob God is by not employing their talents for His glory. Our churches are full of accomplished ladies and talented men, yet how little does the church profit by it. It seems to be a strange fact that talent is a kind of current excuse from spiritual service. It is a stranger fact that church members have a passion for appearing in the role of the "one-talented man." We miserably and dejectedly mouth about being one-talented in the kingdom of God, when, if your pastor should step into your workshop, or counting-room, or office, and charge you with this same shortage in gifts, you would feel like knocking him down. In church we complain of being poor, frail, incompetent creatures, with a sort of merry mental reservation that we are glad of it, and the next hour we are out in the world, lively and robust, striving hard for the highest honors and emoluments that the age confers. Oh, wretched inconsistency, of which we are hardly conscious, that takes us away from God's service and makes us prostitute our noble manhood to the transient temporal, robbing us of godly lives and godly characters, dwarfing faith and bedimning hope; would that the clear voice of conscience might command us to our knees for such a grand, great moment of entire consecration to Christ and his church! Privileged to a task that angels envy, crowned with the high honor of being invited to become co-workers with God, blessed by a kindly providence with enviable graces of mind, we hear the call of the Master and courteously bow ourselves away from duty with a mock pretense of incompetency and a lame excuse of a previous engagement with our own affairs. Thus the creature robs the Creator of the very purpose of the creation.

When Jesus said: "Seek first his kingdom and his righteousness," he not only meant that men should get religion at the first of their lives, but that his cause should be foremost in their hearts forever after. The church should not be secondary or subordinate to any other work. Men of sagacity and wisdom should give it the benefit of their best thought. God can never be pleased with dull indifference and lazy non-attention to his work;

yet God has honored weakness at work when strength was shamelessly undutiful. Let us abandon the idea that we are doing well enough when we refrain from popular vices; for often the most heartless way of doing wrong is to do nothing at all when we might do much. To cultivate a fine distaste for plain gospel truth and methods of work, to attain a culture that demands speculative refinements and yawns in the face of common duties, to imagine a superiority that withdraws you from your commonplace brethren in their commonplace work and worship—all this may justify self-righteousness and console vanity, but it is not God-honoring or God-honored. Such a man, bearing the prophet charge that he is robbing God, would be immensely surprised to know that his vain exclusiveness and justified indifference are the very points of his defection. The Jews were looking for the Messiah to come marching through the skies, but he was born in the humble Bethlehem manger, and shepherds had wondered and worshipped long before the Sanhedrin knew of His advent. If culture will patiently bear with mediocrity, it will find a blessed truth, that true greatness consists in ministering to those beneath us; let superiority then abate its pretence of incompetence and prove its right to be superior by doing what the Son of God did when he served his brethren.

There is a third way men rob God, and that is in not devoting more of their time to his service. The young lady who told her pastor she could not attend prayer meeting because her lodge met on that evening every week offered the characteristic excuse of the age. Men work hard all day in heat and cold and collapse into nerveless invalids on the prayer meeting evening. The shadow of a cloud frightens us away from church on Sunday when a Dakota blizzard could not keep us away from the store on Monday. We permit the most trivial engagements with the world to annul the most positive and solemn calls of God. Have not time to attend to your church services, have not time to do Christian duty, do you say? You had as well claim you have not time to be decent or intelligent. Each of us has more time than he uses wisely. Joshua and Stonewall Jackson on the busy field of battle had time to be pious. Busy men are the only men who have any time to spare; loafers do not have time to make a living. What is time for? to dig and trade and fret your life out of you in utter forgetfulness of God and His cause, and then die and go into your graves naked of piety? To say that you have not time to train your soul for the habits and felicities of its glorious immortality is to confess, not a lack of time, but a lack of wisdom, to appreciate the solemn meaning of life and the real dignity of living. God pity the man who does not know what he is alive for!

But, you say, the church services come regular and these other engagements are occasional. Just so, and everything that is worth doing in this world comes regularly. You must go to your school, your store, your office regularly every day; try the plan of permitting frequent interference by these outside occasions, and how long would your business last? Developing a Christ-like character, attaining righteousness, achieving godly power, require persistent, painstaking regularity of Christian living. These excellences come no other way. The calling of God is a jealous business and the Holy Spirit leaves the heart that would divide itself with the world.

Thus we rob God. Men of today, living in an age of magnificent opportunities, you owe Christ and the

church an excellent proportion of your money, your talents and your time; withhold these and you dishonor God and your own manhood withers to its decay.

Prison Reform.

BY REV. FRANK WILLIS BARNETT.

Text, "Take heed that ye despise not one of these little ones."

Prison reform originating in an impulse of Christian pity for the prisoner or has become a department in social science, and specialists are seriously studying it.

The fight made against the two great scourges of humanity, disease and crime, presents a marked contrast, for the science of medicine has far outstripped criminology.

Ideas of crime vary according to time, race, location and country, and in spite of all civilizing influences it is increasing, demanding a radical change in its treatment.

Who and what is the criminal? Here are some answers: He is a being at present unadapted to surrounding circumstances; he is a savage in society, a prehistoric man in our civilization, who has remained animalized; a monster who has something of the incompleteness of the beast, presenting traces of past racial regression; he is the severed nerve of society.

He was formed by the hand of an evil genius, whose name is bad heredity, whose home is evil environment; whose handmaid is ignorance; whose diet is the bitter, galling food of poverty and theft; whose drink is burning alcohol; whose destination is hell, by way of prison and a pauper's grave; and whose reformation ought to have been begun with his ancestors.

Sentimentalists think he is more weak than wicked; deficient in goodness, rather than excessive in wickedness; while many jurists, prison employees and the public consider him a normal man who is unlucky.

But criminology reveals the criminal as having an organization more or less unfortunate, vicious, impoverished, ill-balanced and defective; frequently undeveloped mentally, morally and physically.

The State is not a missionary agency, and it owes no greater duty to the convict than to other individual members of society. The State owes no man a living, least of all those who have broken its laws. The State's duty is to provide him with work, since it confines him, and make him earn his living.

The State controls his time and actions, and is in a position to be helpful, and his reformation is the most radical means of protection to the community.

Under the present system return to crime is the rule and reformation the exception, and salvation from prison life is almost a myth.

A prison should not be a hell, but it fails of its purpose if it is too pleasant for purgatory. The methods in our prisons have not been reformatory; they have not helped the convict, but have cast him down.

Society should aid the discharged convict in his bitter fight to begin a new and better life.

The question of paramount importance today is: Can the criminal be reformed? The answer is clear; he can be if the work is begun early enough.

Preventive work lies with the young. The younger the malefactor is dealt with the more likely is the dealing to be effectual.

A great per cent. of criminals first practiced dishonesty under the age of fifteen, and our only hope of staying the increase in crime lies in reformatory work among the juvenile offenders, so as to return them to society

Thereformatory prescription for renovating criminals consists in a trinity of M's—Mental, Moral and Manual training.

They turn out some bad boys, but when the doors swing inward to receive the depraved and vicious ones from the great cities they swing outward, returning 80 per cent. cured.

But some fall, it is true. Christ chose twelve disciples and out of this small number there was a betrayer, a doubter, and a denier, and yet the world is not tired of Christianity.

The 100th birthday of Tennessee will soon be celebrated by her royal sons and daughters, and cards of invitation have been sent out to all the world to come and take part in the celebration, and see what rapid progress she has made in all things which go to make a State truly great. In May people will begin to flock here to admire Nashville's pluck and enterprise and to marvel at the beauty of the wonderful Centennial and to partake of its noted hospitality, and enjoy its culture.

And while it will be a proud day in the history of the great old commonwealth, yet one thing will be a blot and a stigma on her fair name.

Think of it in the year of our Lord 1897, in Tennessee, children are most inhumanly and unjustly put alongside of hardened criminals, and instead of making their punishment bring about their reformation, it is manufacturing criminals in its penal establishment.

And yet these children have souls of equal value of those of the heathen for whom the church is so solicitous (and I favor missions)—souls as precious and immortal as the soul of your little ones for whom you so earnestly pray.

I tell you the public conscience of the religious people of this Christian State must be awakened to rescue its perverse children from the corrupting and damning influences of its prisons.

Try and imagine a father and a mother so inhuman as to act in the following way:

In a rage their boy breaks a rule made by them for his home conduct, and to discipline and make him more amenable to their authority, they decide to turn him over to a felon for six months with the instruction to make him associate only with gamblers, thieves and prostitutes; and when the time is up to go and expect to find him purer, better, and more tractable. Why, a society for the prevention of cruelty to children would step in. And yet the State of Tennessee is doing the same thing today—compelling its wayward children to associate with the vicious and depraved.

I have heard a good deal since I have been in this State about the abuse of the pardoning power, but I thank God that our present governor has had the courage to boldly declare in his campaign speeches and to reiterate in his recent message that it is "a crime against humanity to send children to the penitentiary; there to mingle with and imbibe the spirit of hardened criminals; and until the Legislature of the State provides a reform school separate and apart from the penitentiary," he expects to use the pardoning power freely.

It is a tribute to his humanity and an indictment of the inhumanity of the present law.

Prison reform is only an improvement in social machinery and the establishment of a reformatory can be made an engine of power in gradually rescuing the depraved boys and girls of Tennessee.

Better prison buildings, better officials, better laws—laws alone will not satisfy. After all these have been put in motion the true work begins in the study and reclamation of the child

as useful members, and for this only Jesus has power to save.

As followers of Christ we should never lose sight of the fact that a prison should be a hospital for the remedial treatment of depraved bodies and diseased souls. And may God help us to do all in our power to rescue the wayward children of Tennessee.

Nashville, Tenn.

Paul and Timothy.

BY G. M. SAVAGE, LL. D.

"Then came he to Derbe and Lystra; and, behold, a certain disciple was there, named Timothy; the son of a certain woman, which was a Jewess, and believed; but his father was a Greek; which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him." Acts xvi. 1-3.

In the propagation of Christianity we shall not find better methods than those employed in the first century. There are no others so good.

I do not see the Pauls and Timothys traveling together much now. Young preachers are not so warmly received and so much encouraged by the old ministers as in the days of the Elijahs and Eliasas, and Pauls and Timothys. There is something wrong somewhere.

Deep concern for the continuance of the preaching of the pure gospel naturally expresses itself in the method of Paul's having Timothy to go forth with him; that is, in looking after the education of a well recommended young preacher to take the place of the old, made vacant by death.

The importance of having these recruits coming on, and with a good equipment, is further seen in the fact that two letters of special instruction to this one son in the gospel Paul has left as a part of the divine records. About the tenth of all his writings was to Timothy.

There is an importance that belongs to the proper training of a young minister which the education of no other class of people can claim.

In this connection I am made to think of Dr. J. R. Graves. Perhaps for many of the last years of his life there was not a month when he was not aiding some young man to become a good minister of Jesus Christ. Now while his own eloquent sermons are heard no more, in many pulpits Christ is being preached by the men who were taken by him from humble homes when poor, ignorant boys; and thereby he being dead yet speaketh.

Well, who is not Paul? That preacher is not who is not looking after a Timothy. That old preacher is not who is jealous of a Timothy that has to look after himself. That church is not like Paul which will license a young man to preach and then never look after him, never help and encourage him; yet claim to be orthodox, Pauline in doctrine and life!

Next, who do you think should try to imitate Paul? Everyone who cares for the kind of preaching his children and grand-children shall have. Those who want Christianity to survive themselves. That minister who prays for the knowledge of Christ to cover the earth as the waters do the channels of the deep. That devout but rich man who cannot preach himself, but wishes to be represented by one whom he has aided and encouraged to become an able minister of God.

Let me close this article with a caution that Timothy was well reported of by the brethren that were at Lystra and Iconium. Timothy had never proven himself worthy. Let churches only license and ordain young men, and recommend them to Paul who, have proven their piety and call and fitness. To take a young man that just made a profession last week and license him

and turn him over to Paul to be educated for a minister of the gospel is unreasonable, as well as unscriptural. I have discarded several adjectives that wanted to come in here, and settled on the mildest epithets. Churches, satisfy yourselves that Timothy is called of God and then give all needed help in his training for an efficient ministry of the word. G. M. S.

South Carolina Notes.

Evangelist R. G. Pearson recently held a meeting in Greenville in the First Baptist Church. It was a union meeting, in which the denominations worked harmoniously. From the first service to the last the spacious audience-room was crowded with people eager to hear the gospel. Mr. Pearson is a great favorite here, this being the second meeting that he has held here within the last eight years. Christians were helped by the meeting and a great many people made professions of faith. There have been additions to the churches since the meeting closed and good results are expected to follow for a long time to come. Mr. Pearson is to be commended for his frequent quotations of Scripture in every sermon, his direct and earnest delivery and his insistence on obedience to the commands of God. He goes from here to Pensacola, Fla., to hold his next meeting.

Our State Legislature is in session, but has not passed beyond the stage of introducing bills. An attempt will be made to modify the dispensary law, but there is little indication that any radical changes will be effected. The Governor and the officers of the State, almost without exception, are in favor of the existing law, but there is also a widespread demand on the part of the friends of the law for some changes in the methods of administration. Prohibitionists desire to eliminate the profit feature and prohibit all sales as a beverage, allowing purchases only for medicinal, medicinal or sacramental uses. Almost all who oppose the law in the interest of the license system insist on less vigilance and force in the detection and punishment of offenders. Until recently there were but thirty-five counties in the State, some of them being very large. Several new counties have been formed and others are in prospective existence. Ambitious towns thus become county seats and will take on new life. Rival publishers of geographies for school text books will be on the alert to have the "latest and best" county map of the Palmetto State.

Some new church buildings are going up and others have been recently completed. Greenwood and Bennettsville will soon have commodious brick edifices costing about \$12,000 and \$10,000 respectively. The new house recently dedicated at Manning is one of the most attractive wooden structures in the State. White Oak, a country church near Greenville, is erecting a small house of good design which will be a model of its kind.

The churches are displaying more taste and judgment in the kind of houses of worship building now than formerly. The destruction of two nearly new and attractive houses in the lower part of the State a few months ago is a warning to those who seek beauty of design and finish to the neglect of strength. Many of our country churches would show wisdom by paying some good architect for a design before beginning to build. But in this matter, as in many others, people go on in the good old way when they might be in the better way. The good is often the deadliest foe to the best.

The increase in the number of cotton mills in the State during the last few years has given the State

Mission Board a new problem to solve. The cotton mill population lives apart. No best plety among them will lead them to seek fellowship with churches not in touch with the mills. We have more than 40,000 population gathered about our cotton mills, and they must be evangelized. Our State Secretary is dealing with the problem wisely and successfully. Never was there greater need for mission work in the State, although the work has been pressed with great wisdom and success in the past. No foreign population has brought about changed conditions, neither has there been any special immigration to call for increased appropriations. Both changed industrial conditions and a better cultivation of our field call for mission workers. Dr. T. M. Bailey, our Secretary, manages a large colportage work in connection with State Missions. Several years ago not a few of the Associations raised hundred-dollar funds as a starting capital for colporters. Great numbers of Bibles, denominational books and thousands of useful tracts have been sold and distributed over the State. The plan has worked so well that no one desires to have a separate Board for colportage work.

Kentucky has given us two pastors recently, Rev. A. P. Turner, now at Blackville, and Rev. J. W. T. Glens, just entering on his work at Elloroe. They have been favorably spoken of and have excellent pastorates.

Rev. H. R. Mosely goes from Rock Hill to Florence. He was a remarkably successful pastor at Rock Hill and doubtless will lead the Florence flock into enthusiastic work.

Bro. T. R. Carr, who came to us from Virginia, leaves Batesburg for Missouri. He made a fine record among us and we part with him reluctantly.

Bro. Edmund Wells, one of our strongest and best trained workmen, after several years of labor in city mission work in Charleston, is in quest of another field.

Rev. A. C. Wilkins, while listening for a call from some church, is supplying the pulpit at Newberry, while the pastor, G. N. Wright, attends the Seminary during the half session.

Bro. N. N. Burton succeeds the lamented J. A. W. Thomas, leaving Swift Creek, one of the best country churches of the State, pastorless.

Dr. R. W. Sanders, after a short pastorate at Florence, where he is held in high regard, and during whose administration their splendid new house was erected, is now in Greenville and pastor of neighboring churches.

We have several vacant pastorates where the best men are wanted for small salaries and to do hard work. South Carolina is the "preacher's paradise," a fact well attested by those who have gone out from us into the feverish West. We have about the best organized and most liberal body of Baptists on the globe. We are still developing, not having attained the far away ideal of the New Testament. D. W. KEY.

Greenville, S. C.

Kentucky Letter.

No event since the death of Dr. Broadus has cast a darker gloom over Louisville Baptists than the death of Dr. H. H. Harris at the home of his son in Lynchburg, Va., on February 4th. Dr. Harris had lived in Louisville less than two years, but this was long enough for his fervent piety, sound judgment and great ability to make a profound impression, not only on the Seminary, but also upon the Baptists of the city. We can never forget his sympathetic interest in us personally, his zeal for missions, his ripe scholarship, his wise counsel.

In the Seminary he had won the confidence and love of both faculty and students. His departure leaves a serious gap in the ranks of Southern Baptists. We shall feel the need of his wise conservatism and earnest progressiveness. He was buried in Richmond, Va., Sunday, February 7th. President Whitsett attended the funeral in behalf of the faculty and students. The students sent a handsome floral design in honor of their departed teacher. All work was suspended in the Seminary Friday and Saturday, and a memorial service was held in the chapel at 11 o'clock on Saturday.

We have suffered the loss of a number of vigorous, progressive young pastors in the last few months. It is Kentucky's fortune to be the training-ground for many young men. About the completion of their course in the Seminary they accept calls to some neighboring churches, where they remain for four or five years until larger fields elsewhere invite them to become their shepherds. Within the last three months P. V. Bomar of Versailles, Everett Gill of Mt. Sterling, A. P. Turner of Richmond, R. N. Barrett of Ashland, and J. W. T. Glens of Workville have placed themselves in this category by going to other States. Rev. G. W. Porryman also has crossed from Newport to Cincinnati. This is a very serious depletion of the ranks of our workers. We regret to lose Bro. R. N. Barrett, who has done such efficient service for Kentucky both with tongue and pen. But since he goes to Tennessee we can see him depart with less regret, hoping that the saints at Gallatin may join him in doing great things for the Lord.

Rev. W. B. McGarrity recently inaugurated a work at Jellico, on the border between Tennessee and Kentucky, which, it is hoped, will prove a valuable auxiliary in the work of evangelizing the mountains. It was a ministers' institute, at which such subjects as missions, the work of the Holy Spirit and education were discussed, and two books of the Bible, Romans and Isaiah, were expounded. Much interest was shown by all present, and it was enthusiastically agreed that semi-annual meetings at different points should become a permanent feature of this work in that section of the mountains. The next meeting is to be held at Williamsburg in July, and it is believed a large attendance can be secured. It is believed that in this way the more progressive preachers of that section can be influenced by the great thoughts and ideas that are stirring the world, and through them the others can be reached. The possibilities of that region are commensurate with the difficulties. The qualities that make greatness lie embedded in the people, provided they can be developed. W. J. M.

Louisville, Ky.

Our Hot Springs Letter.

I have been pastor of the Hot Springs Church about six months. This is generally regarded as one of the hardest fields anywhere to be found. But in this time we have realized that the power of the Lord is much greater than that of the devil. During this time, without any extra meetings, we have had, by baptism and by letter, frequent additions to our membership. Our prayer meetings are soul-feeding, and their large attendance reminds one of Sunday congregations. Our Sunday-school has taken on new life, is rapidly growing, and the spirit of earnestness is pervading it. The pastor has a large Sunday school class, a few weeks ago made of non-attendees at Sunday-school. Pastor and church certainly seem falling in love with each other. We have some hope of getting the next Southern Baptist Convention here, if it falls on to the

self-boarding plan. To this end our last State Convention passed a resolution. Our church is alive and giving to our missionary and educational calls.

There is a large turnout of visitors here, and many are going off relieved or cured. As a health resort, probably there is no place in the Union equal to the Hot Springs. We have a Dr. Short who, by the aid of the Springs, can come nearer curing throat, ear, eye and nose than any man in the South. If he cannot make short work with these troubles, I should despair of anyone else doing so. I cannot take much space to speak of the excellences of these Springs, but I will say to anyone who incloses return postage I will be pleased to answer any questions. Run to Memphis, there take the popular Iron Mountain Railroad and come and see for yourself.

The Baptist State Ministers' Institute has recently held one of its best meetings at Arkadelphia. There is the great Baptist school of Arkadelphia. It is presided over by that unusually good disciplinarian, President Conger. It has near 300 students. Bro. E. B. Miller is the popular pastor at Arkadelphia. His church has recently been blessed with a glorious revival, aided by Pastor Tate of Pine Bluff.

Pastor Moore has recently taken charge of the Bentonville Church. The First Church at Little Rock is without a pastor; so is the Malvern Church. But do not write me about them. W. A. JARREL.

Hot Springs, Ark.

"Bigotry."

Time was when Baptist positions were assailed, not with arguments, but with fire and sword. Thanks to the success of Baptist contention for soul liberty that method of warfare is no longer possible. But other means have been found and vigorously applied. If our enemies cannot use fire and sword they can call us "bigots." No doubt this unjust, libelous charge has prevented thousands from even investigating our teachings, and thousands still from earnestly contending for the faith as we see it. I am surprised that any man, feeling sure of his own ground, and professing to be a Christian, or even a gentleman, should resort to such a method. It is, however, about all the stock in trade that some of our friends of other denominations have, and most zealously and liberally do they use it.

But if I am surprised that anyone of other denominations resorts to this odious epithet to our prejudice, I am grieved that any of our own join in with them. The keenest wounds inflicted are those received in the house of a friend.

In your last issue Bro. Lofton says: "I would like . . . to enjoy the good opinion of my brethren." But Bro. Lofton should remember that we cannot enjoy the good opinion of our brethren for the asking. He that will have friends must show himself friendly. As long as Bro. Lofton joins our friends, the enemy, in declaring us bigots because of our contention for any tenet, he cannot hope to have the respect of the brethren to any very great extent.

Query: If to assume and argue that English Baptists practiced immersion prior to 1841 is evidence of bigotry, why is the assumption that they practiced affusion no evidence of bigotry? And if both are, are not all Baptists bigots? S. C. HEARN.

McKenzie, Tenn.

—You are certainly giving us a splendid paper, one among the best that comes to my office. I congratulate you. May God bless you in every good word and work.

Dallas, Texas.

W. C. LUTHER.

NEWS NOTES.

PASTORS' CONFERENCE REPORT.

Nashville.

First—Dr. W. H. Whitsett, president of the Seminary at Louisville, Ky., preached in the morning, Bro. Barnett at night.

Central—Pastor Lofton preached. Fine congregations. Received two by letter. Baptized one. Received one for baptism. 380 in S. S.

Edgefield—Pastor Rust preached in the morning, and Dr. Whitsett preached at night. Good congregations. 160 in S. S.

Mt. Zion (col.)—J. M. Mason preached. Fine services. 90 in S. S. Five additions.

Third—Pastor Golden preached. Good services. Fine young people's meeting. 180 in S. S.

Howell Memorial—Pastor Burns preached. Usual services.

Mill Creek—Pastor Price preached. 54 in S. S. 60 at Una.

Immanuel—Pastor Ramsey preached. Rains Ave. Mission—Bro. Martin had good S. S. in the afternoon. Bro. Martin preached at night.

Men who have been to college. Bro. also said that they were in great need of money for the students' fund.

Seventh—Pastor Wright preached at both hours to good congregations. 181 in S. S.

North Edgefield—Two good services. Dr. A. J. Holt preached at both hours; both sermons were fine. One joined by letter. Had a splendid young people's service at 6:30 p. m. 154 in S. S. 43 in S. S. at Barton Mission.

Dr. Whitsett being present spoke encouragingly of the present year's work in the Seminary. 82 per cent. of the attendance at the Seminary are Memphis.

Central Church—Good congregations; two additions; fine spirit in all departments of the church work.

Big Creek—Good services in the morning; \$5.61 for State Missions collected by three little girls; Sunday-school good.

Trinity—Very large congregations. Pastor preached at both hours. Two received by letter. Splendid Sunday-school.

Collierville—Pastor preached at both hours. Good congregations morning and night. One addition to the church. The Sunday-school was well attended.

Rowan—A splendid day. Sunday-school on the increase. Good congregations morning and night. A fine interest spiritually seems to pervade the church.

Johnston Avenue—Two joined the church last night. Two more came under the watchcare of the church.

An all round good day. Bro. Bledsoe preached for us last night a good sermon. R. M. FAUCHON.

Shelbyville, Tenn., Feb. 22.

—Had a good day at this place on Sunday. Baptized three and received six by letter; collection for Carson and Newman College; 126 in Sunday-school. We trust that all the churches will observe "college day" in March, and that the entire debt will be removed. The people need to know what a grand work is being done there and what must be done if we would hold this country. The college is surrounded by schools of other denominations that are richly endowed from the North, offering cheap tuition. Let the pastors tell their people of this college. J. F. HALE.

Sevierville, Tenn., Feb. 12th.

—Our pastor, Rev. I. S. Baker, who has been attending the Seminary at Louisville, has been with us this week. He presented two excellent sermons, morning and night. Good congregations. We were very glad to have Bro. Baker with us, and we feel

that his coming has been a blessing to us. There were two additions to the church by letter. We had a large attendance at Sunday-school and church; also a very interesting young people's meeting. Dr. Folk, who has been preaching for us the third Sunday in every month, has encouraged and helped our church very much, making us feel our duty more forcibly, and helped us to do more and trust more in our Lord. We shall be looking forward with pleasure to his next coming on the third Sunday in March. K. X.

McMinnville, Tenn.

—Bro. Folk: You did the Board of Ministerial Education the kindness to publish my appeal three weeks ago, and in behalf of the Board I wish to express our thanks to those who so promptly responded to the call. Brethren, it was a great relief. At a meeting of the Board on the 20th, after close investigation, it was said that from the outlook it was necessary to cut off five or six young preachers. The question was then asked, Who shall be sent home? It is a hard and difficult decision. Shall it be those whose churches have sent their "prosper boys" here and have not sent anything to help them? One very promising youth came and said his pastor told him to come and his church and Association would support him, and yet this poor boy has been praying for aid and not one cent has come from his Association. There are several here on the same promise from other fields. Brethren, will you help, or shall your preachers return to you uneducated? H. C. IRBY.

Jackson, Tenn.

J. H. PIERCE.

—Rev. E. B. Booth preached once a month for the Baptist church at this place. He is a good man, a fine preacher, and we like him—only wish he could be with us all the time. N. J. PHILLIPS.

Blountville, Tenn.

—Our work at Antioch is very promising. We had a fine congregation on Sunday and a good service. We expect to organize a Woman's Missionary Union. Our Sunday-school is prospering. I believe that I will be able to raise the amount asked for at our last Association (\$45) when it meets in August. This amount will be raised for all the objects fostered by the Southern Baptist Convention. Declare his glory among the heathen, his wonders among all the people. J. H. PIERCE.

Wroncoe, Tenn.

—You are still giving us an excellent and useful paper, a denominational paper that the Baptists of the State ought to feel proud of and identified in interest sufficient to give it the desired encouragement in patronage and circulation that it justly deserves. May God's blessings be continued to you in your grand and noble work in strengthening and building up our blessed Redeemer's kingdom and enlightening many precious souls, bringing them to a knowledge of the truth as it is in Christ Jesus. E. J. T. FIELDS.

Estill Springs, Tenn.

—A presbytery, by invitation of Bethlehem Church, convened with the church February 13, 1897, to examine and consider the propriety of setting apart to the gospel ministry Bro. W. T. Harrell. After a sermon by the writer and a careful examination, the church by vote authorized the presbytery to proceed, which they did by prayer and laying on of hands, and Bro. Harrell, whose postoffice address is Rutherford, Tenn., was regularly set apart to the ministry. At the same time Bro. Will Sloan was ordained deacon for Bethlehem Church. G. L. ELLIS.

Martin, Tenn.

—Yesterday was a great day with the Baptists at Holt's Corner. Four weeks ago a few Baptists organized a Sunday-school in J. T. Johnson's house. Last week Bro. E. S. Bryan of Petersburg and myself went to Holt's Corner and yesterday organized a Baptist church with nine members. After the organization Bro. J. T. Johnson joined and will be baptized on the third Sunday in March. The church elected J. B. Trout, J. T. Johnson and W. N. Bryan as deacons and called Bro. J. W. Patton for their pastor. The prospects are bright. R. M. FAUCHON.

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the heavy-weights to the delight of his audience. In my estimation Bro. Little is one of the ablest young preachers and one of the most thorough evangelists that I have ever met, and I believe his church owes it to the brethren and the Baptist cause to allow him to hold several meetings in other places each year. God greatly blessed and honored his preaching with us. The church was wonderfully revived, a great number of people were converted and several were added to our church. We closed when the interest was at its highest because Bro. Little was compelled to return to Brownsville. This was the first time in the history of the church that such a complete victory seemed in sight, and the deepest regret prevails among us that Bro. Little could not remain longer.

The Baptist cause is on the upward trend here, and we have many reasons to be greatly encouraged. No young man ever had a more efficient, faithful and loyal set of deacons to uphold him or a more lovable people among whom to labor than the Lord has given me here.

God bless old Tennessee, the BAPTIST AND REFLECTOR and His cause. JON P. JACOBS.

Jackson Items.

Rev. F. M. Wells has been preaching at Highland Avenue Church for two weeks. He is a good preacher and has done much good in the membership and congregation.

Rev. W. J. Couch of Kentucky will begin a series of meetings with the Second Church on the third Sunday in March. The pastor and members are making proper preparation for his coming.

Dr. Simmons baptized one on the evening of the 17th—a very bright, promising young man. The First Church is in as fine spiritual condition as it ever was, and doing more gospel work. The Sunday-school, under the masterly guiding hand of Bro. J. M. Simmons, one of the editors of the *Daily White*, is progressing finely.

New students join the

MISSIONS.

MISSION DIRECTORY.

Home Missions.—Rev. A. J. Holt, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn.

Foreign Missions.—Rev. E. J. Willingham, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

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

Ministerial Education.—All funds for young ministers to the S. W. E. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mooney Creek, Tenn.

Orphan's Home.—Send all monies to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be prepaid.

Woman's Missionary Union.
PASADENA.—Mrs. A. C. S. Jackson, Nashville, Tenn.

Corresponding Secretary.—Miss M. M. Claiborne, Maxwell House, Nashville, Tenn.
Recording Secretary.—Miss Gertrude Hill, Nashville, Tenn.
Editor.—Mrs. J. O. Rust, Nashville, Tenn.

Woman's Missionary Union.

—Program for March, 1897. Subject, Japan.

1. Hymn—"Christ for the World We Sing."
2. Ez. xxxiii. 1-11.
3. Prayer for Japan.
4. Suggestion—"Are means lacking for the work of missions? Sound the bell of prayer rather than the bell of the mendicant."
5. Hymn—"Prayer is the Soul's Sincere Desire."
6. Leaflet—"Snap-shots at Japan," by Rev. J. Milnor Wilbur.
7. Chain of prayer for the missionaries, converts and people.
8. Short paper on "Present Opportunity for Christian Work in Japan."
9. Business.
10. Account of Tidal Wave in Japan (*Missionary Review*, October, 1896).
11. General Discussion—"How may this society become more active and helpful."
12. Collection. Hymn—"Now be the Gospel Banner."

—Extracts from "Snap-shots at Japan."

"At present we can see more of trial than of success in Japan missions. It is well for us to face facts; it will not weaken our faith in an enterprise started and supported by an all-powerful and all-knowing God; it will make us more alert to opportunities and more energetic and discreet as to methods."

"A country that for centuries has been living under a system of religion that is indeed a 'masterpiece of the devil,' will take more than a few months to adopt that system which is the masterpiece of God."

"All of Japan is by no means beautiful and attractive. The pictures we see of this country are usually by Japanese artists, and their artistic instinct leads them to make a penitential palace. The universal politeness and flattery make a well-nigh universal hypocrisy, and the bad and sad sides of Japanese life are the worse by contrast with the good and the glad."

"While at present we must recognize the stagnant condition in Japan, there is much to make the anxious heart take courage. The masses of the Japanese are on the fence between religion and skepticism, and the crumbling away of this generation bears marked signs of the crumbling of the

him. While there are a few new temples going up, the majority of the temples are in a dilapidated condition and many signs are displayed asking for contributions to repair. There is a very marked similarity between Buddhism and Roman Catholicism, and, though the latter has in the past won many adherents, the people are in that state that if they give up Buddhism they want something entirely different, and Japan presents a wonderful opportunity to Protestantism. Too often is vice mingled with religion, and a shrine for worshipping may be seen in the entrance of a house of sin and shame. Whatever may be said of Buddhism in theory, in its practice in Japan it is sensual, degrading, hypocritical, and has a most disolute priesthood. The young people see this, and even their natures revolt against it, and so many, very many, of them are skeptics, have no religion, and it remains to be seen whether we Christians will make Christianity supply the need."

—The following were elected vice-presidents of the Tennessee Woman's Missionary Union at the February meeting of the Central Committee: Friendship Association, Mrs. Ora Darnell, Dyersburg; New Providence Association, Mrs. Alice Moon, Lenoir City; Tennessee Valley Association, Mrs. Mary J. Brown, Spring City; Duck River Association, Miss Belle Gillis, Bell Buckle.

—Our reports come most promptly and regularly from those District Associations where an earnest officer of the Union bears constantly on her heart the interests of the mission cause. Influence is a talent to be cultivated and to be employed. May each be faithful to her high trust.

S. E. S. S.

THORNS AND THISTLES.

The children, now grown, of a worldly-minded professor of religion are discussing the subject of missions. The eldest daughter expresses regret that their brother Charlie is not a member of the church. Charlie retorts: "Lovely institution, that! I think I should like to belong! I am a firm believer in one verse in the Bible, and that is: 'Train up a child in the way he should go, and when he is old he will not depart from it.' I am going in the exact way in which I was trained. I began to get my eyes open when I was hardly eight years old. When I saw my worthy father pay money freely for cigars and fruits, or anything that took his fancy, and send me to my Sabbath-school class in a state of mortification because he would not have me bothering him on Sunday morning teasing for contribution pennies, I asked myself which was the more important in his mind, cigars or heathen? When I discovered a little later that he paid \$500 for a favorite horse, and the next Sunday gave \$5 to the heathen, I said to myself, 'horse or heathen, which?' How long do you suppose it took me to decide which he placed highest? When I found my respected mother paying \$13 for one white dress for Lulu when she was almost a baby, and objecting, on the score of economy, to our taking shares at 10 cents each in a missionary ship; spending, too, \$50 for one lace set, but refusing to subscribe 50 cents for the *Missionary Herald*, when my oldest sister spent day after day shopping to prepare for party and opera, but had no time to attend a missionary sewing-circle, could I help deciding which was the more important, horse or heathen? Later on I studied the field of missionary operations for myself, and found its vastness overwhelming. But my own mother and sisters professed to be believers in the Word, which says:

"Go ye into all the world and preach the gospel to every creature," and yet I found them telling the monthly missionary collectors that the demands of society were so great that their time and their purses were pre-empted. What was a man, who wasn't a fool, to think but that this whole question of religion, as it is practiced before our eyes, is a humbug of the most ignorant sort!"

Take care, mothers and sisters, of the commentary upon Christianity presented by your daily lives. Sowing the wind means reaping the whirlwind. "Do men gather grapes of thorns, or figs of thistles?" "Therefore by their fruits ye know them."

To Tennessee Pastors.

Dear Brethren:—The BAPTIST AND REFLECTOR of a few weeks ago contained a note from our Missionary Secretary, A. J. Holt, which showed Tennessee to be behind in her contributions to Home Missions by several hundred dollars as compared with last year. Bro Holt will not be able to make this amount come up, nor will Dr. Tichenor. If it comes we pastors, God's appointed leaders of his people, will have to lead our people to give. When we consider the great work already done by the Home Mission Board, and now on hand, in helping struggling interests in all our States, the work on the frontiers, among the Indians, among foreigners, in Cuba, and among the negroes, we all feel that the cause is worthy of our best effort.

Brother pastor, we ask of you two small favors in connection with this work.

1. Whether it be a favorable time for a collection or not, take one collection, let the results be large or small, for Home Missions and send to W. M. Woodcock, Treasurer, Nashville, Tenn., before May 1st. I know there will be somebody who will give something if you, the pastor, will present the cause. The Board has an earnest desire to pay off all laborers who go to the Convention at Wilmington out of debt. Any amount, large or small, will help.

2. Use the good influences you have with brother pastors who may or may not see this. I have heard that there are pastors who do not see the BAPTIST AND REFLECTOR. Kindly tell them or write them about this important matter.

Brother pastors, the work is in our hands. Let's join hands and do it.

M. D. JEFFRIES.

Vice-Pres. H. M. Board for Tenn. Knoxville, Tenn.

State Mission Matters.

The missionaries and colporters of the State Board were all paid off on Monday, February 15th. Should any fail to receive his check he will please inform the Corresponding Secretary, and his case will be attended to at once.

The Home Mission Board was so pressed for funds that they could not pay us as promptly as they desired. Southern Baptists should not permit this great department of our work to suffer. It cripples every other interest for any one department to be embarrassed.

Put a man behind your plan. Let some one member take our card of Systematic Benevolence and go to every member of the church and solicit each member to subscribe for each object. Then appoint some one, perhaps the same one, to go back to each member and collect the subscription, if it be not paid promptly without solicitation. Push your plan.

Somebody give us \$100 to buy Bibles with.

Colportage should not be carried by State Missions. But that is just what was done last quarter. Give us Colportage money and we will work better.

The light is still shining on our Orphanage. We paid \$2,000 on the Home February 1st. Our generous Brother Jesse French will give the Nashville property, valued at \$2,500, provided it is taken at this price by the holder of the notes, and we have hope that this will be done. The ladies are moving for the sick room, and will have it in order in a short while. There are twenty-nine children in the Orphanage now. We need a bath room.

Did you read the report of our last quarter's work last week? It was uplifting to note the results. How much interest did you have in it?

"Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Last words of Jesus Christ. Brother, are you bearing witness? Sister, are you testifying?

Every part of our missionary work needs help, needs it badly, needs it now.

"Let none hear you idly saying There is nothing I can do, While the sons of men are dying And the Master calls for you." A. J. HOLT, Cor. Sec. Nashville, Tenn.

A Good Fifth Sunday Meeting.

Notwithstanding the cold weather we held a fifth Sunday meeting at Spring Creek, beginning on Friday morning. We had but few out on Friday, but on Saturday Brethren Boone and Turnley came out, and with Bro. Lovelace they discussed very thoroughly the larger part of the program to an audience of sixty or seventy-five. On Sunday after an interesting Sunday-school sermon on the subject, "Witnessing for Christ." The sermon was well received by the congregation, being an earnest appeal for Christians to be more zealous in preaching the gospel. Only five churches were represented on account of the bad weather.

Bro. Gordon preached acceptably to the people at Little Hope yesterday, but was compelled to leave hurriedly to preach a funeral at Guthrie at 2:30 p. m.

Our membership and our community have been greatly afflicted for the last six weeks by sickness and death, two of our members and three children of our members having died in that time.

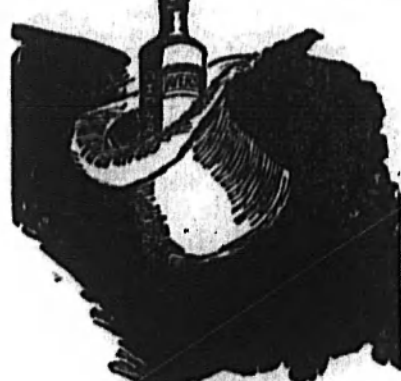
For the first time in eight years our Sunday-school has suspended, though we trust they will be inspired by the example of our Presbyterian neighbors, who have a real live school, to soon rally and do better than ever.

We are proud of the BAPTIST AND REFLECTOR, as it continues to grow better all the time.

HERVEY WHITFIELD.



Celebrated for its great leavening strength and healthfulness. Assures the food against all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., NEW YORK.



Fifty Years Ago.

grandfather's hat! And within it you see, grandfather's favorite cough remedy. Whether 'twas Asthma, Bronchitis or Croup, Or baby at night waked the house with a whoop, With Ayer's Cherry Pectoral Grandfather was sure That no cold or cough would e'er fall of a cure. In half the style change, but the records will show Coughs are cured as they were 50 years ago.

Ayer's Cherry Pectoral

has no equal as a remedy for coughs, colds, and lung diseases. Where other soothing elixirs palliate, Ayer's Cherry Pectoral heals. It is not a cheap cough syrup, which soothes but does not strengthen; it is a physician's cough remedy, and it cures. It is put up in large bottles, only for household use. It was awarded the medal at the World's Fair of ninety-three. It has a record of

50 Years of Cures.

From Florida.

A short time ago the general impression was that Florida had received another severe blow. The mercury dropped to sixteen degrees above zero here, and the truckers supposed that their gardens were ruined. A cold rain followed the freeze and our cabbages, turnips, etc., sustained little or no damage. I am to-night in receipt of information from the orange belt to the effect that the orange trees are not seriously hurt.

A large number of prospectors have visited Tallahassee in the last few months in response, mainly, to the liberal advertising of the Clark Syndicate. Mr. Clark, the great thread man, has built a railroad from Tallahassee to Carrabelle and put on a line of steamers between the latter place and Apalachicola and Mobile. This road has opened up a hitherto sparsely settled region and developed a large business in lumber and naval stores, and the extensive advertisements have brought the famous Tallahassee country into fresh notice. A number of new-comers have bought land and built houses. Others have rented and are taking Florida like some people take their religion—on trial. A valuable accession of strength has already come to the Baptist cause in Tallahassee.

Your brotherly words about our work here are very highly appreciated. The establishment of a strong Baptist church in the capital of the State would be of immeasurable value to our circumjacent country churches. We are seriously hindered by the lack of attractive accommodations. Our old church (built before the war) is out of date in style and out of repair. If we could begin at once to renovate it or rebuild, the effects would immediately begin to appear.

It is allowed on all hands that our late Convention was a very successful one. It would be difficult to find a body of men in which the spirit of fraternity and harmony is more carefully cultivated. Our State Board of Missions is doing a great work—

greater, I venture to think, than any similar Board, in proportion to the resources employed—but there is still much land to be possessed.

S. M. PROVENCE.

Tallahassee, Fla.

P. S.—Since the above was written I have received the sad news of the death of my long-time friend and honored preceptor, Prof. Dr. Harris. For nearly thirty years, or over since I first went to Richmond College, his place has been second to that of no other man in my heart. He was the idol of his students. So wise and tender and sincere. How we honored him! Every one of his old college boys feels, perhaps, as I do—more indebted to him than any of the rest could be. He had no superior as a teacher, and the shining quality of all his work was its genuineness. He despised sham, and yet he was so genial and sweet-spirited that all sorts of students were won by him. His piety was deep and fervent and unostentatious, and his knowledge of books and men accurate and extensive. He was the most perfectly balanced man I ever knew. He was not an orator, but the charm of his polished speech was irresistible to those who could appreciate it. He was a conscientious worker, and cared little for the applause of men. In theology he was Pauline. He loved the great doctrines of grace. He was a profound scholar, and a most lovable Christian gentleman. His election to his chair in the Seminary gave him a wider introduction to our people than he had ever had, and nothing could have given greater satisfaction to the Southern Baptists than his preference. How sorely stricken is this school of the prophets! And yet, no one beloved more firmly than he that "The Lord's appointment is the servant's hour."

S. M. P.

Orphan's Home.

Contributions to the Tennessee Baptist Orphan's Home for January, 1897, were as follows:

Elizabethton Church—One box containing one blanket, two quilts, one ham of meat and other articles.
Andrew Chapel—Mrs. Annie Bell, one quilt.

Nashville Third—Gilford Snoder, one overcoat.

Nashville First—One box of toys.

Nashville Immanuel—Frank Winford, 50 lbs. of flour.

Fayetteville—One bundle of second-hand clothing.

Soudan—One box of clothing.

Clarksville—Mrs. Rollins' Sunday-school class, one box containing fruit, candy and clothing.

Athens—G. E. Moody, one quilt, provisions and clothing.

Grand Junction—One box of eatables.

Manchester—Two quilts, donor unknown. Also one box containing nine shoulders of meat, sausage, etc.; donor unknown. One box of wearing apparel, bed clothes, one dozen napkins; donor unknown.

Walter Hill—One small box of clothing.

Maury City—One box of new calico, flannel, domestic, etc.

Goodlettsville—One quilt and two pairs of hose.

Elvin—One box second-hand clothing.

Sevierville—One barrel dried fruit.

New Lebanon Sunday-school—One box of candy, eatables and clothing.

MRS. E. C. SAUNDERS, Matron.

The kindly gifts of the friends to the Home encourage us no little. You do not know how you have cheered our hearts by your gifts. We believe now that the Home can be paid for during 1897. Bro. Holt was the cause of the onward move. Let us do all in our power to pay out at once. You have

found how easy you can do, now let us make the final pull.

W. C. GOLDEN, Pres. Bd. Nashville, Tenn.

A Great Destitution.

I have moved to this place (Lola) and taken charge of the Union Hill Academy, located at this place. I do this that I may be enabled, to some extent, to reach a great destitution. This place is located near the center of a destitution of about 900 square miles, in which about 25,000 people live. Scarcely one-tenth of them ever hear any Baptist preaching, and a less number know anything about Baptist doctrine. Probably not more than one-half of the people in this destitution ever hear preaching of any kind, and they would be better off without some of that they hear, such as Mormonism, etc.

The Mormons are putting in good time in this section preaching and scattering their literature. From two to six of their elders passed my house last week daily.

The output of whiskey in this section is about 100 barrels per day. Now, dear reader, I have undertaken in the name of the Master, as much as I can in me, to remove this great whiskey traffic and capture this vast destitution for the Baptists and Christ. Will you help me by giving me your prayers and sympathy? I have to go fifteen miles to come in elbow touch with a Baptist pastor, but I do not feel like "I am lord of all I survey."

Dear reader, we have the material on the ground to build a nice church-house in this place, but we are not able to build it without help—that is, your help. Now will you bear the Macedonian cry, "Come over and help us," by sending material aid, and thereby assist a struggling band? May the Lord put it into your heart to bear the cry.

Send money to J. M. Arnold, Lola, Moore County, Tenn.

C. C. WINTERS.

Elizabethton Items.

The Baptist cause in Elizabethton is looking up. There are several candidates awaiting baptism. Our town has been greatly blessed by a revival meeting which was held by the pastors of our town. It is said that it was the most wonderful meeting ever held in this community. Our church is preparing to build a baptistery. We hope to have it ready for use in about a month.

The writer had the privilege the first Sunday in February of visiting the old Cherokee church, which is said to be the oldest Baptist church in the State. Old Brother James B. Stone was present and gave an interesting talk. We believe Bro. Stone is the oldest Baptist minister in this State. He will be 83 years old the 2nd of next September. Bro. Stone was ordained in May, 1841, and therefore he has been preaching almost 50 years. He is just getting over a spell of grippe. Bro. Stone is very poor and is needing help. He tells me that sometimes he is out of everything. It would be an everlasting disgrace to the Baptists of upper East Tennessee to let this old soldier of the cross suffer. Bro. Stone was the first Missionary Baptist minister to preach the gospel in Johnson County, Tenn. I think every church in the Watauga and Holston Association—for there is where he has labored—ought to feel it their duty to help this old brother. Now let every church that sees this take a collection for him and send it to Rev. James B. Stone, Hoesville, Washington County, Tenn.

JAMES D. JENKINS.

Elizabethton, Tenn.



Yoke Fellowa.

Many women work too hard. There is no question about that. If they did not have Love for a yoke-fellow they could never endure the daily, hourly grind and drudgery of life. But they bear it cheerfully, sustained by loving thoughts of husband and children.

But when physical weakness or disease is added to a woman's burden it becomes altogether too heavy. No woman can be cheerful or hopeful who is dragged down by continual pain and physical wretchedness.

The special weaknesses peculiar to the feminine organism are comparatively easy to overcome if the earlier symptoms are given proper attention. But if allowed to go unchecked, they are liable to develop into serious, chronic complications.

Any woman afflicted with these delicate ailments ought to have the immediate aid of Dr. Pierce's Favorite Prescription. It is a perfect and unfailing specific for all diseases of the feminine organs. It was devised for this purpose, and accomplishes this purpose as no other medicine has ever done.

For nearly 30 years Dr. Pierce has been chief consulting physician of the "Innervator" Hotel and Surgical Institute, at Buffalo, N. Y., where in conjunction with his staff of associate specialists, he has successfully treated many thousand cases of "female complaint."

No physician living has had a more extended opportunity to study this class of diseases in actual practice. No medicine ever invented has done for women what his "Favorite Prescription" has.

Dr. Pierce's Pellets cure constipation.

Bi-Centennial Anniversary.

The First Baptist Church of Philadelphia expects to celebrate in 1898 the Bi-Centennial Anniversary of its organization. As a means of securing and preparing for publication a complete history of the church, it is earnestly desired that all persons having data bearing thereon place them at the disposal of the Committee of Arrangements. The Committee would feel itself especially indebted for any documents giving information concerning the early work of the church, its connection with other organizations and its former pastors, as follows: Jenkin Jones, Morgan Edwards, Wm. Rogers, D.D., Elhanan Winchester, Thomas Ustick, Wm. Rogers, D.D., Wm. Staughton, D.D., Henry Holcombe, D.D., Wm. T. Brantly, D.D., Geo. B. Ide, D.D., Wm. T. Brantly, Jr., D.D., Jas. H. Cuthbert, D.D., Geo. Dana Boardman, D.D., LL.D.

Such documents sent would be gratefully received, duly acknowledged and if desired returned.

KERR BOYCE TUPPER, Pastor. Philadelphia, Pa.

A heroic effort is being made to save the Southwestern Virginia Institute at Bristol, Va., to the Baptists. There was an indebtedness of \$15,000 upon the buildings, to satisfy which the institution was to be sold on February 20. At a recent meeting in Bristol \$8,000 were subscribed, payable in one, two and three years. Dr. M. E. Broadus, the pastor of the church, stated that if \$2,000 more could be raised in Bristol, the remaining \$5,000 could easily be raised in the State. Another meeting of the Board was to be held February 15 to finally decide the matter. We have not heard the result, but very much hope that a sufficient amount will be raised to prevent the property from being sold. It will be, we think, quite a blow to the interests of our Baptists cause in and around Bristol if it should be sold.

—If most boys in their teens knew as much as they think they do, they would have knowledge to sell.

Baptist and Reflector.

Nashville, Tenn., Feb. 25, 1897.

EDGAR S. FOLE, Editor.
W. A. QUINN-BERRY, Associate Editor.
A. B. GARLAND, Field Editor and Gen. Agent.
SAM W. MEEK, Business Manager.

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PLEASE NOTICE.

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2. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.

3. If you wish a change of postoffice address, always give the postoffice from which as well as the postoffice to which you wish the change made. Always give in full and plainly written every name and postoffice you write about.

4. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

5. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

6. We can send receipts if desired. The label on your paper will serve as a receipt. However, if that is not changed in two weeks after your subscription has been sent, drop us a card about it.

7. Advertising rates liberal, and will be furnished on application.

MR. SAM W. MEEK.

We are glad to announce that we have made arrangements with Mr. Sam W. Meek of this city to become business manager of the BAPTIST AND REFLECTOR. Mr. Meek is well known in Tennessee and hardly needs introduction at our hands. He is a graduate of the Southwestern Baptist University at Jackson, and for the past six or eight years has been prominent in Baptist and business circles in this city. He has been one of the most active members of the Sunday-school Board from the first, and was for several years its recording secretary. He is now president of the Young People's Union of this city. As president of the Southwestern Publishing House, he was the publisher of Dr. Lofton's famous book, "Character Sketches," and it was largely through his zeal and energy that the book attained so wide a sale, as well as on account of its own popularity. Mr. Meek is now president of the University Press of this city, and as such is publishing Dr. Lofton's other books. We mention these facts to show that he has had considerable experience in the publication business, which experience he will bring to the management of the BAPTIST AND REFLECTOR. We consider ourselves quite fortunate in securing his services, and we believe that under his vigorous direction the business of the paper will be even more successful than ever before. The arrangement also gives to the editor more time to devote to editorial duties proper, so that we think our readers may expect a still better paper in the future than we have given them in the past.

"Alone with God! That is the place where self is revealed to itself." He who is alone with God is not alone, for he is in the best company in the universe. God help us to be alone with Him more frequently.

THEY AND HE.

Where should they be, and who should he be? I mean the church stoves and the church sexton.

Perhaps I have been into more churches in Tennessee for the last three years than any other man in the State, and so have seen more stoves and sextons. And in almost every case I have found the stoves in the wrong place, and the sexton the wrong kind of a brother.

As a rule our churches are much longer than wide, and at the extremes are the pulpit and door, or doors. The rule is to have the pulpit at one end and the doors facing it at the other, with two aisles. In a great majority of cases I find the stoves up very near the pulpit—say three-fourths of the way from the door—and in one large country church so near that the preacher standing in the pulpit could almost touch them, and to finish this blunder, the pipes met in a drum just in front of him and a little above his head.

When the stoves are hot the preacher soon gets hot, but with a wrong kind of heat. In some cases he gets mad, in others sick. Near these misplaced stoves sit a few good old brethren, and on the other side a few good old sisters. When they get too hot (and some of them can stand a mighty heap of heat) they open the stove so as to stop the heat (and frequently before they do this there is a vigorous shifting of shins, and holding of hymnbook or bonnet or hat before the face); but how about the comfort of the general congregation? The most of them are suffering. Every time a door is opened (and often it is left open by the thoughtless) the cold air rushes in and gives them an additional shudder, and drives still more of the hot air into the preacher's face. At this over-cold or over-heat the devil rejoices, and it is all because the church stoves are in the wrong place. All that is needed is a little common sense thinking and giving up of old customs. If the stoves are put three-fourths of the way from the pulpit back to the doors, and are kept warm, the whole house will be comfortable. When the doors are open the cold air will rush the lighter hot air through the audience. Then those who come in late can warm their feet without having to disturb the worship. If the churches will only try this they will find that it will work well. Give it a fair trial, brethren, and you will not go back to the old custom. Many people stay from church because they know before going that they would not be made comfortable.

Now, as to the sexton! Dear brother, be has a very important position, but one hard to fill. He has to please everybody or get abused. He ought to be one of the best and most thoughtful and polite men in the audience, and yet how far the average sexton misses this! It seems that the average church has gotten the poorest, most thoughtless and indifferent of all the vicinity to be sexton. Why this? Is it because the sexton's office is looked down upon as menial? But ought any service for the Master be counted mean? He who serves faithfully and well as sexton will be as surely

rewarded by the Master as he who serves faithfully and well in the pulpit. Is it because the churches are too stingy to pay a good intelligent man to do this important and yet hard work? Ignorant, inefficient, stupid, stubborn sextons have destroyed many fine sermons.

Oh, for well ventilated, well heated, well lighted, cleanly swept Baptist churches in Tennessee! If this can be had (and why can't it be?) His name will be greatly glorified.

Will not the pastors and deacons in every church carefully and prayerfully consider the location of the stoves and selection of the sextons? W. Y. Q.

A STRANGE CASE.

Gen. A. J. Smith died at St. Louis a week or two ago. He was reared a Quaker. His wife, however, was a Catholic. He had been urged on many occasions to join the Catholic Church, but had politely and firmly declined to do so. The Central Baptist says:

"There was a good deal of surprise expressed that he was buried by a Catholic priest according to the ceremonies of that church. This surprise led to inquiries which pretty clearly established that he was sprinkled by a priest just before his death while unconscious. A reporter of the Republic called on Father Powers, who, when asked if he had sprinkled Gen. Smith while in a state of unconsciousness, replied tartly: 'It's nobody's business.' The family of the deceased man refused to give any information on the subject, but the housekeeper confirmed the report that Gen. Smith was in a state of unconsciousness when the rite was administered to him, and that he never recovered consciousness afterward, except for a minute or two at a time."

Do you condemn this action of the Catholic priest as putting undue emphasis upon baptism and indicating the Catholic belief in baptismal regeneration? Then let us ask what is the difference between performing the ceremony of baptism over an unconscious man and performing the same ceremony over an unconscious infant? If it is wrong in the case of man, why not in the case of the infant? If it is right in the case of the infant, why not in the case of the man? If it is a good thing for an infant, is it not also a good thing for man? We should be glad to have our Pedobaptist friends indicate the difference. The Central Baptist well says:

"It must be a strange theory of the efficacy of baptism which takes advantage of helpless infants, or waits to perform a similar act when the stupor or death has come at the end of life."

Baptists have been accused of putting a great deal of stress upon water. That is not true. Baptists put stress upon much water, but not much stress upon water. Or, to state it in another way, they believe in much water, but not much in water. The fact of the business is that Baptists believe less in water than any other denomination upon the face of the globe, with the exception simply of the Quakers, who do not believe in any water baptism at all.

BAPTISTS AND THE BIBLE SOCIETY.

In referring to the fact that Dr. Edward Everett Hale of Boston declined to subscribe to the funds of the American Bible Society on the ground that the Society published the Bible in King James' version rather than in the revised version, the Christian Advocate says:

"Dr. Hale is following in the track

of Baptists, who withhold their contributions on the ground that the Society refuses to substitute the word 'immerse' in place of the word 'baptize.'"

Dr. Hoss is mistaken—unintentionally, of course. The Baptists do not demand of the American Bible Society that the word "immerse" shall be substituted in place of the word "baptize." In fact, at a large and enthusiastic meeting held at Saratoga in 1882 the Baptists distinctly and overwhelmingly refused to do any such thing, on the ground that they had fought their fight upon the meaning of the word "baptize," and had won the battle, as the whole world, with very few exceptions, has come to acknowledge that the word "baptize" means immerse, and it is unnecessary to demand that the word "immerse" itself shall be used in the place of the word "baptize." The objection which the Baptists have to the American Bible Society is very different. It is based upon the fact that the Bible Society refused to circulate the Burmese Bible prepared by Dr. Adoniram Judson, for the reason that it translated the word "baptizo" by a word meaning to immerse, and that, too, in the face of the fact that there was no other word in Burmese which would adequately express the meaning of the word "baptizo," and in the face of the further fact that this was the only Bible written in Burmese.

Besides this objection, the Baptists have another one, which is found in the fact that in a Danish version of the Bible recently printed by the American Bible Society, the great commission is made to read: "Go ye therefore and make disciples of all the nations by baptizing them." Does Dr. Hoss endorse this rendering of the verse? Baptists certainly do not, and they will fight against it as long as they have the strength to do so.

BUCKNER ORPHANS' HOME.

Dr. R. C. Buckner of the Buckner Orphans' Home, Dallas, Texas, sends us a statement with reference to the recent terrible fire which destroyed the boys' building at the Home and burned to death some nineteen boys, among them three children of the matron of the Home. We gave an account of the fire recently. Dr. Buckner makes an earnest appeal for \$50,000 with which to provide a building with brick walls and metallic roof for the girls. Such a building, he says, would have saved the boys. Of the Home he says:

"It is an industrial Home and training school for orphan children. It is located in the country on 308 acres of excellent land. With but one hired man the boys cultivate 100 acres in farm products, an orchard of 7,000 fruit trees, a large vineyard, garden, etc. Some of the boys are trained in the running of steam engines, electric dynamos, printing, painting, and until machinery was stored away for want of room and then burnt, some were trained in shoe cobbling, collar and harness and broom making. The boys and girls alike have the advantage of an excellent graded school, and some of them lessons in music, vocal and instrumental; also typewriting, stenography and photography. The girls are also trained in everything pertaining to house-keeping, cutting, fitting and making garments. The character of this institution is secured to Baptists through a Board of Deacons, its property is inalienable, and the funds secure it to the purpose of an orphan's home forever."

Mr. Buckner says that the Baptists of Texas have so far contrib-

uted \$100,000 needed for the erection of this property and the introduction of all these industries. He adds:

"Now that a terrible fire has cost us the lives of nineteen precious children and about \$20,000 worth of property, leaving us without much of the machinery and shops and the only house that was occupied by the boys, we do hope that friends of humanity, both of small and large means, in other States, will send liberal help in time of great distress and need."

This certainly is a most deserving cause. If any of our readers can give a dollar or two to it without detracting from the contributions to our own Orphans' Home or any of our regular denominational work it will be greatly appreciated.

QUESTION BOX.

Please answer the following questions:

1. Is there any Scripture for excluding members for joining secret orders, such as Masons, Odd Fellows, etc.?
2. Has a church the right to make a law forbidding members to join any order?

Please answer and oblige a

SUBSCRIBER.

1. We do not know of any such Scripture.

2. We think not. We may say that we are not a member of any of these secret orders, but it seems to us if anyone wishes to join them, he has the right to do so without interference from his church, provided, of course, that in doing so he does not violate any of the laws of morality or Christianity. The Catholics object to such secret organizations for the reason that they do not want any secrets kept from the priests. It is by knowing the secrets of people that they exercise their control over them to a large extent, and they do not wish anything to interfere with this control.

PERSONAL AND PRACTICAL.

—A call has been extended for a peace conference in Texas. Such a conference seems to be needed.

—Bro. E. A. Dorris of Mims, Sumner county, Tenn., was in the city last week and called to see us at the office of the BAPTIST AND REFLECTOR. He is the father of eight sons, all of them members of the church and all of them good Baptists. There were nine, but one died recently.

—As we have previously stated, the Southern Baptist Press Association will meet in Tampa, Fla., on March 10th. A large number of the representatives of Southern Baptist papers have already signified their intention to be present, and it is expected that we shall have a good attendance, and we think also a delightful trip.

—The sermon which we publish this week by Rev. J. O. Rust was preached in his pulpit a few weeks ago, and is one of the best of that eloquent young minister. Bro. Rust is growing in popularity and in power in the community every day. He has had quite a severe attack of la grippe recently, but is about all right now, we are glad to know.

—Postmaster-General William L. Wilson has been chosen president of Washington and Lee University. Before his election to Congress some years ago, he was president of a college in West Virginia, and is consequently fitted both by education and by experience for the distinguished position to which he is called.

—It will be gratifying news to his many friends in this city and all over the South to know that Dr. J. B. Hawthorne, the distinguished pastor of the

First Baptist Church, this city, who was recently compelled to go to Florida on account of ill-health, is very greatly improved, and he hopes to be able to return to his work here in a few weeks, strong and well.

—It was quite a pleasure to us to see Rev. T. T. Thompson of Pulaski in our office last Tuesday. Bro. Thompson is looking quite well. He says that he has as good a Lord as anybody, and the Lord keeps him fat, though he acknowledges that this result is due partly to the fact that he spends a good deal of time among his brethren eating with them. His work seems to be moving along nicely in Pulaski, and he is evidently enjoying it.

—Of Rev. F. B. Meyer, now in this country to assist Mr. Moody in the great meetings in Boston and New York, the Watchman says that "he is a Baptist minister who is at present pastor of a Congregational church under Presbyterian government on an Episcopal foundation." Under these circumstances we are disposed to doubt the first statement that he is a Baptist minister. Certainly we should think he could hardly be very much of a Baptist.

—Rev. I. S. Baker, pastor of the Baptist church at McMinnville, who is now attending the Seminary, passed through the city last week on his way to McMinnville to spend Sunday with his church, having taken advantage of a lull in his work after the intermediate examinations. Bro. Baker is looking quite well, and is evidently doing good work at the Seminary. His people at McMinnville, we are sure, were delighted to have him with them last Sunday, as he is greatly beloved by them.

—We were glad to see Rev. T. H. Vantrease of Granville, Jackson County, Tenn., in the office last week. Bro. Vantrease says that he is the only Baptist preacher in Jackson county. There are several Baptist churches in the county, however, but they are supplied by preachers from other counties as well as by himself. We believe that there ought to be not only more Baptist preachers, but also more Baptist churches in the county. What can be done to secure that result, Bro. Vantrease?

—The blessing of the portrait of Charles I of England was performed recently in an Episcopal Church in Philadelphia, participated in by two bishops. Charles was called "The servant and martyr Charles." Charles may have been a martyr, but he was a martyr only to his own obstinacy, and to his contention for the divine right of kings, and of his denial of any rights to the people. Even, however, if he was a martyr, he was certainly not very much of a servant of the Lord.

—We have heard a good deal about evolution of late. What is evolution? Mr. Herbert Spencer perhaps is the best prepared to give answer to the question. Here is his definition: "Evolution is an integration and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent, homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a paralleled transformation." Now we presume that everyone understands what evolution is, and of course, it is so simple that no one can refuse to believe in it.

—We acknowledge the receipt of an invitation to be present at the marriage of Miss Mary Louise Kiffin to Dr. J. S. Kirtley at the home of the bride in St. Louis on the evening of March 2nd. Dr. Kirtley was for a number of years the pastor of the Delmar Avenue Baptist

Church, St. Louis, where he did a fine work. He is now pastor of the Second Baptist Church, Little Rock, Ark. He is a fine man, a deep thinker and an eloquent preacher. We presume that his bride is all that he could wish her to be. We tender our cordial congratulations, with our earnest wishes for their happiness and usefulness in life.

—In speaking last week of the visit to us of Dr. T. T. Eaton, editor of the Western Recorder, we stated that he and Dr. Harvey had recently bought up most of the stock of the Baptist Book Concern, and now have full control of it. We did not get this information from Dr. Eaton himself, but from other sources. In the Recorder of last week Dr. Eaton says it is a mistake that he and Dr. Harvey have bought a controlling interest in the Book Concern. He says that he did buy a special block of stock, but that this does not give him a controlling interest by any means.

—Quite a notable wedding occurred in this city last week. Miss Myrtle Brown and Mr. Archibald Majoribanks of England were the contracting parties. Mr. Majoribanks is a brother of the Countess of Aberdeen, who is the wife of the Governor-General of Canada. Both the Governor-General and the Countess of Aberdeen were in attendance upon the wedding, together with other distinguished foreigners. One of them, Col. Strathey, presented quite a picturesque appearance in Scottish costume. The ceremony was performed in the First Presbyterian Church, this city, by Dr. James I. Vance. The visitors were the recipients of considerable social attention while in the city.

—We made a request through the paper recently, our readers will remember, for some one to send us \$1 to pay the subscription of an old minister for a year. We received three responses to the request. The first was from Bro. J. O. Arnold of Wartrace, the next from Bro. John Chandler of Soverville, and the other from the Woman's Missionary Society at Cleveland. Both of these last amounts have been credited to deserving brethren. Still other funds could easily be used in the same way to send the paper to ministers who are unable to pay for it. If any one will send us the dollar we will undertake to find the preacher and send him the paper for a year.

—Arrangements are being made to have as many as possible of the delegates to the Southern Baptist Convention come by way of Nashville so as to have the privilege of stopping over at the Centennial Exposition either going or coming, without extra cost to them for railroad fare, as there would be in case they should make another trip. Col. C. P. Atmore, the efficient G. P. A. of the L. & N. R. R., is trying to make these arrangements. We hope he will be able to do so. The Exposition will open on May 1, and by the time the delegates to the Convention come by, and especially by the time of their return, it will be in good running order. We hope, however, that they will arrange to stop over more than simply a day or two. It will take several days, if not a week, to see the Exposition as it should be seen.

—Recently there was a council of drunkards held at Covington, O. This reminds us of the joke that several years ago it was telegraphed to England that there was a council of drunkards in session somewhere out West. The people of England had never heard of this religious sect, and supposing that in transmission by cable the letter "d" must have been left out of the word, the papers announced that there

was a council of drunkards in session at a certain place in the United States, and then proceeded to moralize upon the fact, saying that America was perhaps the only place in the world where a council of drunkards would be possible, and suggesting that there ought to be plenty of saloons in the place where the meeting was being held. We doubt if the people of England know any better to this day. In fact, it is a question whether they would be able to appreciate the joke if it were told to them, as it is said that they never see the point of a joke.

—The visit of Dr. W. H. Whitsett, president of the Southern Baptist Theological Seminary, to Nashville last Sunday was very greatly enjoyed. He preached to a large audience in the First Baptist Church Sunday morning and in the Edgemoor Baptist Church Sunday night. Both sermons were full of plth and power, and delivered in Dr. Whitsett's quaint style, were exceedingly interesting. At the conclusion of the sermons he made a brief address about the Seminary and the Students' Fund and received contributions for the fund. Dr. Whitsett was born and reared within a few miles of Nashville in the neighborhood of the old Mill Creek Church, and is held in very high esteem in this community where his boyhood days were spent. One may not necessarily agree with him in all of his historical conclusions, but at the same time no one who knows him can help loving the genial, noble-hearted man and scholarly Christian gentleman.

—The Western Recorder gives the following as the percentage of whites 10 years old and over who cannot read and write in the States named: Alabama, 18.2; Arkansas, 18.3; Florida, 11.3; Georgia, 16.3; Kentucky, 15.8; Louisiana, 20.1; Mississippi, 11.9; Missouri, 7.01; North Carolina, 23; South Carolina, 17.9; Tennessee, 17.8; Texas, 10.8; Virginia, 13.9; and West Virginia, 13. Grading these States in the inverse order of the percentage of their illiteracy it will be seen that Missouri stands at the head of the list, having the lowest percentage of whites 10 years old and over who cannot read and write; Texas second, Florida third, Mississippi fourth, West Virginia fifth, Virginia sixth, Kentucky seventh, Arkansas and Georgia tie for eighth place, Tennessee ninth, South Carolina tenth, Louisiana eleventh, North Carolina twelfth. We confess these figures are a little surprising. They show that, as a rule, there is a greater degree of illiteracy in the East than there is in the West. Hereafter the term "the cultured East" will have to be changed into "the cultured West."

—The article by Rev. Frank Willis Barnett on page three on the subject of Prison Reform is the substance of a sermon preached recently in the First Baptist Church of this city. Bro. Barnett has made a special study of this subject, and his sermons upon it have attracted considerable attention. A bill is now pending before the legislature embodying very much of his ideas on the subject. As the bill meets the cordial endorsement of Gov. Taylor, it is presumed that it will pass. It does seem a wicked thing to do to take a boy who has committed some crime, probably under the influence of an older person, and shut him up for years in a prison with hardened criminals. At the same time we do not think that he ought to go unpunished for his crime and turned loose upon society, perhaps to commit other crimes, which he will be apt to do if he gets the impression that he can do so with impunity. The best solution of the matter, it seems to us, is to be found in the suggestions of Bro. Barnett to have a reformatory for such youthful criminals.

THE HOME

A Bit of Life.

A maiden sat within the door
And sang as many times before.
A man to daily toll passed by,
No love nor pleasure lit his eye,
But when he heard the merry song
He whistled as he went along.

A woman by the window wept
For one who in the churchyard slept,
But when upon her hearing fell
That tune she knew and loved so well,
The flood of burning tears was stayed,
And soon a song her lips essayed.

Her neighbor heard the tender strain,
And softly joined the sweet refrain,
Thus, all day long that one bore
Its joyousness from door to door.
—Clara J. Denton in Ladies' Home Journal.

Tom's Wild Oats.

"Don't worry, Tom, we're only sowing wild oats. We'll sober down soon, and in a few years become as good as you."

"Don't forget that wild oats grow and bring a harvest; usually he who sows must reap the crop."

"That's all right; but we mean to have a good time while young; we can't when old, you know."

"Perhaps not, if you spend youth in sowing what you may be compelled to reap in old age. Gathering wild oats is a long, hard and dirty job; I've tried it."

"Oh, Tom, you are a little out of sorts now. You forget your young days."

"Indeed I don't. Because of their memory I warn you. You young men are imitating my youth, and I want to save you from consequences such as I suffered."

"Say, Tom, if it's a story tell it," said John Bart, as he and his companion, William Pardee, waited to have their horses shod.

"Gladly will I tell, if it save you from loss, disgrace and shame, as I suffered."

"Were you ever rich?" asked John. "I supposed you had been a farm-hand all your life."

"What shame and disgrace have you ever suffered? I thought you had always been the peaceful, sober, respected man you are now," spoke William.

"My father and mother died when I was a little child," began Tom; "and then my grandfather took and brought me up. He was good, kind and gentle, letting me have my own way too much in some things; but in others he was quite strict. Grandmother died before he did, and after my twenty-second birthday he died, and left me all his property."

"How many hundred dollars was it, Tom?" asked William.

"More thousands than you two together own hundreds."

"Whew! And you really were rich; and now must earn your living by working on a farm!" exclaimed John.

"Yes; but I will go on with the story. Getting the money in my power, I started to spend it and enjoy the world. I bought a fine team; soon after a fast trotter. I spent much of the time on the road or at races. It pleased me to hear people call me a fast young man with fast horses, and to have them say that I spent money like a prince."

"Life was bright and charming. I was sowing wild oats, and enjoyed it. I was a fast young man, and

everything about me seemed in a whirl of excitement and delight. How I pitied the 'sober old fogies,' as I called them, for getting less sport in a year than I did in a week.

"But the whole story need not be told. My horse will soon be ready and I must go. The fortune vanished quickly, and left the sober, upright young man who inherited it, a poor, despised wreck. I was a drunken, swearing gambler, and owed my condition more to love of excitement and pleasure than to bad company."

"When mortgages on my property were foreclosed, my horses taken for debt, and I had pawned my clothing for drink, then, homeless, penniless and starving, I begged for food at the hotel where I had boarded during my brightest days. I was given food, shelter and coarse clothing, in place of my rags, and sent out to help the black hostler."

"The wild oats were ripe, and I had begun to harvest them; and as far as eye could see, the field spread out for me. It was hard, dirty work, to take the kicks and curses rather than dimes of the fellows I served. The worst had not come. Unable to get money to gamble, I spent for liquor nearly every penny I received, and was never sober if a nickel was in my pocket."

"One day, while I was partly drunk, I was struck by a fellow whom I had favored, and to whom I had given much money in prosperous days. Often had he insulted and abused me on other occasions. I was desperate now, when he struck the second time. Seizing a stick, I felled him to the ground. Though he lived several days, the blow proved fatal, and I was arrested, tried, and sent to State's Prison for the crime."

"Forced there to remain sober, I began to think of the awful harvest I had reaped; nor could I see a better future. In my despair I listened to the good old chaplain, who told the only way to escape reaping for eternity the crop I had sown. He gained my confidence and led me to Jesus. I gave myself to the Savior, and he led me out of that dreadful harvest field a free and a saved man."

"Kind friends obtained my pardon, and one of them gave me a place on his farm where I have earned my living ever since. I am a saved, but a sad, man. I cannot forget my blasted youth, my early life of sin, that dreadful crime and its penalty. Nor can I blot from memory the fact that I wasted a fortune that would not only have supported me in old age, but given me ample means to do good to others. Though I believe He in whom I trust will care for me, I mourn my sin and folly."

"Do you wonder that I warn young men not to sow wild oats, if they would not reap? God said in the Bible: 'Whatsoever a man soweth that shall he also reap.' That means bad as well as good crops. Wild oats give one of the worst and surest crops you can raise; they produce the largest and longest harvest. In fact, no human being who sows them can foresee when his harvest will end. Unless Jesus does something to destroy, I fear such harvest never will stop."

"So listen to an old man's warn-

ing. Let wild oats alone. Don't sow a kernel of it. It is the devil's grain, and he bosses the harvest field. You can't find a meaner boss than he, nor a place where less wages are paid than in gathering his crops. But, if you sow, he will see that you reap, unless you can get Jesus Christ to destroy the crop or take you into his service."—Presbyterian.

When Silence Is Golden.

That silence is golden has been accepted as axiomatic by general consent, yet we are convinced that there are many cases in which it is leaden, copper, or alloyed with something baser still. Who does not know and dread the exasperating silence of anger, harder to endure than the fiercest blast of speech? Who has not witnessed the craven silence of cowardice, ashamed and afraid to champion the weak and defend the absent? Who has not been baffled by the silence of reticence, which maintains a sphinx-like attitude of mystery, when a few straightforward words would throw light upon darkness and show you what to do?

Silence is not golden when it falls frostily upon the little ones, ignoring their efforts to please, and showing them practically that they are of small account in the eyes of their parents and teachers. What a pity it is that we are so chary of praise, when praise is so often the oil which causes the household machinery to work without friction. It is so easy for some of us to blame, so hard to utter the generous approval.

Silence is golden when we repress the impatient word springing readily to the lips, perhaps because we are weary or anxious, or disturbed about our worldly affairs. Many a time a hasty word cuts like the sting of a lash, and not only does it hurt its victim, but the memory of it wounds ourselves long after the forgiving friend or child has forgotten all about the occasion. And as there is much pain which in this world we must bear, why should we put ourselves to needless torture?

Silence is golden when trivial, malicious or vulgar gossip forms the staple of conversation. If we can do nothing else we at least can show our disapproval by taking no part in that which is malevolent and unchristian.—Christian Intelligencer.

How a Beautiful Hymn Was Written.

One day Mr. Wesley was sitting by an open window looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird flew, in its extremity, toward it, and, with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was at that time suf-

fering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the waves of trouble roll,
While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.—Ex.

The Gains of a Century.

The nation has grown since Washington's day. For instance, in 1790, the first full year of his administration, there were 75 post-offices in the United States. Now there are more than 70,000, and the revenue of the Post-office Department is 2,000 times as great as it was then. Scores of unfamiliar facts like these, together with many curious anecdotes of "old times," are brought out in an article on the "Early Days of the American Post-office," which Postmaster-General Wilson contributes to the Washington's Birthday Special Number of *The Youth's Companion*. Of course the usual editorial "features" are found in the same number, and there are many attractive stories, poems and sketches, by Louise Chandler Moulton, Sophie Swett, Hayden Carruth, Charles F. Lums and others. Especially appropriate to the season is a charming engraving, "When George Washington was Young," by Frank T. Merrill, and the colored cover, designed by the well-known Boston artist, Sears Gallagher, shows the Father of his Country arrayed in Continental buff and blue.

"If mothers would only realize the full significance of the truth expressed in the trite saying, 'As the twig is bent the tree inclines,' the next generation of men and women would surely be better in every way, for it is true that the future well-being of the man or woman, physically, mentally and spiritually, depends upon the thousand and one little acts of seeming unimportance that make up the child's daily life. It is the home training the child receives that makes its future 'for better or for worse.'—Womankind.

"The world has plenty of room for young men and young women of rare personal worth."

Awarded
Highest Honors—World's Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 Years the Standard.

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor.

204 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed. Young South Motto: *Nails Yarns for the Sinner.*

Our motto is: *Let us be true to the Lord.*

—"They that were scattered abroad went everywhere preaching the word." Luke in "Acts of the Apostles."

—Mission subject for February—*Frontier Missions.*

—The Times says this morning that Chattanooga will entertain the 20,000 Baptist young people next July.

Young South Correspondence.

I want to ask you to ponder the verse at the top of our columns this week. You will recite it next Sunday in Sunday-school. I wish you would ask yourself if you preach the Word everywhere you go, as those persecuted children of Jesus were wont to do. I think of it always when the summer exodus from the cities begins. The Christians flee to the sea-side, to the mountains, to the various resorts, and for three months or more, who knows that they are Christians? They are in the ball-rooms, they are at the card-tables, they are lying on the grass on the Sabbath reading novels or the Sunday papers. What a work this great host might do if only they preached the Word in their lives and in their conversation wherever they were scattered abroad. What mission work could be done among the natives oftentimes. Will you think of this verse when you leave home hereafter? Let us try never to forget whose we are, and whom we serve, and be true to our colors everywhere.

There are some fifteen people waiting to deliver sweet messages to you, and I must close my little sermon, and bring them in. The first is from Sadleraville:

"I am sorry I have only 20 cents for the Orphanage, but our Sunday eggs were few during January. Sister and I took our pyramid to Sunday-school and we are going to try to get it filled for Japan this year. We sent Mrs. Maynard some cards last month."

FINDLEY FUQUA.
This spring weather will soon add to your store of eggs. Thank you for this offering. May you have great success with your pyramid. Next month we shall have Japan for our mission subject and I am hopeful that each member of our circle will collect for our own missionary. So keep hard at work, Findley.

Next comes Stanton Depot:
"We enclose \$1 as a New Year's offering to the Orphanage. Mamma has given us an interest in the oblation, and we hope soon to have something to send for Mrs. Maynard."

MARSHALL AND PAUL JONES.
Thank you very much. We must make March the banner month for Japan. Do your very best.

The next is a very nicely written letter from Big Spring, Greene Co.:
"Here are two little strangers, aged eight and four, asking kindly for admission into your worthy band of noble workers for the sake of Jesus. We want to join the Young South, and we send five cents apiece for our missionary in Japan. Our dear papa is a Baptist preacher. We earned our nickels by carrying water and stove-wood and feeding the chickens for our dear mamma. We hope to send as much every month. We have some nice cards, shall we send them to you?"

ROMA AND RAYMOND HAROLD.
That's a good beginning! Keep right on. Don't send the cards to me, please, because it wastes postage. Put them up in packages of not more than 25. The securely with strong string, but

don't seal. Direct to Mrs. Bessie Maynard as directed at the top of this page, or to Mrs. Lillian Wright Chastain, Doctor Arroyo, Mexico. Ask your postmaster what the postage will be and send them off with a prayer for God's blessing on them. We are so glad to welcome you both to the Young South ranks. Won't you try to interest others?

And here is the little Floridian, who is wintering in Clarksville, back again: "I have been thinking of what I shall do when I go back to Florida. I am determined to do all I can for Christ, who has done so much for me. I enclose 25 cents for Japan."

HETTIE LOU SMITH.
That is an excellent resolution. If you can use pyramids or literature let me know. A 2 cent stamp will bring you a goodly supply to begin with. Thank you for your gift to Japan. It is greatly needed. Could you not be one collector in March? We are anxious to swell our missionary's salary the next few weeks.

Listen now to Indian Territory:
"It is with pleasure that I send you 70 cents for Mrs. Maynard's work. I wish it was more, and I pray God to bless it. I long to work for my Lord and Master so much, and as I cannot go to carry the blessed gospel to the heathen, I want to help support those on the field. Pray for me that I may discharge my duty. I would be very glad to have some tracts."

Mrs. S. L. ELLISON.
We are so glad to hear again from this good friend. I sent her some leaflets two years ago, and I take pleasure in sending more. If you have papers to spare, make up a bundle and direct to Mrs. S. L. Ellison, Oakland, Indian Territory. The out-posts begin to respond. Let us hear from others in March. I wish Mrs. Ellison would tell us more of her life. Are there Baptists about her? We hope to hear soon from her, and we thank her so much for this fresh proof of her interest in the Master's work.

The next brings to us an interesting group, a teacher and three of her class, who live in Gallatin. Shall we hear the little ones first?
No 1 says:
"I am a little boy of 12, No. 4 in Miss Annie Powell's class. I send 25 cents, a Christmas offering for the Orphanage debt."

LYTLE FITZGERALD.
No. 2 says:
"I am a little girl of 10, and No. 2 in Miss Annie Powell's class. I like my teacher very much. I send 25 cents as my Christmas offering to help pay that debt on our Orphanage. I am trying to be one of Jesus' little lambs."

EVA MAY DAVIS.
No. 3 says:
"I am a little girl of 9, No. 5 in Miss Annie Powell's class. I send 25 cents to help pay the debt on the Orphanage."

HETTIE CATHERINE REYNOLDS.
And the teacher crowns all:
"Enclosed find check for \$1.05, 75 cents from these three children, 65 cents from Mrs. Day and the rest from myself for the Orphanage debt. I am trying to get my class of 23 interested in missions and the Young South, and I hope to send something each month."

ANNIE F. POWELL.
I like that plan so much. I hope all the rest will come in March. There is plenty of room for such brief, nice little letters. You see, Dr. Holt, this debt still hangs heavily on our hearts. We are so delighted to welcome these dear class. Would that many teachers would follow Miss Powell in this good work. There is no soil where missionary seed may be planted with such good effect as the fresh hearts of a Sunday-school class. Try it, dear teachers, one and all!

The "Lone Star" answers:
"Enclosed find 25 cents for Japan, five cents for each year of my life, and 11 cents for my little sister Lonnie Belle." EMMA LEE TINSLEY.
Thank you very much. Stir up those older members of our band, won't you? We want to hear from them in March. Ah! doesn't our little Parisian come out strong this time? "I feel as if I must say 'How do you do' to all my comrades of the Young South, because it has been so long since I last greeted them. God bless them all! We have all had another battle with lagrippe, and by the goodness of God we were successful. For this great mercy, papa, mamma, and I send our thank-offering of \$2 to our dear missionary."

IVORY SOAP

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An experienced laundress will tell you that shirts never look as white as when washed with Ivory Soap.

THE PROCTER & GAMBLE CO., CHICAGO.

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NELLIE POWELL.
We are most happy to return joyful greetings, dear Nellie. May you never meet the monster more! We are so much obliged for so generous a gift to Japan. We always count on you.

And here's another who never fails us, our Madison friend:

"Please find check for \$3, my New Year's offering for Mrs. Maynard. I thank the editor for leading the Young South to such grand results."

Mrs. J. W. MENEES.
The editor is very grateful to God for blessing her efforts, but much of the credit is due to such earnest workers as Mrs. Meneses, who hold up her hands. God be praised for all the tried and true!

Dr. Willingham sends "many thanks" for our last installment on Mrs. Maynard's salary, and adds: "I know that you will be glad to hear that our receipts have been better for the last few months. Pray with me that the Lord will open the hearts of the people that they may give liberally to the great work of giving the gospel to those in darkness and sin."

R. J. WILLINGHAM.
Oh! let us pray that much may be set aside for the Lord during the next two months. What a joyful thing it would be if our Boards could report 'all's well' to the Convention in May. Let us do our part.

Our old friends are in the majority surely today. Hear Grand Junction now:

"I find \$2 in my Young South pyramid for Mrs. Maynard. I pray earnestly that her whole support may come through the Young South this year. I pledge with the editor to do what I can for the colored people."

Mrs. M. SMITH.
Thank you, both for the gift and the encouraging, sympathetic words. We will do our best.

Here are these dear South Chattanooga Sunbeams again:
"Please find enclosed \$1 for Japan." SUNBEAMS SECOND BAPTIST CHURCH.
I have been so disappointed about getting out to their meetings, but I do not give it up. Illness of myself and children has made it impossible, but the spring will bring better days. We are so much obliged for their constant help.

Just one more from old friends too at Puryear:

"Lois and Otis expected to double their past birthday-offering this year, but last fall their papa's store was robbed and burned and nothing saved,

and only one fourth insured. They will not go backward, though, even under these circumstances, but send \$1 to be divided between the Orphanage and our missionary."

Mrs. BOWDEN.
I remember seeing an account of this sad happening in our city daily and wondering if it was our friends who had suffered. We extend our sincerest sympathy at this late date, and we appreciate the help so much more for knowing of their losses. May God bless the affliction to them.

Now for Japan! Let us see what we are capable of in March. You can see for yourselves how much of Mrs. Maynard's \$600 is lacking. Let us bring those figures forward in a wonderful way in blustery March. Will you do your very best? Will you ask a contribution from all within your reach? In great hope,

LAURA DAYTON EAKIN.

Receipts.	
First half-year.....	\$240 00
Third quarter.....	120 00
January offering.....	50 00
First week in February, 1897.....	10 00
Second week in February.....	14 00
Third week in February.....	5 00
JAPAN.	
Robt and Raymond Harold, Big Spring.....	10 00
Nellie Lee Smith, Clarksville.....	75 00
Mrs. S. L. Ellison, Ind. Terr.....	80 00
Emma Lee Tinsley and sister, Texas.....	70 00
Nellie Powell and parents, Paris.....	10 00
Mrs. J. W. Meneses, Madison.....	5 00
Mrs. M. Smith, Grand Junction.....	5 00
Sunbeams 2nd Bap. Ch., Chattanooga.....	1 00
Lois and Otis Bowden, Puryear.....	50 00
FOR ORPHANAGE SUPPORT.	
M and P Jones, Stanton Depot.....	1 00
Findley Fuqua, Badgersville.....	50 00
Lois and Otis Bowden.....	50 00
FOR ORPHANAGE DEBT.	
H. C. Heynolds, Gallatin.....	25 00
Eva L. Davis, Gallatin.....	25 00
Lytle Fitzgerald, Gallatin.....	25 00
Mrs. Day, Gallatin.....	25 00
Miss Annie Powell, Gallatin.....	25 00
POSTAGE.	
Mrs. Fuqua.....	04 00
Total.....	\$648 00
Receipts since April 1, 1896:	
For Japan.....	\$230 00
Orphanage support.....	120 00
James C. Warner, Jr., Fund.....	70 00
Orphanage debt.....	50 00
Colportage.....	50 00
Home Board.....	5 00
Orphanage Christmas gifts.....	5 00
Mailbox.....	50 00
Postage.....	50 00
Total.....	\$648 00

—The most terrible thing a sinner will have to confront in eternity will be his mother's prayers.

—God does not fail to equip and sustain the man who manfully faces obligations and strives to do his duty.

BABY HUMORS

Instant relief for skin-tormented babies and rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA Ointment, the great skin cure. The only speedy and economical treatment for itching, burning, bleeding, scaly, and pimply humors of the skin, scalp, and blood.

Cuticura
BAPTIST AND REFLECTOR, FEB. 25, 1897.

"Pearl top," "pearl glass," "tough glass," "no smell," and "best light," are great big things. "Macbeth" includes them all, if you get the chimney made for your lamp. Let us send you an Index. Geo A Macbeth Co.

Pittsburgh Pa

RECENT EVENTS.

—Rev. F. Nelson Glover was excluded from the Englewood, Ill., Baptist Church on February 7th for immoral conduct.

—Prof. J. E. Willett, who for forty years was connected with Mercer University, died on February 12th at the home of his daughter in Atlanta.

—Rev. Catt Smith, formerly of this State, but more recently of Alabama, has accepted a call to Hubbard, Tex., and will move to that place. We wish him much success in his new field.

—The Arkansas Ministers' Institute met with the First Baptist Church, Arkadelphia, Ark., on Tuesday, February 9th. A number of ministers were in attendance, and it seems to have been quite an interesting and profitable session.

—The *Biblical Recorder* in its last issue gives an interesting account of the meeting of the Baptist Young People's Union in North Carolina at Raleigh on February 16th. There were a number of prominent visitors present, and many fine speeches were made.

TOBACCO WAS THE REAL CAUSE.
But parents are sometimes to blame for a son's use of it. Old slaves can stop it by taking SURE-QUIT, the popular antidote chewing gum, which cures tobacco habit. It is a sure, steady, successful cure. Booklet and sample free. Enrola Chemical Co., Detroit, Mich.

—We acknowledge the receipt of an invitation to the marriage of Rev. J. B. Bozeman to Miss Nettie Blackwell, daughter of Mr. and Mrs. D. L. Blackwell, on March 2nd in Kershaw, S. C. We extend warm congratulations with earnest wishes for happiness.

—Rev. R. F. Treadway, Mansfield, La., has accepted a call to Shelbyville, N. C., and will take charge in a short while. He has been our excellent Louisiana correspondent since the death of Dr. G. W. Hartshorn. We hope to have him continue as correspondent after his removal to North Carolina.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by inflammation of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a humming sound or imperfect hearing, and when it is entirely closed Deafness is the result and noise the inflammation can be taken out and the tube restored to its normal condition, hearing will be destroyed forever; also cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

S. C. CHENEY & CO., Toledo, O.

—Rev. J. W. Porter of Beard, Ky., recently received a call to the Mt. Sterling, Ky., Baptist Church, which, however, he declined. Bro. Porter is a Tennesseean, and is quite popular down about Oartmantown and Collier-ville, where he was pastor for some time.

—Dr. J. L. White's second year's pastorate of the First Baptist Church, Macon, Ga., closed February 7th. At the morning service the report of the

If you need a Tonic
Use **Hersford's Acid Phosphate.**
It stimulates the stomach, nourishes the nerves, builds the brain tissue. A wonderful tonic. Makes a delightful beverage.

church work from Feb. 1, 1896, to Feb. 1, 1897, was read. The report shows that ninety-six members were received, forty-eight by letter and forty-eight by baptism. The report was a very fine one and shows that \$13,888.40 has been expended by the church and its different branches.

—One of the most noteworthy articles in current literature is by Postmaster-General Wilson on the "Early Days of the American Post-office," and appears in *The Youth's Companion* of February. This is one of a series of practical articles by Senator Henry Cabot Lodge, Speaker Thomas B. Reed, Secretary H. A. Herbert, and others, appearing in *The Companion*. In no other publication is so much given of unusual value to practical people as is contained in a year's volume of this enterprising paper.

—It may be of interest to know how the various senators voted recently on the local option bill which came before them. The following is the list:—For the bill: Senators Claiborne, Clements, Collinsworth, Evans, Fitzgerald, Hamner, Hodges, Hurt, Keeney, Taylor, Tipton, and Mr. Speaker Thompson—12. Against the bill: Senators Bartlett, Bate, Boyd, Butler, Canada, Case, Clise, Ellis, Gilham, Guild, Gunn, Houck, Mann, Parker, Thomas and Whitaker—17. Not voting: Senators Waddell and Lea—2. This list is worth keeping.

—"News reaches *The Standard* through private correspondence that our beloved brother, Dr. E. E. Folk, editor of the BAPTIST AND REFLECTOR, is now mounted on a Columbia bicycle, and we are arranging a date for a wheel ride together when the roses come again. Dr. Folk read our tribute to the Columbia and when he had finished it he exclaimed, 'Give me a Columbia, or give me death,' or words to that effect. He is happy now and his editorials have a new and keener edge to them. If our preachers would buy a Columbia wheel, they would feel better. Mr. J. R. Galt, care Pope Manufacturing Company, Hartford, Conn., will mail literature free to any who have wheels in their heads."—*Texas Baptist Standard*. We are sorry to say this is not quite true, Bro. Cranfill. It is true we secured a Columbia under your advice, hoping that it would make a better man of us, as you said it had of you; but we cannot say that we are "mounted" upon it yet, at least we are not mounted very securely upon it. We hope, however, to have the pleasure of taking a spin with you either at Tampa or at Wilmington.

Church Organized.

A council was called to meet at Grandview, Tenn., February 13 at 10:30 a. m. to consider the advisability of organizing a Baptist church. Rev. Asa Butler was chosen chairman and Bro. Reynolds secretary. Seven persons presented letters and were organized, four others had letters promised them by their churches, but they did not get in time. They promised to have them by the next meeting.

After they had adopted Articles of Faith and Church Covenant they adjourned and the council, composed of Elders Asa Butler, J. M. Hinds, W. T. West, W. N. Rose, S. Z. Rose and Bro. W. N. McCullough, organized by electing Bro. Butler moderator and W. N. Rose secretary.

After thoroughly investigating the claims for the new organization, the council decided unanimously to recognize them as a duly constituted church. The name, First Baptist Church of Grandview, was chosen.

Elder Butler presided for them Saturday night and Sunday night. Elder Hinds filled the pulpit Sunday

Hot Flashes.

General Derangement and Nervousness Precluded by Stomach Trouble.

Blood Disorder and Nervousness of Years Standing.

From the Commercial, Mattoon, Ill.

Mrs. Christiana Foster is a matron of Mattoon, who has recently been restored to the ranks of health after many years of suffering. She gave her statement to a reporter in such concise shape that we print it.

"My name is Christiana Foster. I am fifty years of age and a housekeeper. I have lived in Illinois ever since I was twelve years old. During the latter years of my life I have been much afflicted with stomach trouble, blood disorders and nervousness, and these were greatly aggravated about two years ago, when I became subject to most disagreeable hot flashes, (or perhaps I should say 'flushes')."

"I seemed to be losing ground all the time. I could not sleep but for a short time, not being able to obtain any appropriate rest, and I may say I was truly wretched."

"About one year ago, after reading an advertisement of Dr. Williams' Pink Pills for Pale People, I determined to get some of them and did so, beginning to take them strictly according to directions. I had not taken half a box before I experienced relief, and before I had taken four boxes, I was, I may say, well. Of course I am growing old, but that did not account for the bad condition I was in, my blood did not circulate, and I felt my

finger while sewing, no blood followed the puncture. All this is different now, thanks to Dr. Williams' Pink Pills.

(Signed) "MRS. CHRISTIANA FOSTER."

Witness, Mrs. Ed. HAHN.

Dr. Williams' Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties shows that they contain, in condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, neuralgia, rheumatism, nervous headache, and other effects of lagrippe, palpitation of the heart, pale and sallow complexion, and the tired feeling resulting from nervous prostration, all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppression, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for \$50. per box, or six boxes for \$3.50.

at 11 a. m. Bro. Butler was invited to fill the pulpit the second Sunday in March, at which time they expect to call a pastor. They will build a neat chapel at an early date, and have about enough already subscribed in cash and material. They expect to have a membership of fifty within a short time. A Sunday-school will be organized soon, and the church can be counted on to aid our denominational work.

Grandview Normal Institute is located here, and is well patronized. It is supported by the Congregational Board of Missions. W. N. ROSE, Glen Alice, Tenn.

HALL'S
Vegetable Sicilian
HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

H. P. Hall & Co., Props., Nashville, N.H.

Sold by all Druggists.

—FOR RELIEVING THROAT DISEASES COUGHS AND HOARSENESS, use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

"Bacteria do not occur in the blood or in the tissues of a healthy living body, either of man or the lower animals." So says the celebrated Dr. Koch. Other doctors say that the best medicine to render the blood perfectly pure and healthy is Ayer's Sarsaparilla.

We call attention to the advertisement of W. J. Boylin & Sons, printers and publishers, in this issue. They are successors to Paul and Boylin, who were burned out in the Lebeck fire on January 2. They had charge of the printing department of the old firm and are practical printers and business men. They did a great deal of work for the BAPTIST AND REFLECTOR during the past year, which was uniformly satisfactory, both as to price and quality.

Catarrh Cured By a New Method.
To prove the pleasant, beneficial effects of our remedy we will mail a sample absolutely free to everyone who will write to us for it, or we will mail one month's treatment for \$1. It is smoked in a pipe, contains no tobacco, is pleasant to use, soon gives relief, and cures the worst cases. Address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

—For the occasion of the Mardi Gras Carnival to be held at Birmingham, Ala., March 2, and 3, 1897, the Southern Railway will sell tickets to Birmingham and return at a rate of one first-class limited fare for the round-trip. Tickets will be on sale February 26, 27, and 28 and March 1, limited for return passage to March 10, 1897. From points within a radius of 300 miles of Birmingham, tickets will be sold for morning trains March 2. Call on any agent for further information.

When you deal with the "old reliable" GEORGE ZICKLER & CO., you are always treated justly and honorably. Call and see us.

SHOES AND TRUNKS
Best custom-made shoes and a nice selection of TRUNKS can be had at lowest prices. O. B. HORN & CO., 206 Union street, near Market street.

KOF&LINE
KURES KOFFS.

JOHN M. OZANNE,
Baker, Confectioner

And only Manufacturer of

Entire Wheat Bread.

Entire Wheat Flour and
Wheatlet's Specialty.

305 Broad St., - Nashville, Tenn.

TELEPHONE 676.

George Zickler & Co., pay for this space in order to state that they desire you to call at their Staple and Fancy Grocery Store.

1897-1847

Not Since Adam Dug

In the gardens around Eden has there been seen the peer of our JUBILEE CATALOGUE for 1897.

To commemorate our fiftieth business year, we have prepared the most beautiful and valuable SEED and PLANT CATALOGUE the gardening world has ever seen. Every copy costs us 25 cts. to produce, but in honor of this our JUBILEE year, we will send it this season FREE of cost (in stamps) to cover postage and mailing. This JUBILEE CATALOGUE of "EVERYTHING FOR THE GARDEN" is a magnificent book of 170 pages, on which are displayed over 500 beautiful illustrations of Seeds and Plants, the work of our own artists. Also six full-size colored plates which in artistic beauty have probably never been equaled, certainly never surpassed.

A "JUBILEE SURPRISE SOUVENIR" will also be sent without charge to all applicants for the Catalogue who will state where they saw this advertisement.

PETER HENDERSON & CO.,
103 N. 37 CANAL ST., NEW YORK.

75 74 73 72 71 70 69

A New Shrub that Cures Kidney and Rheumatic Diseases—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or, as botanists call it, *piper methysticum*, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medicinal substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for kidney diseases and other maladies caused by uric acid in the system. Since its general introduction Alkavis, (the Kava-Kava Compound) has wrought many remarkable cures of kidney and Rheumatic diseases.

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physician all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate."

In fact I was in misery the whole time and was becoming very despondent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney troubles. It is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the BAPTIST AND REFLECTOR who is a sufferer from any form of kidney or bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the kidneys or urinary organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers it is sent to you entirely free.

KOF&LINE KURES KOFFS.

Memphis Letter.

We are proud of the men and women of Memphis who have braved many foes, and maintained their integrity in all circumstances.

Our schools and asylums and homes open their doors to every child, and make it possible for him to develop his powers, and there is no need for anyone to be uneducated.

The work of charity in our city is very extensive.

Revival meetings are now being held by the Strangers' Church on Union street. N. M. Long is pastor, and is assisted in those meetings by Rev. R. A. Walton. Mr. Walton has met with very cordial favor in our midst. The congregation has been greatly stirred.

A meeting held at the First Methodist Church Wednesday evening to devise ways and means to canvass the city to ascertain who of all the inhabitants attend places of worship, brought out a good crowd. Plans were discussed, suggestions offered, and work laid out. J. R. Pepper of the First Methodist Church presided.

The Rowan Baptist Church celebrated its 10th anniversary Thursday evening, and showed a record of good work. M. D. Early is now pastor of the church, and presided at the anniversary.

The Woman's Board of Tennessee Centennial of this city is working without rest in behalf of the affairs committed to it, and will, no doubt, meet all expectations of the public as to results to be accomplished.

The Fencibles of the Tennessee National Guard had a company prize drill Thursday evening in their armory. The gold medal was won by Tom Granberry. Frank Parker scored a good second. The company is working hard, could be relied on for important services by the State and nation. Capt. Edward McGowan is a faithful officer.

Company A Confederate Veterans entertained before a large audience Thursday evening in music and recitations. A special feature was singing war songs by members of the company.

The lumber interests of the city will be prominent in the State Centennial. The Reform Press Association met here today. Paul Vandervoort of Omaha is presiding. GAYOSO IV.

DR. J. P. GRAY,
DENTIST.

Nos. 24 & 25 Berry Block,
Corner Church & Cherry Sts.,
NASHVILLE, TENNESSEE.

KOF&LINE cures coughs, colds and croup. Ask druggist for it.

Do You Need PRINTING?

IF SO, CALL ON OR ADDRESS
W. A. T. KRAMER,
BOOK AND JOB PRINTER,
641 N. Cherry St., Nashville, Tenn.

KOF&LINE cures coughs, colds and croup. Ask druggist for it.

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641 N. Cherry St., Nashville, Tenn.

KOF&LINE cures coughs, colds and croup. Ask druggist for it.

Do You Need PRINTING?

FREE TREATMENT
for all persons afflicted with
Consumption, Catarrh, Asthma,
Bronchitis
AND DISEASES OF THE
Ear, Nose, Throat & Lungs.

After years of study, scientific research and actual experiments, I will guarantee a positive and permanent cure for all these diseases to those who will follow my directions and use the

SANA-CERA CURE.

It has cured where others have failed—cured cases that were pronounced hopeless by other physicians. From hundreds of reliable & trustworthy testimonials, I select two at random:

Mr. Henry Bailey, Greensboro, Ind., says: "Dear Doctor: Having suffered for many years from Catarrh, Bronchitis and Deafness, I had abandoned hope of ever getting well, until your wonderful treatment was suggested by a friend. I began with some snugglings. After a treatment of only one month, I gained 18 pounds in weight. I can hear the ticking of the clock, the first time in years. I want all sufferers to know that the Sana-Cera Cure will do all you claim for it."

Miss Lillie Brum, Elwood, Ind., was thought to be in the last stages of consumption. Read her grateful words: "Dear Doctor: You know how doubtful I was when I first began the treatment. I am now happy to say to you and any one similarly afflicted, that after a course of treatment with Sana-Cera, I am now perfectly well. Send the good news of Sana-Cera Cure broadcast."

In order to produce this wonderful curative treatment in every community, I will send for a limited time, sufficient medicine for a three months treatment free to all afflicted persons sending me their names and address. If you have any of the above diseases, don't delay in sending me your address—a delay may mean death.

M. HARTY, M. D.,
102 W. 12th Street, Cincinnati, Ohio.

[We are informed that Dr. Beatty is a regularly graduated physician and Christian gentleman, and any of our readers desiring his services will be well treated.—Ed.]

BAPTISTS! We sell Groceries.
You eat Groceries.
GEORGE ZICKLER & CO.

LYMYER CHURCH
102 W. 12th Street, Cincinnati, Ohio.

BUCKEY'S BELL FOUNDRY
Cincinnati, Ohio.

OPIMUM and WHISKY HARKINS
Cincinnati, Ohio.

FOR SALE—An elegant cabinet
Packard Organ. Cost \$150. Will sell
for \$60 on easy terms. Address "Or-
gan," care BAPTIST AND REFLECTOR.

SUNDAY SCHOOL BOARD
OF THE

Southern Baptist Convention
J. M. FROST, Secretary.

Has Five Departments:
The Periodical Department, the Missionary Department, the Home Department, the Bible Department, and the Book and Tract Department.

Carries a Full Line of Supplies.
Publishes the Periodicals of the SOUTHERN BAPTIST CONVENTION, and stands for what the Convention is doing for its Sunday-school interests—fostering its power and enlarging its usefulness.

Desires the Support of the Churches,
just as they give support to the other two Boards of the Convention—the Home Board at Atlanta, and the Foreign Board at Richmond.

It has Given Away Thousands
of Books, Bibles and Tracts, and Thousands of Dollars out of its business, to Sunday School Missions in the different States. Every dollar contributed to the Board is doubled in its capacity for usefulness by having another dollar added to it.

This Part of the Convention's Work
can be helped by supplying your Sunday School with its Periodicals, or by contributions of money to its Bible Fund, or to its Book and Tract Fund. Can supply anything needed in the equipment of a Sunday School.

PRICE LIST PER QUARTER.

The Teacher..... 18¢ cents.
Kind Words, weekly..... 8¢ cents.
Kind Words, semi-monthly..... 4¢ cents.
Kind Words, monthly..... 4¢ cents.
Primary Quarterly..... 8¢ cents.
Primary Yearly..... 1 cent.

Kind Words, weekly..... 18¢ cents.
Kind Words, semi-monthly..... 8¢ cents.
Kind Words, monthly..... 4¢ cents.
Primary Quarterly..... 8¢ cents.
Primary Yearly..... 1 cent.

Address all Orders, Either for Supplies or Samples, to the
BAPTIST SUNDAY SCHOOL BOARD
Nashville, - Tenn.

PREMIUMS.

We make the following new premium offers:

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

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

3. We are still offering Bagster's Comprehensive Teachers' Bible, with flexible backs, gilt edges, and with maps, concordance, helps etc., together with a year's subscription to the BAPTIST AND REFLECTOR, for \$3. This applies either to an old or a new subscriber. We have given away a great many of these Bibles as premiums in the last few months, and so far as we have heard they have given universal satisfaction. We have recently received another large lot which are going rapidly.

4. To any old subscriber who will send us two new subscribers and \$4, we will give a copy of the Bible, or a copy of Conybeare and Howson's Life and Epistles of Paul, or Smith's Bible Dictionary. All you have to do is to get the two new subscribers, and you secure either of these books without any cost to yourself.

SCHOOL CATALOGUES
For **BOOK PRINTING**
JOB PRINTING
Write **Jas. J. Ambrose**
TELEPHONE 616.
300 Church St., Nashville, Tenn.

Buy your Groceries from the old reliable **GEORGE ZICKLER & CO.**
Edeles's Transfer & Storage Company,
PAKES, STORES & MOVES
EVERYBODY'S GOODS IN TOWN.
Also all kinds of **BAKES** moved anywhere.
Telephone 941.
Office and Warehouse, 311 N. College St.,
Next to Webb, Stevenson, Phillips & Co.
Don't fail to buy from **George Zickler & Co.,** your **GROCERIES.**

A PHILANTHROPIC OFFER.



DR. COOK.
Formerly of Bellevue
Hospital, New York.

For the next ten days Dr. Cook, the well known Specialist, is in order to become quickly acquainted with the sick of Nashville, and to introduce his improved methods of treating all diseases of a chronic, lingering or organic nature, will until February 10, treat such diseases or any other obscure or obstinate malady that has resisted ordinary methods of treatment at the exceedingly low price of \$3 to \$10 a month, medicine included. All persons beginning treatment on or before Feb. 10, will be treated at the above price until cured.

Although the doctor treats all diseases of a chronic, long standing, or obscure nature, and cures so-called incurable cases, he wishes it distinctly understood that, after a thorough examination your disease is found incurable, he will frankly tell you so, and reserve the right to reject all such cases.

PERMANENTLY LOCATED.

Dr. Cook has permanently located in Vendome Building, where all curable chronic diseases will be skillfully and successfully treated. The Doctor gives his personal attention to all who apply to him for assistance.

SPECIALTIES.

Syphilis, Specific Blood Poisoning, Nervous Debility, Kidney and Urinary Difficulties, Hay Fever, Rheumatism, Lost Bladder, Gleet, Ulcers, Catarrh and diseases of women. Mail treatment given by sending for (Symptom Blank No. 1 for Men, No. 2 for Women).

DR. COOK & CO.,
Vendome Building, Nashville, Tenn.



is a simple and easily applied oxygen home remedy without medicine, that has proved so eminently successful in conquering acute and chronic disease that none interested in their health should fail to investigate it. Descriptive booklet by mail without charge. TEN DOLLARS WILL BUY THE ABOVE DESCRIBED INSTRUMENT, OR \$5 WILL RENT ONE FOR TWO MONTHS.

DuBOIS & WEBB,
Chamber of Commerce Building,
NASHVILLE, TENNESSEE

KOFRLINE cures coughs, colds and croup. Ask druggist for it.

JAMES T. CAMP,
PRINTER & PUBLISHER.

230 N. College St., Nashville, Tenn.
Catalogues, Letterheads, Noteheads, Bill-boards, Envelopes, Wedding Invitations, etc., in first-class style at reasonable prices. All kinds of legal blanks for Magistrates and Notaries Public. Postage paid. Write for times.

We want your trade Our customers are our friends and we devote our best efforts and 24 hours a day of our time to serving their interests. **EVERYTHING IN THE DRUG LINE AND OF THE BEST.** **BURCE,** The Druggist, Wilcox Bldg.

HARVEST BELLS,
BY MAJOR W. E. PENN.
Is regarded by all Baptists in the South as the best song book published. Round and Shaped notes. Prices have been reduced. Sample copy 50 cents. Address Mrs. W. E. PENN., Eureka Springs, Ark., or BAPTIST AND REFLECTOR, Nashville, Tenn.

KOFRLINE KURES KOFFS.

TUCKER & DOUGLASS, CARPETS, RUGS AND MATTINGS

.....Shades and Upholstering Goods.....
470 Union Street, — NASHVILLE, TENN

WHITE
WASHING
FOR
WHITE
PEOPLE

McEWEN'S STEAM LAUNDRY.

DEAD FINISHED COLLARS AND CUFFS
WILL NOT
CRACK ON THE EDGES.

Telephone 548.

Telephone 548.

SCALES & WALLER,

Manufacturers of

Fine Carriages & Buggies,

Spring and Platform Wagons,

219 S. Cherry Street, near Demonbreun, Nashville, Tenn.

Stop and have your tires set in 20 minutes.

Write us before you buy or order any kind of vehicle. Prices and particulars furnished on application.

Morton-Scott-Robertson Co.,

—DEALERS IN—

Furniture, • Carpets, • Mattings,

Oil Cloths, Lace Curtains, Etc.

..... We make a specialty of church furnishings.

..... Before purchasing write to or call on

The Morton-Scott-Robertson Co.,

215 N. Summer-Street, Nashville, T.

SAMPLES OF SILKS FREE AND DRESS GOODS

ORDER FROM THE

Timothy Dry Goods and Carpet Co., NASHVILLE, TENN

DRESS GOODS

Black, All-wool Serges, 20, 50 and 60c per yard.
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McCord.—Dr. William H. McCord was born Sept. 1, 1838; married Dec. 24, 1868, and died at his home in Eagleville June 14, 1896. He was a prominent citizen and an honored physician. His life was one of activity, full of good works and deeds. He lived not for self alone, but for the good he might do to others. No one ever came to him in trouble or distress that he did not lend them a helping hand. None came into the social relation with him who did not feel the impulse of his noble and generous spirit. His broad and liberal culture added a charm to his conversation. He had a kind and loving heart, a cheerful and sympathetic nature. To know him was but to love him. He was a zealous and faithful member of the Baptist Church, devoted to its interest and welfare, and served his church for a number of years as an active deacon.

J. E. FLOYD,
WM. JACKSON,
J. E. EDMONDS,
Committee.

Crossway.—Sister E. L. Crossway departed this life Oct. 19, 1896, in her 64th year. Her husband, Elias Crossway, followed Dec. 22, 1896, in his 85th year. They were married Feb. 6, 1851. Ten children were born to them, five of whom survive to mourn their loss. They were affectionate companions, kind parents and good neighbors. For several years before his death Bro. Crossway was unable to attend to his affairs, and was living with his son, John Crossway, near Springfield, at which place they both died. Sister Crossway professed religion in 1890, but never united with any church. Bro. Crossway professed in 1880 and joined the Baptist Church at Bristle-bem in 1895. At the time he joined he was unable to stand alone, and was carried into the water in a chair, and in that position Rev. A. H. Bather buried him with Christ in baptism. He then expressed himself as being fully satisfied, and died in triumph of the Christian faith.

By request of this family.

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It is gratifying to be able to state that the circulation of the Society's Periodicals increased over 105,000 copies the first quarter of this year.

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Baptist and Reflector

THE BAPTIST, Established 1838. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1895

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LX.

NASHVILLE, TENN., MARCH 4, 1897.

New Series, Vol. VIII, No. 23

CURRENT TOPICS.

—A young clerk in Col. Robt. G. Ingersoll's office in New York tried to commit suicide the other day. He is said to be the fifth person connected with Col. Ingersoll, by ties of blood or in a business way, who has attempted self-murder since the Colonel declared in a public lecture that suicide was justifiable under certain conditions. "Whatever a man saveth that shall he also reap." When Mr. Ingersoll's attention was called to the affair, he said it was a very silly thing for this man to do, but that he was surprised that more folks do not commit suicide than do. It is such a handy way, in his estimation, to get out of trouble. Under the influence of such teachings how could you expect people to do anything else than try to escape from the troubles of the world by their own hand when the occasion requires?

—On Thursday of this week, the day this paper is issued, Mr. William McKinley will be inaugurated President of the United States. It is said that the inaugural ceremonies have been projected upon a magnificent scale. We cannot speak of the political aspects of the change in the administration of the affairs in this country. We may only say that it is, we believe, quite a tribute to the stability of our republican institutions that such a change can be effected peacefully, the whole authority of government passing from the hands of one set of men to another, and of one political party to another. Even Mr. Cleveland's bitterest enemies will admit that he has as a rule made a strong and able president. We wish for President McKinley the greatest success during his administration, and trust that the long deferred prosperity which has been promised under him may come to the country.

—The Senate of the United States worked itself into quite a war fever on Thursday of last week. There were alarming and persistent rumors of estranged relations between this government and Spain on account of the imprisonment of a young American in Cuba by the name of Julio Sangullily. The grave and reverend Senators became very excited and it looked for a while as if war was imminent. Cooler counsels prevailed, however, and before the day was over Mr. Sangullily was pardoned by the Queen of Spain. We do not believe that there is going to be any war between the United States and Spain. On the other hand, we believe that the independence of Cuba will be granted by Spain in a few months, it may be without any intervention on our part. If, however, there should come a war between the United States and Spain, the issue is scarcely in the least doubtful. If Spain cannot whip poor little Cuba, which has no money, no ships, little ammunition and very poor arms, what can she hope to do with the United States? —We were on an elevator the other day along with several other people. The elevator refused to move. "What

is the matter?" we asked the elevator boy. "I am waiting for power," he said. "Power from on high?" we asked. "Yes," he said, "from above." In a short while the power came and the elevator began to move with its human freight, and we thought, Is not that a good illustration of many a church? Here it is cold, still, unable to move, with plenty of work to be done, but without power to do it. What it needs is power from on high, and when that power comes it will cause a thrill of life, as it were, on an electric current, to run from one heart to another, moving the mass up and out into a higher and nobler life. And the same is true of an individual Christian. "Without Me ye can do nothing." "Tarry ye in Jerusalem until ye be endued with power from on high." Have you that power? If not let us pray for it, and wait for it and work for it. God give us the power from on high.

—It was stated last week that the powers had agreed upon a plan of autonomy for Crete which, in case of a refusal of Greece to submit to it, would be carried out by force. There is no doubt that all of the European powers, with the exception of England, are favorable to some such plan. It seems, however, that Lord Salisbury opposes it, taking the position that the powers have no right to coerce Greece unless they coerce Turkey at the same time. It would certainly not be treating Greece fairly to force her into measures by the blockade of the Piræus, while the powers content themselves with simply diplomatic protests against the outrages of Turkey. To a person at a distance it may seem very strange that the powers are so considerate of the rights of Turkey. The explanation is very simple, however, when it is understood that Turkey is simply a kind of buffer State between the different nations of Europe. If Turkey should fall there would be a grand scramble on the part of these nations to secure the best portions of the shattered empire, and this scramble would result inevitably in a great European war, the end of which no man can foresee. All of these nations are anticipating this war and are preparing for it. They all keep large standing armies and navies at an enormous cost, but at the same time no nation, and no combination of nations, feels strong enough as yet for the struggle, and they do not want it precipitated. For this reason they are all bolstering Turkey up, and are doing everything in their power to prevent an explosion which would set fire to the whole of Europe. It is this fact which has made them so indignant with Greece for daring to invade Crete to assist the cause of the insurgents there in their rebellion against Turkey, because in so doing she is liable to set fire prematurely to the magazine, and such nations as Germany and Russia do not want it fired until they get ready for it. Meanwhile, however, the Greeks are still in Crete, and are capturing towns and conquering the country.

The Venerable Bede.

BY JAMES M. LUDLOW, D.D.
 Author of "The Captain of the Janissaries," etc.

Bede, or Baeda, is called the Venerable, not on account of his having attained extreme old age—for he died in his sixty-third year—but because of the veneration which his memory excited in after ages. Edmund Burke gave him the deserved title of "Father of English Learning." His brilliant intellect shone like a rising sun in the early dawn of our Anglo-Saxon ascendancy, in the seventh century. Nor was his personal character less radiant than his gifts. We have only a brief outline of his life, but it is enough to fascinate all lovers of virtue and piety, as a few lines of the pencil give us Raphael's conception of a cherub or a Madonna.

The marvel is that such a life should have appeared in his age and land. Britain was then on the very verge of Christendom. The old chronicler, William of Malmesbury, says that Britain was regarded "as another world, since, surrounded by the ocean, it was not thoroughly known by many geographers." North Britain was especially wild. It was the borderland where the faith was still struggling with dull-eyed, bloody-handed, semi-savage paganism. Whatever of civilization had once been planted there by the Romans was swept away by the practical incursions of the Danes and Normans.

A certain rude but rich thane of King Egfrid had become a Christian convert, and signalled his new devotion by building at Wearmouth and Yarrow two monasteries. He first introduced into Britain the art of stone construction in regular layers, and the use of glass in windows. Bede when a child of seven years was placed in one, and afterward in the other of these institutions. He never had any other residence, yet through that narrow outlet the splendor of his genius and the soft light of his spirit poured everywhere throughout the world.

Whatever may be our judgment of the monastic life as we study it in the later centuries of its degeneracy, and from the standpoint of our wiser ideals of duty, the monastery of those days was generally the embodiment of practical Christianity. Charlemagne called monasticism "The Chivalry of the Church," as Francis of Assisi afterward called his brother monks "My Paladins of the Round Table." These "Knights of God" did not wait for the sword to clear the way for Christian empire, but as pioneers of progress, the daring scouts of the Millant Church, they often penetrated far into the enemy's country, sometimes christening the soil with their blood. With a wisdom of enterprise unsurpassed by that displayed in the greed of commerce or ambition of secular conquest, they occupied the land with educational institutions. They labored with their hands; taught what was known of agriculture by their own springing furrows, revealed the beauties of archi-

ture according to plans sent them from Rome; gathered libraries of classical literature; filled their halls with music, in which they were instructed by preceptors from Southern Europe, and consecrated all with prayer and devotion to good works. If the monasteries preserved many of the superstitions of the age, they also inspired new thoughts. They were the nurseries of freedom for the soul. As the mind felt that it had wings, it flew beyond the walls that seemed to cage it. Thus the early monks of Britain were the fathers of English liberty.

The monastic environment quickly developed the intelligence and enterprise of young Bede. Latin, Greek and Hebrew were readily acquired; but Bede speaks as fondly of "winnowing the corn," "giving milk to the lambs and calves," serving God and man "in the bake-house and the kitchen." A touching scene is given by the chronicler of those days which might serve for the brush of some great historical painter. An epidemic had swept through the monastery at Yarrow. All the monks who could sing were carried away by the pest, except the Abbot Coalfrid, whose name was already great, and the child Bede. These two, day after day and through the vigils of many a night, sang the canonical services amid the dead and dying.

As Bede entered manhood he was offered the dignity of abbot, but this he declined, saying, "The office demands thoughtfulness, and thoughtfulness brings with it distraction of mind, which impedes the pursuit of learning." Bede was thus one of the few exceedingly wise men who recognize the limitation of their own abilities and energies. Conscious of possessing ten talents, he neither concealed himself that they were more, nor lightened the burden of his responsibility by assuming that they were less. He saw that he was qualified for scholarship. Here was to be his field of adventure and his round of care, from which no other ambition could lure him. He mastered every science that was known in his day. He cultivated the graces of the pen, that he might wing his thoughts to others. He seemed to have a pre-scientific of the coming greatness of the Anglo-Saxon, and gave himself especially to marking the channel of that benedict racial stream which now irrigates all lands. This purpose took form in the plan of his great literary labor, the history of his own people, to which after times are almost solely indebted for knowledge of the early making of England.

But the scholar of Yarrow was no mere recluse, though he went but seldom beyond its hedges. His eye was upon the world as it was struggling and forming its future about him. When his fame for piety and learning gave him an authority that would be heard, he boldly counseled the wisest and rebuked the worst. He wrote to princes words of deepest political and religious wisdom. He chastised "with the sword of his mouth" all negligent and time-serving ecclesiastics, and

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