





Do not teach simply the historical facts of the lesson. Do that, but do it only as the background for the more important spiritual truths contained in it. As all roads lead to Rome, so all lessons should point to Christ. Let him be the center, the focus of every thought and every word. Let the pupils understand that Christ wants two things: first the heart and second the life, and use all of your persuasion to induce them to give both to him. Improve the opportunity given you to develop their characters. Instill



"The Whitell matter" was the all absorbing topic. The usual Kentucky resolutions were adopted in regard to the Doctor and the Seminary. Of course the missionary spirit of the body did not run very high and the churches in almost every case gave less

—I commenced a meeting with my church at Bethel August 9th, which lasted 13 days, during which time the church was greatly revived and 28 professed faith. I baptised 28 happy converts in the Little Pigeon River. In the number baptised there were two Methodists. I have served this church as pastor ever since 1878, and if there has been any unpleasant feeling between myself and any of the members, I have been in happy ignorance of it. Elder J. F. Hale was

—Last Sunday night closed perhaps the best and most extensive revival that it has ever been the privilege of Lewisburg people to witness. It was started by our Methodist brethren, but all other denominations joined in the work, and as a result the whole

**JOHN SPROUSE.**



## MISSIONS.

## MISSION DIRECTORY.

**State 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. R. J. Williams, D.D., Corresponding Secretary, Richmond, Va. Rev. J. E. Snow, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

**State Missions.**—Rev. L. T. Thompson, 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. B. 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, Newmy 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 sent to C. T. Cheek, Nashville, Tenn.

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

**Corresponding Secretary.**—Miss M. M. Claiborne, Maxwell House, Nashville, Tenn.

**Recording Secretary.**—Miss Gertrude Ell, Nashville, Tenn.

**Editors.**—Miss S. E. & Shankland, 222 N. Vine Street, Nashville, Tenn.

## State Mission Month.

One and another special object has been before the Baptists of Tennessee claiming their attention and support until we are now within a month of the close of our Conventional year without State Missions having had proper attention. The combination of all our missionary objects under one had has had the effect to push State Missions aside until the last month. The consequence is that we are liable to bring up a debt to the Convention. But with a general observance of September as State Mission Month we can avoid such a disaster.

Let us remember that there are a million lost people in Tennessee. They are easily accessible. We need cross no seas to reach them. We need learn no foreign language to preach to them. They are at our doors. They can be reached with less cost and labor among them will meet with better results than can be had on any other field the world around.

Let us bear in mind that over 20 county seats in Tennessee have no Baptist preaching. Remember that 160 towns in Tennessee never hear Baptist preaching. Do not forget that over 60,000 homes in Tennessee have no Bible. One thousand children in Tennessee attend no Sunday school. We have 45 missionaries and 21 colporters actively at work trying to supply this destitution. We need 500. But we can barely pay those we have. Will you not see to it that State Missions is represented in your church this month?

What is to hinder every Baptist church in Tennessee from taking up a collection during September and forwarding the same to W. M. Woodcock, Treasurer, Nashville, Tenn. If every white Baptist church in the State were to do this we would come to the Convention with an overflowing treasury.

This is your work, brethren and sisters, and is it too much to expect of you that you will generously sustain it? Now please do not let this matter pass. If everyone who reads this notice will speak of it to the other members of his or her church, and not wait for some one else to take the lead, it can be easily managed. Give us \$2,000 during September and the State Board will present a work at the Convention that has never known a parallel

in the State, and it will all be paid for. Now for a pull altogether. "Speak thou unto the children of Israel that they go forward." A. J. Holt, Cor. Sec. Nashville, Tenn.

## Sunday-school and Colportage Sunday.

The Secretary received notice that several Sunday-schools had set apart the first Sunday in each month as Sunday-school and Colportage Sunday. The interest in this fund is growing, and more has been received for it during August than for any two previous months. Would it not be well to let all the collections of the Sunday-schools go to missions of some kind, so as to train the children into habitual giving, and let the churches pay for the literature? Many churches have adopted this plan and it has worked very successfully. When the Theological Seminary first removed to Louisville, Ky., Dr. Boyce, of blessed memory, set about organizing a regular campaign for taking Louisville for Christ and the Baptists. He sent the young students out over the city and organized mission Sunday-schools in every locality, and the churches of Louisville sustained them. Each mission Sunday-school took up regular collections every Sunday, which went to missions. The result is that the Baptists have captured Louisville, and have a church in every locality, many of which have grown out of these mission Sunday-schools. Their early training has borne abundant fruit.

Will you not bring this matter before your Sunday-school and advocate setting apart the collections of every first Sunday to the Sunday-school and Colportage work?

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

## Recommendations.

Sunday-school Board recommendations to Woman's Missionary Union, adopted at the annual meeting at Wilmington, N. C., May 10, 1897:

1. Woman's Mission Societies are among the most forceful agents for advancing our denominational interests. We earnestly desire to have their kindly consideration and co-operation in our work. They may help us by putting the Sunday-school periodicals of the Southern Baptist Convention into all the schools, so far as possible, and emphasizing their missionary feature.

2. Our Bible work has grown immensely this year, and we desire to see it still further increased. We earnestly wish that our Bible fund could be enlarged, and should be glad of the co-operation of Woman's Mission Societies.

3. Missionary Day in the Sunday-schools, as observed last September, proved a greater success than heretofore. We want the help of the Societies in this department also.

4. Some of the churches are beginning to introduce a Home Department of Sunday-school work. We are earnestly hoping to have the co-operation of the Societies in still further extending this work and making it more effective.

5. We should like to have the Woman's Missionary Union consider the propriety of sending boxes of clothing to Sunday-school missionaries. It seems to us to open an opportunity for great usefulness and for helping a very worthy class of workers.

Letter from Dr. J. M. Frost to the Woman's Missionary Union, explanatory of the recommendations:

Woman's Mission Societies through the Woman's Missionary Union year by year shows itself to be one of the most powerful agencies for advancing

the interests of the Southern Baptist Convention.

In venturing to make recommendations, we have a strong feeling that some other term should be used. What we have to say is in the nature of a request for help rather than recommendations, because the Sunday-school Board from its organization has felt the wonderful help which has been given through the women of the South in their organized capacity.

1. The circulation of our periodicals has grown immensely, and every school into which they go only increases their power for usefulness and better enables the Sunday-school Board to accomplish the noble ends for which it was brought into existence. Much can be done by Missionary Societies in introducing the periodicals of the Convention, and by inducing superintendents and teachers to use them in the school. This question, although one of such great importance, is frequently in the hands of those who give it but little thought beyond the mere matter of making the order. We earnestly hope that a diligent effort may be made to put the Convention periodicals into all the Convention churches.

2. The Convention year, now about to close, will show in the report of the Sunday-school Board many hundreds of Bibles and Testaments sent out into destitute places. The Board has very cheerfully offered to give a dollar out of its business earnings for every dollar that is sent in for Bible work. In this way every gift is doubled in its carrying power, and under this appeal we have had some contributions to the Bible fund. Although having sent out many thousands of dollars in cash into various denominational interests, the Sunday-school Board has never asked for contributions until lately. These contributions go without a single exception either to the Bible fund or to the book and tract fund, as may be designated. We should like to awaken an interest throughout our Southern Zion for the circulation of the sacred Scriptures and have the co-operation of the Woman's Mission Societies in this effort. For every dollar given, we add another dollar up to the point of our ability, and so send out the Word of God, "whose leaves are for the healing of the nations."

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schools was started by the Woman's Missionary Union, and under the Convention's direction was passed over to the Sunday-school Board. Each successive year has seen it getting a stronger and stronger hold upon our Sunday-schools. It was more generally observed last year than ever before. Though there was little difference in the amount of money contributed, yet the number of schools was larger. Many indications come to us of the great good secured by its observance beyond the mere matter of contributing money to Home and Foreign Missions.

4. The Home Department is a new matter in the Sunday-school work of the South. We have been trying to get the churches to take hold of it, and some have responded favorably. Described briefly, it is an effort to carry all the Sunday-school efficiency back into the homes so as to enlist those who do not attend its sessions. This is done by forming home classes and inducing persons to study the Sunday-school lessons in their own homes. We have some circulars and special literature for this department, and will be glad to furnish them upon application.

5. The Sunday-school Board would like to call special attention to its fifth recommendation. This is a new departure, but one that seems to us in every way worthy. In many of the states and territories there are Sunday-school missionaries with very meager salaries, and wholly dependent upon their brethren. If Woman's Missionary Union through the Central Committee and Women's Societies could do something in behalf of this class of laborers in the way of sending boxes of clothing, we believe it would be a service very worthily bestowed, and one with which the Master would be pleased.

All of our instruction and all of our work rests upon the great missionary idea of giving the Gospel to the world, so we earnestly endeavor to emphasize the missionary thought through the various channels of our operations. The Sunday-school Board has grown greatly as a power for usefulness. It has in the last year moved into its own house and, from the first, has had a success that is scarcely less than phenomenal. We have been grateful for the noble help which the Woman's Missionary Union has given to us,



The mystery of womanhood is full of deep, unanswerable enigmas. Why should women be compelled to suffer simply because they are women? Why is it that the source of their highest joys is at the same time the cause of their greatest wretchedness? The very attributes which make it possible for women to be happy wives and mothers also render them liable to the most physical misery and pain.

"The sufferings of body and mind caused by some weakness of the distinctly feminine organs are so almost universal among women that the question might well be asked: 'Is this Nature's punishment for the crime of being a woman?'"

The true answer is No! These sufferings are neither natural nor necessary. They would not exist if the organism was healthy. No woman ought to endure such trouble. There is no need of it. Dr. Pierce's Favorite Prescription is a perfect and positive cure for feminine weakness and disease.

It gives health and strength to the special organs and nerve-centers, heals inflammation, stops weakening drains, promotes functional regularity and restores the normal, vigorous and painless condition which Nature intended.

It is the only medicine of its kind invented by an educated and experienced physician. It is the only medicine which makes baby's coming safe and comparatively painless.

Any woman who would like to know more about this medicine should send 21 cent stamps to Dr. R. V. Pierce, Buffalo, N. Y., to pay the cost of mailing only on an absolutely free copy of his thousand-page illustrated book, "The People's Common Sense Medical Adviser," or 31 stamps for cloth covered.

A sure and permanent cure for constipation is Dr. Pierce's Pellets. One "Pellet" is a gentle laxative, two a mild cathartic.

and earnestly hope it may be continued. As co-operative agencies for the Southern Baptist Convention, we have one great end in view: "to elicit, combine and direct the benevolence of the churches for the furtherance of the Gospel of Christ."

A. B. RUDD.

Saltillo, Mexico.

## South Pittsburg.

I came to this town as pastor of the First Baptist Church the first Sunday in April. I took in the constitution of things, religiously. From this observation I found that there were eleven church organizations. This seemed to me to be over-much organization for a town having a population not exceeding 1800. Then about six months before I came here a split took place in the Baptist Church, and perhaps a majority of good brethren and sisters went off and organized the Mountain Grove Baptist Church. There was not the very best feeling existing between the two churches. I then saw that the success of our cause depended on the union of our forces. I set to work in a quiet and prayerful way to bring about a union between the two churches. Our prayer-meetings were on different nights; so I attended the prayer-meeting of Mountain Grove church, and sometimes led the meeting. I am sure that, under God, this course had to some extent the desired effect. Both churches were arranging for a protracted meeting during this month.

Bro. B. M. Sherrill, the pastor of the Mountain Grove Church, had invited Rev. Paul Price to hold the meeting for him and his people. They had no suitable house in which to hold the meeting, and were going to build a brush arbor in the suburb of the town. Just at this time one of our deacons said to me, "Let us tender our house to them, and go in with them in the meeting." This was just the thing I wanted; so I went to work in earnest to arrange a joint meeting between the two churches and succeeded. The meeting was commenced in the First Baptist Church. Our house soon proved too small and the meeting was moved to the Opera-house. On Sunday night of the 15th, in the presence of an immense audience, as previously arranged, the Mountain Grove Church

baptism, was received, and the day was set for me to follow the Lord in this ordinance. My step-father, who is very fanatical and a drunkard, had learned of my convictions and had already tried to beat them out of me with a stick, but in vain. I had gotten together my clothes for baptism and had just left my home one Sunday morning for the church, when my mother met me, took me back with her, gave me a beating and locked me in securely. I persisted in my purpose, however, and soon afterward put on Christ in baptism. My people were so enraged at this that they drove me from home, thinking that I would soon repent of my rash step and come back to the Catholic fold. But this I can never do. My mother has now moved to Monterey, and seeing my changed life she writes that she is no longer mad with me for becoming a Protestant, and that if I will only come back home again she will never bother me about my religious convictions.

"When I was converted I could not read. I had decided to learn to play on the harp, but finally concluded it would be better to put in my spare moments learning to read, so that I could study the Bible for myself. I can now read a little, though I hope soon to be able to read my Bible without difficulty."

Last Sunday afternoon, in a meeting of our Young People's Union, this young man read the Fourth Commandment and made a short talk on the observance of the Lord's day. This was his first attempt at either reading or speaking in public.

Let those who read this brief account of this young brother pray God's blessing upon him in his efforts to be useful in the Lord's work.

South Pittsburg.

The other morning a careless mason dropped a brick from the second story of a building on which he was at work. Leaning over the wall and gleaning downward he discovered a respectable citizen with his silk hat jammed over his eyes and ears, rising from a recumbent posture. The mason, in tones of apprehension, inquired: "Did that brick hit anyone down there?" The citizen, with great difficulty extricating himself from the extinguisher into which his hat had been converted, replied with considerable wrath: "Yes, sir, it did. It hit me."

"That's right," exclaimed the mason in tones of undigested admiration, "Noble man, I would rather have wasted a thousand bricks than have you tell me a lie about it."—Baptist Union.

"All my trust on Thee is stayed, All my help from Thee I bring, Cover my defenceless head With the shadow of Thy wing."

"After I had sung those words a strange peace came down upon me, and through the long night I remember having felt no more fear."

"Now," said the other man, "listen to my story: I was a Union soldier and was in the wood that night with a party of scouts. I saw you standing up, although I didn't see your face, and my men had their rifles focused upon you waiting the word to fire, but when you sang out:

"Cover my defenceless head With the shadow of thy wing," I said, 'Boys, put down your rifles, we will go home.' I couldn't kill you after that." God was working in each of them, in his own way carrying out his will. God keeps his people and guides them, and without him life is but a living death.—Henry Drummond in Baptist Union.

## The Same... Old Sarsaparilla.

That's Ayer's. The same old sarsaparilla as it was made and sold by Dr. J. C. Ayer 50 years ago. In the laboratory it is different. There modern appliances lend speed to skill and experience. But the sarsaparilla is the same old sarsaparilla that made the record—50 years of cures. Why don't we better it? Well, we're much in the condition of the Bishop and the raspberry: "Doubtless," he said, "God might have made a better berry. But doubtless, also, He never did." Why don't we better the sarsaparilla? We can't. We are using the same old plant that cured the Indians and the Spaniards. It has not been bettered. And since we make sarsaparilla compound out of sarsaparilla plant, we see no way of improvement. Of course, if we were making some secret chemical compound we might.... But we're not. We're making the same old sarsaparilla to cure the same old diseases. You can tell it's the same old sarsaparilla because it works the same old cures. It's the sovereign blood purifier, and—Ayer's.

South Pittsburg, Tenn.

## This and That.

Our mission work is suffering somewhat up among our highland and country churches. They are not coming up to their last year's gifts. This is attributable to many causes, but more particularly to a want of a correct understanding of the true plans of operation. The Crawford Move hinders us some.

Brothers Shepard and Windes are in a good meeting this week at Lascassas; a great interest is manifested and we are expecting great results.

Bro. J. T. Oakley has just closed a meeting of great spiritual power at Prosperity. Bro. Wilks assisted, doing all the preaching and capturing the whole community by his eloquence, piety and spiritual worth.

The writer is in a great meeting this week at Auburn, assisted by A. H. Rather, of Lamont, Tenn., who is doing some of his best preaching with great liberty and power.

Rev. J. T. Oakley is in the midst of a meeting this week at Rocky Valley with considerable effect, assisted by Bro. Hankins of Grant, Tenn., and Bro. Cawley of Cottage Home. We are having some great revivals and some failures.

The Salem Association at Greenvale is near upon us. Brethren Folk and Holt, you must come.

Bro. Grime has just closed a great meeting at Dry Creek with marked results.

Christ said to the multitude, "Sit down." They did sit down and He fed them. We are in such a rush and push and hurry about plans, methods, "inventions of 1841." We need to sit down and be fed. We are on upgrade, but the drive wheels slide, but we raise sand and on we go. Unfortunately some think the track ought to be soaped when the wheels slide, and therefore have warped the great steel rails of the through line until the great drive wheels sing and the engine puffs and blows and does not move much, especially when passing through Louisville and other important points.

Milton, Tenn.

Geo. A. Ogle.

## The Truthful Citizen.

The other morning a careless mason dropped a brick from the second story of a building on which he was at work. Leaning over the wall and gleaning downward he discovered a respectable citizen with his silk hat jammed over his eyes and ears, rising from a recumbent posture. The mason, in tones of apprehension, inquired: "Did that brick hit anyone down there?" The citizen, with great difficulty extricating himself from the extinguisher into which his hat had been converted, replied with considerable wrath: "Yes, sir, it did. It hit me."

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# ROYAL

## The absolutely pure BAKING POWDER.

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.



ROYAL BAKING POWDER CO., NEW YORK







He is bad until the time they should be in Sunday-school. You are responsible for the disturbance of the whole school. The superintendent wishes to make certain changes. The children rebel. You uphold them. You ruin the school.

J. A. Cargille—I have had much practical experience in the work. The great trouble is that the parents do



Col. Thos. H. Reeves, Vice-President.

not feel the responsibility resting upon them when God lays the babies in their arms. Do we feel that we must train them for God? Oh! we must train them for God and for country. If one of my children should be absent from Sunday-school there would be a great disturbance in my family. Everyone would be inquiring about that child. But my children go to Sunday-school. Do yours? Haven't you the same right? Isn't it as much your duty to come and look after your children and mine as for me to look after yours? At my house we all go. I know how to milk the cows, sweep the house and make the beds, and I do it, too. Parents, wake up and we'll have better schools in Johnson City, Knoxville and Newport next Sunday than we ever had before.

M. D. Jeffries—I made a little study a short time ago. I looked at our secretary's books. I found thirty fathers in our school. In almost every instance all their children were in Sunday-school. Of the fathers who do not attend, only a few of their children are in school after they are sixteen years of age.

On motion the Convention adjourned until 7:15 p. m. Benediction by M. D. Jeffries.

## EVENING SESSION.

The Convention was called to order promptly at 7:15, when the congregation joined in singing, "There is a Fountain Filled with Blood." Prayer by H. P. Fitch of Cleveland.

The report of the Vice-Presidents was the order of the evening.

Big Emory—Written report was sent in by the Vice-President, N. O. Castle, in which he suggested an earnest, self-sacrificing, forward move all along the line; more consecration, less shirking of hands; more workers, less shirkers; the mission spirit cultivated until every community shall feel its influence.

Chilhowee—R. A. Brown, Vice-President, presented his report, showing the location of his churches and their condition as to Sunday-schools by a splendid map. Did not have a full report, but all was encouraging.

Nolachucky—E. A. Cate stated that as colporteur for this Association he had visited some eighteen churches and all had Sunday-schools save one.

Ocoee—J. P. Mitchell, the Vice-President, sent in a report from seventeen of the churches from his Association. He stated that it was very difficult to procure reports. Schools are doing well and the work is encouraging.

Sevier—J. A. Householder, colporteur, reported that he had organized twenty-two Sunday-schools; that he had only failed to organize in two churches. One school had to be organized twice before he succeeded in

making it stick. A good feeling exists, and in ten years this Association will show up with any one in East Tennessee. There are over 5,000 Baptists in this Association. He had given and sold over 1,200 Bibles in the bounds of this Association. There are forty Baptist churches in the county.

Sweetwater—T. R. Waggener made a most excellent report, using a map to great advantage. All his churches have schools save three. He had visited nearly every church in his Association. The work is in fine shape. The schools are all overgreen, and he thought he would be able to get schools in two more of the churches.

Tennessee—John McCoy, the Vice-president, made a report for this Association, but could not report from more than one third of the churches. Thought all the churches had schools which run all the year. The most encouraging feature of his report was the large number of conversions during the last year. He hoped to have a complete report by the time the minutes were ready for the press.

WEDNESDAY, AUGUST 11TH  
MORNING SESSION

The Convention was called to order by the President, W. C. Grace, at 9 o'clock.

The 118th Psalm was read by T. R. Waggener of Athens. Prayer was offered by Samuel D. Jones of Bristol.

Quite a number of earnest, encouraging talks were made bearing on the subject of "The Instrumentality that Led Me to Christ." Among those who spoke were:

T. R. Waggener—The home and the Sunday-school.



Rev. T. R. Waggener, Statistical Secretary

H. P. Fitch—The personal, pious work of my mother.

W. C. Grace—My mother's influence and a pious teacher.

W. C. Bayless—By my little playmates when I was very young.

J. H. Snow—The preaching of the gospel from the text, "Come let us reason together. Though your sins be as scarlet they shall be as snow."

John Cruise—At church by my mother's side I got my first impressions.

James Anderson—Through the influence of my wife, who was a devoted Christian.

Peter Brakehill—Through the influence of Christian parents and the words of a preacher, who stated that at his father's death he willed to him the open and revealed Word of God.

T. A. Payne—My mother led me to Christ.

Prayer was offered by John McCoy, invoking the guidance of the Holy Spirit in our work in the Convention this day.

The following Committee on Nominations was announced: J. T. Henderson, M. D. Jeffries and J. H. Snow. The committee was instructed to name a statistical secretary in the nominations.

"The Effect of Lesson Helps Upon this Generation's Knowledge and of Reverence for the Bible" was discussed by Thomas H. Reeves. I have studied the effects of lesson helps for many years as to the interest and effect of such. I believe that men and women

who have studied the lessons for the last twenty-five years know less of the Bible than they did when they began. We are forsaking the Bible. We are willing to ask the questions prepared in Philadelphia or Nashville and are satisfied to allow our scholars to turn over and read the answer. I fear there are teachers who actually stand before their classes and teach, or try to teach, the lesson without having previously studied that lesson one hour. We also lose our reverence for God's Word. A quarterly is folded and torn and destroyed. Not only does the Bible suffer, but this vandalism is transferred to our song books. If you consult a lawyer, he at once goes to the book of law. If you consult a teacher about the Bible subject, what does he do? He goes to a help or commentary. Oh! dear teacher, go to the fountain head—go to the Bible. I believe there is less open Bible reading in our land today than there has been for the last 150 years. There is a place for the helps, but that place is at home where you study, and not in the class where you teach or are taught. Then I assert again that there is less knowledge of God's Word today among his people than ever before. You know a certain Scripture, but actually do not know whether that Scripture is in the Old or New Testament.

W. A. Montgomery—I thoroughly endorse every word said by Col. Reeves. Many years ago at the introduction of the International lessons I had occasion to discuss this subject at Wake Forest, N. C., and then and there predicted this very result. I think we should go back to the old method of committing to memory verses and chapters of God's Word. The trouble is, we are drifting away from the Bible to something about the Bible; we are drifting away from Christ to something about Christ. We have allowed helps to crowd out the Bible. I think we should return to the catechism. It is one of the grandest motives of civilization in the land. Use part of the hour for the lesson in teaching the catechism. I really learned my letters out of the Bible. My mother taught me from her knee with the Bible on her lap. We must reverence and obey God's Word. We must teach this from the earliest days of childhood. Oh! for earnest teachers who love and revere God's Word.

W. C. Bayless—I want to defend the rising generation. I don't believe there has ever been a time when there was a deeper reverence for God's Word. God's Word does not consist alone in what is written in the book. The starry heavens, the rolling ocean, the footprints in the rocks and stones—everywhere is God's Word written. I think people read God's Word about as much as they ever did. Why, we never did read the Bible much here in East Tennessee. And more, I believe we know more of the Bible than we ever did, and we have learned much of it from the Bible helps. What we learn from the quarterlies is the same kind of information we get from the preacher from the pulpit.

James Anderson—I believe the lesson helps have done much harm. I know the results at Island Home. We don't get the study of God's Word we want. I belong to a class of young men, but most of the class fold their quarterly at the close of the lesson, put it in their pockets and there it remains until the next Sunday. They don't study or read it.

T. R. Waggener—It is hardly fair to compare the present with a few generations back. We know the present circumstances and the present results. But were our forefathers any better theologians than the present generation? I believe more is being done today to enlighten the world than

ever before, and I believe we are getting better results. I believe the proper use of lesson helps will aid us greatly in the study of the Bible. There is no doubt but there is a want of proper study of the Bible.

"The Holy Spirit in the Sunday-school Work" was discussed by R. M. Murrell: We seem to neglect the matter of the Holy Spirit in our



W. A. J. Moore, Secretary

work more than anything else. We build fine churches, we purchase great organs, we have fine choirs, but how much of the Holy Spirit have we? We admit the work of the Holy Spirit theoretically, but we do not believe in it practically. If we want the power and the work of the Holy Spirit we must believe in Him. I fear we have dishonored the Holy Ghost. I rejoice that we have magnificent houses, grand choirs, brilliant lesson helps, but these things cannot make us succeed. It ought to be to secure the conversion of human souls.

A. J. Holt—we are in danger of lapsing into a cold, dead organization. But we need the influence of the Spirit of the living God. I also believe in machinery. The machinery is needed in the Sunday-school. Let this machinery be propelled by the pre-eminent power of the Holy Spirit in the Sunday-school.

"The Relation of the Sunday-school to the Church: In Fostering the Spirit of Loyalty to the Church; Supporting it by its Presence, its Praise and its Prayers." Discussed by J. K. P. Hall. He illustrated the relation between the two by his relation to his wife, who is his cousin, and his brother-in-law, who married his niece. Sometimes I think I really love the church—the house in which worshipship—too much. I have ridden seventeen miles before breakfast to be at Sunday-school. Oh! for churches that have a pastor every Sunday—a pastor for the church and a pastor for the Sunday-school. The relation is sometimes too close. I know of Sunday-schools that almost support the church. What would you think of a pastor who prays for you once a month? It is just as important for the Sunday-school to contribute to missions as the church, and it is just as important for the church to contribute as for the Sunday-school. All we want to take the country is for us to open our purse strings and give to the cause of God. Mothers, did you notice the experience meeting this morning? Nearly everyone said that he was led to Christ by his mother. Oh! what a responsibility rests on your shoulders. Do you go to Sunday-school? Do you teach? Do you teach your children at home? Let our whole object be to lead souls to Christ. I believe I am right in my Baptist opinions, and I am going to try to persuade everybody else the same way.

M. D. Jeffries—In fostering denominational loyalty, I am not a pessimist. I believe if properly fostered all our organizations will result in much good. What position does the church occupy as to our religion? How tenderly does Christ refer to the relationship existing between Him and the

church—the dearest relation existing on earth. Of course our churches are defective. But see the great work that has been done by these defective churches. These little churches that dot the hills and valleys of our land are the very bride of Christ. Then let us recognize these churches as the Lamb's bride. Then we will try to do what the Lord expects of us. In these churches let us teach God's Word. Call these gatherings Sunday-schools or what you choose, but teach, teach earnestly, teach the truth, teach God's Word. You are not fit to teach in a Baptist Sunday-school unless you study God's Word. But, my dear brethren and sisters, we must know what that Word teaches, then we may teach that Word ourselves; not too strict, of course, but true and earnest loyalty to God's Word, and accept it as God's only rule. Through our Sunday-schools we should instruct as to our denominational interests, especially the work of the Southern Baptist Convention.

Time was extended so as to have the report of the Committee on Nominations, which was as follows: For Statistical Secretary, T. R. Waggener of Athens. Executive Committee: John McCoy, J. K. P. Hall, J. T. Henderson, W. A. J. Moore, T. R. Waggener, J. A. Cargille and D. L. Smith. As place of next meeting, Centennial Church, Knoxville.

W. A. J. Moore, John McCoy and M. D. Jeffries were appointed a committee to confer with the editor of the BAPTIST AND REFLECTOR as to the cost of publishing the proceedings of the Convention in his paper rather than in minute form.

On motion the Constitution is so changed that the meetings shall be held on Wednesday and Thursday before the third Sunday in August instead of before the fourth Sunday in July, as heretofore.

Afternoon Session.

The Convention was called to order by the President at 2 o'clock.

On motion it is ordered that the leading discussions be limited to fifteen minutes and the following to five minutes.

"The Sunday-school Library: Is It Desirable?"

A. J. Holt—I can answer this in a word, yes. Why? There are many reasons. I once passed through a neighborhood and saw some very pale looking children, and, asking the mother the cause, she informed me that they would eat dirt, and that she did not know how to prevent it. I thought a good plan would be to give the children something good and wholesome. You can make the application yourselves. The country is full of good books. There are bad ones as well. Many lives are ruined by reading bad, dirty literature. On the other hand, many lives are ennobled and made better by the reading of good books. And, unfortunately, there are many of our homes which have no books in them. Now what we want is to supply families with good books. But I am glad to say that many homes which have no other books have a Bible. I know these good books have a great moral influence on the youth of our land. Give your children something good to read; if you don't, the devil will give them something bad.

W. A. J. Moore—We adopted the plan of collecting a penny for each year of age when the birthday rolls around and purchased fifty volumes. We keep adding year by year as the fund accumulates until the number now reaches 178. Then let the librarian be a man who will keep these books going and not lose them. We have such a man.

W. C. Bayless—I have seen a practical illustration of the effect of a good

book in a bad boy reading "Beautiful Joe." He had been very cruel to animals, but was completely converted and became a champion of the deaf and dumb animals.

J. K. P. Hall—Bro. Moore's plan may be a good one in Knoxville, but it won't work in Greenville. But adopt some plan and get a library. You will find a means if you want a library.

"The Problem of the Country Sunday-school—How to Solve It," was discussed by E. E. Folk. Being born and reared partly in the country, I know something of these matters. The country Sunday-school has many difficulties to contend with which the town school does not. The weather, mud, high waters, distance, etc., all add to the inconvenience of attending school. Then once a month preaching cuts quite a figure. Interest lags and a want of the Holy Spirit keeps us away. I don't know what to do with the weather, but I'd suggest that the matter of bad roads may be overcome by making good roads. I must mention the lack of trained teachers—too far apart in the country to meet and study the lesson.

S. P. Fowler, President of the East Tennessee Sunday-school Association—I have had experience in country, town and city schools. I believe there are worse boys and harder problems to solve in the cities than in the country. There is much harder work in the Sunday-schools in the city. A house-to-house visitation is a good way to build up the country Sunday-school. By this way we learn the spiritual and physical condition. Teachers can be trained in the country as well as in the towns. Above all, have the Holy Ghost.

W. A. J. Moore—Country Sunday-schools can and do have teachers' meetings. Weather, mud, creeks, etc., don't hinder where you want to go.

Peter Brakehill—The creek of indifference is the great difficulty in the way. The love of God constrains us.

J. H. Snow—Sometimes there is a man very often in attendance on the country Sunday-school who gets up and suggests that we adjourn, when the frosts come, until spring comes again. I don't know what to do with this man, unless we shoot him. Then we have those terrible union Sunday-schools, which are as near nothing as I can think of, which trouble us very much. We must rid ourselves of these union schools.

R. R. Acree—When Bro. Hall stood up here this morning and appealed to the mothers I looked far away to an angel mother of mine. Oh! the tender recollections of home, sweet home. And that dear old church, that old square brick church is the dearest spot on earth to me. How my heart swells when I think of that place where I was converted and baptized. I remember how we, in one of these country Sunday-schools, bought a library. Many a time have I gone to Sunday-school with my pockets full of hen eggs. I had no money. Our hens didn't go on a strike and we got our library. There is no place on earth sweeter and dearer than the good old country church.

A. W. Rich—It's all a mistake to say that you can't keep up a country school. All you want to do is to let it be understood that you are going to have an evergreen Sunday-school. Oh! they'll last if you have the grace of God in your heart. "Stick to the bush" was the advice given by a father to his son who went huckleberry hunting. Superintendents, stick to your bush.

The committee appointed to confer with Bro. Folk as to the publication of the proceedings of our meeting in the BAPTIST AND REFLECTOR made its report, which was satisfactory to the Convention, and the proceedings

will be so published instead of in minute form, as heretofore. Benediction by R. R. Acree.

## EVENING SESSION.

The Convention was called to order at 7:30. Prayer by R. R. Acree. Open parliament, conducted by A. J. Holt of Nashville.

A. J. Holt—I hope, as all must be loaded, that you will be ready to fire, and fire rapidly.

T. R. Waggener—Great good is being done in this work. We are a unit. We may expect much more in the future.

H. P. Fitch—I am conscious of three results: I have been drawn nearer my brethren; a more tender feeling, a more spiritual feeling; a deeper realization of the importance of the work.

Peter Brakehill—I am thankful for the privilege of attending this Convention. He used the gun to illustrate his idea.

B. Jameson—I have learned much. I have been greatly benefited. I always learn much. I shall try to put into practice what I have learned.

J. H. Snow—I want to say that I fear we are too cold and indifferent in our homes and sometimes retard the conversion of our children. "You are too young" shall never be uttered by me. Don't get between the Lord and the salvation of your child.

R. M. Murrell—I think we should pray, and pray very earnestly, for the conversion of our children while children.

J. J. Burnett—Children are more likely to be deceived than older ones. Test and try them, then allow them to become members of the church. Don't allow them to be deceived by excitement or tender feelings.

W. C. Grace—My observation is that there are fewer who are deceived in early conversion than those who are converted at an older age. Children are not easily deceived. I hope to see the time when we shall have a conversion at every session.

E. E. Folk—Sorry I could not be here all the time. The Convention is a good one—a representative Convention. Certainly you should be proud of yourselves. You have beaten us this year, for we only had about twenty-five in our Middle Tennessee Convention, but next year we are going to have 1,000 at our Convention. There are about 800 hundred Baptist churches in East Tennessee. There are about 400 Sunday-schools.

"Best Results from Sunday-school Work" was spoken to as follows:

J. H. Carmichael—I want to correct an impression that seems to be prevalent that the large number present is due to the fact that we are in the country. It is a reflection on this city. This is no country church.

W. C. Grace—A Sunday-school produces enthusiasm in the church.

T. R. Waggener—Trained workers.

W. C. McCoy—Liberal givers.

H. P. Fitch—Keeps the heart tender.

James Anderson—Makes missionsaries of them.

J. K. P. Hall—The conversion of the children. But I want to say that I came here prejudiced against Sevier County. But with forty Baptist Churches Sevier County is all right. I came here hating white caps. That's gone now, and I'll love white caps as long as I live.

R. M. Murrell—Keeps them out of mischief.

B. Jameson—Brings them from the streets.

R. A. Brown—It keeps them from disturbing the father while reading the Sunday paper.

R. R. Acree—You think Polk Hall has never been in town before? See him throw sugar-plums at this choir? Better watch this man. It has been a

great pleasure to sit here and listen to the brethren as they told of their experience and made grand resolutions. I have never been so impressed with the dignity of the office of the Sunday-school teacher. How the dear teacher has been elevated in my mind. John McCoy—I do hope that the enthusiasm and benefits of this Convention may be carried home with us and put into execution. We've all been benefited. Many good things have been said.

W. A. J. Moore—Nothing so impressed me as the tribute paid the mother by Bro. Hall this morning. Some one has said, "The hand that rocks the cradle rules the world." So it is. Do you realize, mothers? No wonder, then, that we turn to the mothers when we want help in the Sunday-school work.

Solo, "Forever with the Lord," Robt. T. DeArmond.

The following resolutions, introduced by W. A. J. Moore, were unanimously adopted:

Resolved, That the thanks of the Convention be most heartily extended—

1 To the good people of Newport, including all denominations, whose genial homes and Christian courtesies have been at the disposition of this Convention during its session at this place.

2 To the railroad companies for generous reductions on our tickets over their lines.

3 To the Newport Baptist Church for its kind invitation to meet with it, and the untiring efforts made by its earnest workers to make the meeting the grand success which it has been.

4 To the Knoxville Chorus and orchestra, who have so kindly furnished the splendid music for the occasion, and thus placed us under renewed obligations to them.

The President expressed his pleasure at having been so generously assisted in his labors. He also paid a high tribute to the Chorus.

J. H. Snow expressed the appreciation of the Convention to the Secretary and President for their untiring labors in the discharge of their respective official duties.

Adjourned after singing "God be with You Till We Meet Again" with a hearty, old-fashioned hand-shaking. Prayer was offered by J. H. Snow of the Centennial Church, Knoxville.

The following is a list of delegates and visitors:

Chilhowee Association—J. L. Willoughby, H. H. Cruise, Mrs. E. B. Cruise, R. A. Brown, Mrs. R. A. Brown, J. M. Anderson, Peter Brakehill, C. C. Haggard.

East Tennessee—Mrs. J. C. Moss, Mrs. Maggie McNabb, Ella Jones, Dr. Hooper, Mrs. Dr. Hooper, J. L. Francis, Mrs. G. F. Smith, Mrs. C. T. Burnett, J. M. Nash, P. R. Young, J. J. Burnett, Robert Niles, H. N. Cate, C. S. Stephens, Miss Elizabeth Burnett, C. N. Huff, Miss Mettie Robinson, Mrs. A. W. Rich, Burnett Brooks, Rhode Deering, Mrs. J. G. Allen, S. A. Sims, Mrs. Geo. F. Rankin, Hon. B. W. Hooper.

Holston—J. A. Cargille, Rev. R. M. Murrell, Miss Lena E. Dodd, J. K. P. Hall, T. S. Rodgers.

Nolachucky—Col. Thos. H. Reeves, Rev. W. C. Bayless, Rev. J. M. Walters, Prof. J. T. Henderson, Miss Kate Reeves, Miss Kate Crump, W. C. Layman, A. H. Webster, Miss Flora Baker, Miss Carrie L. Montgomery, Rev. W. M. Vines, Rev. W. L. Cate, W. M. Davis, Rev. Chas. Brown, Rev. S. E. Jones.

Ocoee—Rev. H. P. Fitch, B. Jameson.

Sweetwater—W. Morris Harrison, Mrs. Theresa Harrison, James May, Rev. T. R. Waggener, G. W. Bailey, Dr. W. C. Grace, Hon. Geo. W. Tate.



Sevier—Rev. J. A. Householder, S. A. Sims.

Tennessee—Miss Ruth Parmelee, Miss Jennie McCoy, Miss Ada B. Cooper, W. H. Wilhoit, Mrs. W. H. Wilhoit, John Cruise, Rev. E. A. Cate, Rev. Wm. L. Cottrell, Dr. J. W. Carmichael, Mrs. J. W. Carmichael, Miss Eliza Brown, Miss Ida Roy, Mrs. F. R. Rivlin, Richard Rivlin, Rev. J. H. Snow, Rev. M. D. Jeffries, Mrs. G. A. Williamson, Rev. J. M. Anderson, Rev. T. A. Payne, G. A. Hicks, Rev. R. R. Acree, Cawood Carmichael, W. A. J. Moore, Walter Burnett, A. E. Blinn, Miss Minnie Baum, Miss Sallie Bomer, Miss Ollie Calvin, Matt. Claiborne, W. B. Cunningham, Miss Bertie Carter, R. L. DeArmond, Jas. Fryer, Mrs. Ethel Gregg, Ed. H. Goetz, Wilson Henderson, Jerre Henderson, E. A. Hackworth, Dr. H. F. Huffaker, Ernest Hines, Miss Cora Kiser, Alva Kibby, Miss Lillie Kleinheinz, Miss Edna Lohr, John McCoy, Miss Carlotta McCoy, Miss Mamie McCoy, Miss Mary Orr, Miss Blanche Rollings, Mrs. J. E. Russell, Miss Ida Roberts, Walter Taylor, Miss Iva Taylor, Miss Lillie Thompson, Miss Gratia Williamson, Miss Myrtle Williamson, J. P. Wilhoit, Miss Nora Wilhoit, Hon. Samuel P. Fowler, Dr. Isaac Emory.

Rev. E. E. Folk, Nashville; Dr. A. J. Holt, Nashville; Prof. Samuel D. Jones, Bristol.

President—Dr. W. C. Grace, Sweetwater.

Vice-President—Col. T. H. Reeves, Morristown.

Secretary and Treasurer—W. A. J. Moore, Knoxville.

Statistical Secretary—Rev. T. R. Waggoner, Athens.

The Vice-Presidents are as follows: Big Emory—N. O. Castle, Harriman. Chilhowee—R. A. Brown, Knoxville.

Clinton—P. M. Liles, Clinton.

Cumberland Gap—Rev. J. M. Southern, Tazewell.

Ducktown—J. H. Horn, Ducktown.

East Tennessee—Hon. B. W. Hooper, Newport.

Hwassee—Rev. Mr. West, Evansville.

Holston—Rev. E. L. Smith, Greeneville.

Holston Valley—Branch Tucker, Fry.

Mulberry Gap—J. B. Trent, Sneedville.

Nolichucky—Rev. W. C. Bayless, Mossy Creek.

Northern—Barton Seeler, Ambro.

New River—B. F. Summer, Sunbright.

Ocoee—J. P. Mitchell, Cecilton.

Oostanula—Rev. N. B. Goforth, Riceville.

Providence—C. N. Seaton, Rio land.

Sequatchie—T. F. Hale, Pikeville.

Sevier—Rev. J. A. Householder, Pigeon Forge.

Sweetwater—Rev. T. R. Waggoner, Athens.

Tennessee—John McCoy, Knoxville.

Walton Grove—J. H. Wyrick, Erie.

Watuga—C. B. Yarbrough, Mountain City.

Midland—Rev. B. L. Stanfill, Pedigo.

Tennessee Valley—Prof. Edom, Evansville.

Executive Committee—John McCoy, Knoxville; J. K. P. Hall, Greeneville; Prof. J. T. Henderson, Mossy Creek; W. A. J. Moore, Knoxville; J. A. Cargille, Johnson City; D. L. Smith, Sweetwater.

Place of next meeting, Centennial Church, Knoxville, August 11th and 12th, 1897.

—Here is the latest definition of "optimist" and "pessimist" given by a school boy: "An optimist is a man who is happy when he is miserable, and a pessimist is a man who is miserable when he is happy."

—He is the latest definition of "optimist" and "pessimist" given by a school boy: "An optimist is a man who is happy when he is miserable, and a pessimist is a man who is miserable when he is happy."

# Statistical Report of East Tenn. S. S. Convention for 1896-7.

NAME OF ASSOCIATION	Number of Members	Total	Number of Churches	Number of Ministers	Number of Deacons	Number of Elders	Number of Trustees	Number of Teachers	Number of Sabbath School Teachers	Number of Sabbath School Scholars	Number of Sabbath School Graduates	Number of Sabbath School Teachers	Number of Sabbath School Scholars	Number of Sabbath School Graduates
Big Emory	1,000	1,000	100	100	100	100	100	100	100	100	100	100	100	100
Chilhowee	1,000	1,000	100	100	100	100	100	100	100	100	100	100	100	100
Holston	1,000	1,000	100	100	100	100	100	100	100	100	100	100	100	100
Holston Valley	1,000	1,000	100	100	100	100	100	100	100	100	100	100	100	100
Nolichucky	1,000	1,000	100	100	100	100	100	100	100	100	100	100	100	100
Ocoee	1,000	1,000	100	100	100	100	100	100	100	100	100	100	100	100
Sweetwater	1,000	1,000	100	100	100	100	100	100	100	100	100	100	100	100
Tennessee	1,000	1,000	100	100	100	100	100	100	100	100	100	100	100	100
Total	1,427	9,622	645	645	645	645	645	645	645	645	645	645	645	645

T. R. WAGGONER, Statistical Secretary.

## Talks to Young Men.

I want to try to impress a deep and solemn truth. You are to exert an influence in the world for good or for evil. We cannot evade the solemn responsibility. "No man liveth unto himself." We are beings of influence. Like the chemically prepared glass, used by the photographers, impressions are taken from all around us. Tonnyson says, "I am a part of all I have met." You are influencing all about you for time and eternity, for weal or for woe. "However it be," is God's decree. No man can live alone; No man can fold his arms and say: "My life is all my own."

Your life is in touch every day with all the lives around you. And your influence is permanent, whether it is good or bad. There is a law of natural philosophy which teaches that action and reaction are equal. Stand on the shore of you placid lake and cast a pebble on its surface. Only a tiny wave is started, but it rolls on and on, widening as it goes, until it breaks at last on the other shore. So with our influence—yours and mine—as we stand on the shore of man's moral life. Every word, every deed agitates the surface. The wave is formed, and on it rolls through souls and minds and hearts, never ceasing until it is lost on the shores of eternity. Only in eternity can we tell what good or what evil has been done by our lives—just how our deeds and our words have been counted. It is a thing of fearful responsibility to live in a world where every deed counts for good or for evil.

An English nobleman once visited the pottery of Josiah Wedgwood. Mr. Wedgwood and a lad of 16, an employe, showed him through the works. The nobleman was a man of reckless life and vain of his religious beliefs. Possessing wit, he was entertaining in conversation, and after a while forgot himself in polite profanity and in jest with sacred names and subjects. The boy was shocked by the nobleman's irreverence, but was soon fascinated by his flow of skeptical drollery and laughed at the witty points made. When the round of the factory was completed the boy was dismissed. Mr. Wedgwood took up a beautiful vase of unique pattern and recalled the process of its manufacture. The visitor was delighted with its shape and decorations and reached out his hand to take it. Mr. Wedgwood let it fall to the floor and it broke into atoms. The nobleman exclaimed with an oath: "I wanted that for my collection. No art can restore what you have ruined by your carelessness." "My lord," answered Mr. Wedgwood, "there are other ruined things more precious than that vase. You can never restore to the soul of that boy the reverent feeling and the simple faith which you have destroyed by making light of the religion which has been his sacred memory and inheritance." Every day and hour you are going to make impressions on immortal souls.

And, I repeat, your influence will be permanent. It will survive the storm of death, it will outlive the pulver-

ing process of the grave, and it will be found busily working when the din of time is hushed in the dawn of eternity. Living is a thing of fearful meaning. Your conduct, day by day, is deciding your life. Actions make habits. Habits form character. Character decides destiny. You are building now for all eternity.

A father sometime ago expressed to me great anxiety about his boys. They were shiftless, purposeless and even reckless. I was not at all surprised. They had simply followed his example. When a parent throws away all the admonitions of conscience and himself engages in avocations that mar his own higher manhood and blast his reputation, is it any wonder that his boys are of little account? Here the mighty power of the person—Influence of the father over the son.

Young man, take up the burden and the responsibilities of life with a sense of their meaning. Life is a serious thing. Don't be willing to live a useless life. Millions live, die, and are forgotten. Their lives were as dogs—they simply existed—ate, slept, died. They made no sort of impression on their day, and generation. If God has given you talent, put it to use. Even if you toil in an humble sphere, be true to God, yourself, and the world. Fix in your mind that the world's standard of success is often grossly misleading. Be not deceived by its false glare and its meaningless pretension. Your life has almost innumerable possibilities for usefulness. You may be a blessing to the world.

Arise, for the day is passing, And you lie dreaming on; The others have buckled the armor And forth to the fight have gone.

A place in the ranks awaits you, Each man has some part to play; The past and the present are nothing In the face of the stern today.

If you are going to accomplish anything, you must be up and doing. May God stir you, young man, to use life as it is, and to faithfully use its golden opportunities and blessed privileges.—O O Peyton in Chattanooga Times

## Li Hung Chang and the Bible.

Dr. Colman of Peking, writing under date of May 15, 1897, relates the following remarkable interview with the eminent Chinese statesman, Li Hung Chang. We take it from the columns of the Church at Home and Abroad:

"At a recent visit I made to his excellency, Viceroy Li Hung Chang, I found him reading a beautiful Russian leather bound copy of the New Testament, that had just been sent him by Rev. George Owen, of the London Mission. The type and paper were of the same kind as that presented to the empress dowager on her jubilee celebration a few years ago. The old gentleman was so intent on his reading that he did not notice me for several minutes, and as I could see the title of the book, I put up a silent but earnest prayer that God might send him some message in his reading that would appeal to his heart. In a little while he raised his eyes, and, looking attentively at me, said, 'Dr. Colman, or

as he addresses me in Chinese, 'Man Tai Fa, do you believe this book?' 'Your excellency,' I replied, 'if I did not believe that book I should not have the honor of being your physician, I thoroughly believe it.' 'Are you sure it is not all rumor and report?' he again asked. 'Very sure,' I replied. 'How do you know?' he continued. 'By a test given in the book itself. Does it not say that a bad tree cannot bring forth good fruit, nor a good tree bad fruit? Your excellency has admitted to me previously that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited is in direct proportion to the nearness with which they live up to the precepts taught in that Book. Would that your excellency also believed it.' 'Why, I believe that you would like me to turn Christian,' he said in a half-joking, half-serious tone. 'Not only you,' I replied, 'but your young emperor and all his people.' 'We have Confucius,' he replied, 'and you have your Jesus; are they not much the same?' 'By their fruits ye shall know them,' I replied. Then before we could carry on the conversation further, important dispatches were brought in, and the viceroy had to give them his attention; but, as a servant took the book from his hands to place it in his library, he said, 'Don't carry it to the library; take it to my table. I wish to look at it again.'

## Face Forward.

That was Paul's motto. It was bad for Lot's wife that it was not her's. The past may be attractive, the present alluring, but it is always "better farther on." This is the legacy that Christ gave to life. The Romans looked back to the golden age when the gods walked with men; the Christian looks ahead to the day when he shall walk and talk and dwell forever with God. No matter how poor the past or present, "Still there's more to follow." What if there be mountains to be climbed, or deep rivers to cross, or an enemy in front and battles to fight? Victory and success are assured. Our Captain knows the enemy and his strong points; He knows his methods of warfare, and has utterly routed him on many a field. We must trust the Captain and obey his commands. Put on the whole armor. Keep the shield of faith bright, and the sword of the Spirit, which is the Word of God, always whetted sharp. The world is to be taken for righteousness and truth. Face forward.—Religious Telescope.

## A Vain and Delusive Hope.

The most subtle and deceitful hope which ever existed, and one which wrecks the happiness of many a young girl's life, is the common delusion that a woman can best reform a man by marrying him. It is a mystery to me how people can be so blinded to the hundreds of cases in every community where tottering homes have fallen, and innocent lives have been wrecked, because some young girl has persisted in marrying a scoundrel in the hope of saving him.

I have never known such a union (and I have seen hundreds of them) to result in anything but sadness and disaster. Let no young girl think that she may be able to accomplish what a loving mother or sympathetic sisters have been unable to do. Before there is any contract of marriage, there should be convincing proof that there has been a real and thorough regeneration.—D. L. Moody in Ladies Home Journal.

live in Christ, and love him and serve him as their Savior. For our part we believe they are saved, because they have accepted Christ as their personal Savior though their system of theology may be wrong.

"God so loved the world that he gave his only begotten Son that whosoever believeth on him [not on any system of doctrine] should not perish, but have everlasting life."

7. The truth is that Martinism is a dry, cold, formal, lifeless religion. It is mathematics applied to religion, as "Drummond's Natural Law in the Spiritual World" was science applied to religion. It will be remembered that Drummond was a professor of science, Bro. Martin a professor of mathematics. Each has attempted to carry into religion the ideas which he gained in the classroom. Martinism squeezes all the blood out of religion. The faith which it requires is a faith in doctrines, not in a personal Savior; in a system of theology, not in Christ. Really, as we have shown, it is close kin to Campbellism, while claiming to be very different. It is a curious combination of rationalistic Campbellism, hyper-Calvinistic Hardshellism, and Sanctificationistic Methodism.

We shall have something more to say on this subject next week.

## The Unity Association.

This body met in its 39th annual session with the church at Friendship, Chester County, on Saturday, September 4th. It was called to order at 10.30 a. m. by Bro. Hudson, Moderator of last session.

Interesting devotional exercises were conducted by Rev. W. D. Siler.

The introductory sermon was preached by Rev. R. W. Hooker, a student at Jackson, from the text, Jer. vi. 16: "Ask for the old paths," etc. The sermon was an earnest and thoughtful one.

The reading of the letters showed 33 churches represented, with a membership of 2,230. There were 168 baptisms last year. The contributions for all missionary purposes amounted to \$313.44.

While the letters were being read Bro. J. H. Piper preached a strong doctrinal sermon in the grove.

The Association was organized by the election of C. W. Hudson as Moderator, W. D. Siler as Clerk, and W. H. Thomas as Treasurer.

On Sunday morning there was a Sunday-school mass meeting, at which excellent addresses were made by Brethren W. M. Bray, Dr. C. P. Malone and Dr. A. J. Holt.

At 11 o'clock Dr. Holt preached the missionary sermon to a large audience in the grove. The sermon was greatly enjoyed. Bro. W. J. Hodges preached at the same hour in the house. In the afternoon Bro. D. H. Shuck preached in the grove and the editor in the house. At night Bro. W. D. Siler preached at the church and other brethren at various other places in the community.

When the Association met on Monday there was a perceptible diminution in the attendance from that of Sunday. Still there was a house full of people present.

The various subjects before the body were properly discussed by different brethren. Among the best speeches made were those of D. D. Shuck on Ministerial Education, A. J. Holt on Missions, W. M. Bray on Sunday-schools.

When the report on periodicals was under discussion a number of brethren were very kind in their expressions about the BAPTIST AND REFLECTOR.

Resolutions introduced by Dr. C. P. Malone were adopted, requesting the resignation of Dr. Whitsett.

The report of the Treasurer, W. H. Thomas, showed \$310.38 contributed for all missionary purposes.

The next meeting of the Association will be held at Ebenezer Church, Hardeman County, on Saturday before the first Sunday in September.

This was considered a good season of the Association.

The hospitality of the church and community was very generous. Our home was with Bro. E. C. Bray, father of Bro. A. L. Bray, the excellent pastor of the church. We enjoyed also spending a night with Bro. D. M. Marsh.

## Dr. Andrews.

The corporation of Brown University, which corresponds to what we usually call the Board of Trustees, has requested Dr. Andrews to withdraw his resignation as President of the University. It will be remembered that the corporation appointed a committee to confer with Dr. Andrews some weeks ago on account of his well-known free silver views, which they thought interfered with donations and legacies to the University. Dr. Andrews promptly tendered his resignation, saying that he could not surrender "that reasonable liberty of utterance" without which an endowment of the school amounts to nothing. A great deal has been said about the matter all over the country. The general sentiment has been on the side of Dr. Andrews, on the ground of freedom of thought and speech, and also for the reason that his retirement would seem an effort on the part of the moneyed power of this country to control our schools. When the corporation met again last week it addressed a long letter to Dr. Andrews, saying that it had no intention of restraining any reasonable liberty of utterance on the part of Dr. Andrews; that they simply wanted it understood that the corporation did not sympathize with his free silver views. It is not known whether Dr. Andrews will withdraw his resignation or not. It is said that he has already accepted a position as President of the Cosmopolitan University to be started by Mr. John Brisbane Walker, editor of the *Cosmopolitan Magazine*, October 1st. If so, this will complicate the situation considerably. The corporation recognizes the fact that Dr. Andrews' services to the University have been too valuable to have him leave it now.

## PERSONAL AND PRACTICAL.

—Rev. J. O. Rust has returned from Richmond, where he supplied the pulpit of the First Baptist Church during the summer, greatly to the delight of the Richmond saints. He looks much refreshed from his trip and enters upon the fall campaign at the Edgemoor church with renewed zeal and vigor. It is hardly necessary to add that his people are rejoiced to have him back.

—Mr. John Rockefeller has sent his check for the balance of the \$250,000 promised by him to help pay off the debts of the Missionary Union and of the Home Mission Society on condition that the rest of the denomination contribute the \$236,000 additional necessary to pay off the debt, which was done. This is said to be the largest single gift ever made to missionary purposes.

—Saturday, September 11th, has been set apart by the management of the Tennessee Centennial Exposition as Nashville Day. This is the natal day of Nashville. It is proposed to make the day memorable in the history of the Exposition and also of the city. It has been suggested that the receipts for that day go towards buying the Centennial grounds for a park. It is hoped that there will be an attendance of 100,000, or at least 50,000, on that day. Let every one go who can possibly do so.

—The death of Mr. Louis Craig by drowning on Sunday afternoon, August 29th, was peculiarly sad. He was about 22 years of age, a quiet, steady, industrious young man. He had gone forward at a meeting that morning for prayer. Bathing in the river with some friends during the afternoon he was seized with cramps and drowned before assistance could reach him. We tender to his bereaved family our deepest sympathy. May they find the Lord's grace sufficient for them as the thorn pierces their soul.

—It is always a pleasure to see the genial face of Rev. T. T. Thompson of Pulaski. He is doing a fine work at Pulaski. The church has had a large increase during the past year. Bro. Thompson is also extending his influence to other denominations in the city. We hope the time is not far distant when we shall have a strong, self-supporting church there. Bro. Thompson will also preach at Culleoka twice a month in the morning and ride to Pulaski, a distance of 23 miles, in his buggy and preach at night. He seems to fatten in body as well as in soul on hard work.

—Miss Charlotte Smith has started an anti-bachelor crusade in Boston. She proposes that all bachelors everywhere be disqualified from holding elective offices as long as they are bachelors. She says that

men don't marry for the reason that they are selfish and don't have to. Her idea is that the new woman has come as the result of man's feeling of independence; that she is forced to look out for herself because man is less gallant than formerly and devotes his energies to taking care of himself. There is a great deal of truth in this. We are not sure that Miss Smith is going about remedying the matter in the right way, but something evidently needs to be done. How would it do to tax old bachelors to support old maids?

—It was quite a pleasure to see Bro. B. C. Jarrell of Humboldt in our office last week on his return from a visit to relatives in Wilson County. He was quite sad, of course, over the recent death of his noble wife. But he seemed as much interested as ever in the success of the Baptist cause in Humboldt. He said that they expect to get into their new church building in a few months. He thinks it will be quite a beauty. He speaks in the highest terms of his pastor, Rev. R. P. Mahon, both as a man and as a preacher. Mrs. Mahon has been very sick for several months, but we are glad to learn that she is much better now. We hope that she will soon be fully restored to health.

—Rev. Frank Willis Barnett, who has been assisting Dr. Hawthorne at the First Baptist Church for the last eight months, has accepted a call to Forsyth, Ga., and he preached his farewell sermon at the First Baptist Church last Sunday night before a large audience. Bro. Barnett has made a great many friends during his stay in the city who are very sorry to see him leave and who will follow him with their prayers. After the sermon on Sunday night complimentary resolutions were adopted by the members of the First Church, which will be published next week. Brief talks were made on the resolutions by Dr. Hawthorne and Rev. J. O. Rust. We wish Bro. Barnett great success in his new pastorate.

—On Wednesday night of last week one of the largest breweries in this city was burned. During the fire some vats containing carbonic acid gas and other things for making beer exploded and three young men were pretty badly injured, one of them fatally. There is great sympathy for the young men, as is natural and proper. But it is strange that those who bestow their sympathy upon these young men because they were injured in an explosion at the brewery do not seem to consider that explosions had been taking place constantly at this brewery for years in which young men were being injured all over the city and all over the State, not three of them simply, but three hundred, three thousand, and probably thousands upon thousands. The injuries were not so sudden, but they were none the less sure and they have been more fatal.

—A Catholic paper stated recently that in the city of Chicago the Catholic Order of Foresters, of which Archbishop Feehan is the High Spiritual Director, lately held a picnic, by way of provision for which the following advertisement was published:

Sealed proposals will be received up to 6 p. m. July 10, 1897, for bar privilege at the picnic given by the six courts of C. O. F. of the Holy Family Parish Saturday, July 17, 1897, at Burlington Park. Bids must be for each barrel of beer tapped and a deposit of \$350 must be deposited with the treasurer three days prior to said picnic.

A big bid was made and accepted. The *Independent* asks: "Has not Archbishop Feehan read the directions of the Council of Baltimore in regard to liquor at picnics?" It may be so, but Catholics and liquor are too closely joined together in this country for any council to put them asunder.

—Rev. R. Van Bergen, formerly principal of the Nobles School, Tokio, Japan, has a very thoughtful article in the *Independent* of August 26th upon the subject "Reaction in Japan," in which he tells about the reaction which has come against foreign influence. He quotes Dr. W. E. Orfield, the author of "Japan in History, Folk-lore, and Art," as saying: "Even as late as the year 1893 a learned professor in the Imperial University was punished for studying Japanese history with critical care, as Europeans study it, and saying that the Mikado's ancestors were Koreans." Mr. Bergen says: "No great perplexity is needed for the assertion that the war with China was only a trial to test the efficacy of army and navy before engaging in a struggle with a Caucasian foe." He says that the foreign element in Japan regards with much dread the approach of July 16, 1894, at which date, according to the revised treaty between this country and Japan, the foreigners in Japan shall be subjected to Japanese laws. Evidently Japan's success in her war with China has given her the big head. A war with this country, however, or with any one, would probably take the swelling out of it somewhat.



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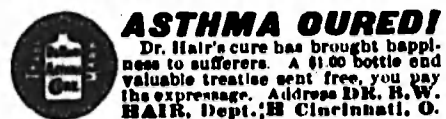
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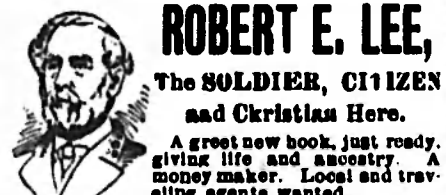
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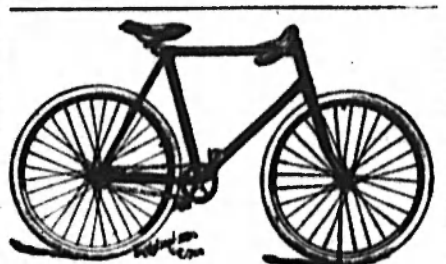
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Old Series, Vol. LXI.

NASHVILLE, TENN., SEPTEMBER 16, 1897.

New Series, Vol. IX, No. 4

## True Greatness.

BY JAMES LEE HARRIS.

I want, dear, the saying with truth in life  
That he is a hero that gives up life  
And all of its sweetness for right;  
But, surely, braver, it seems to me,  
Is the man who lives determined to be  
Master of every adversity—  
Aye, greater is he in God's sight.  
Chattanooga, Tenn.

## The Early Christian House at Rome.

BY REV. S. BARNES-GOULD, M.A.

Certainly the most unique discovery made during the last decade among the antiquities of Rome has been that of the house of the martyrs John and Paul on the Collina Hill. Hitherto we have been familiarized with the interiors of pagan dwellings, by those excavated at Pompeii and Herculaneum, and the houses of Livia at Prima Porta and on the Palatine Hill, but no Christian house had hitherto been revealed by the spade. Now we have one, and that one belonging to men of whom we know something.

The story of this house is, in itself, a romance. During the reign of Constantine the Great, his daughter or niece, Constantia, lived in Rome. She lived in the Imperial palace, which was not occupied by the Emperor, who was at Byzantium, or if not occupying the entire palace, resided in a part of it, and she had in attendance on her John and Paul as chamberlains, brothers and Christians. She died shortly after Constantine, and the chamberlains remained on in the palace to the accession of Julian the Apostate, in 361.

Julian at once sent orders that all Imperial officers and servants were to sacrifice to the genius of the Emperor and do worship to his image, which was the "short way with dissenters," that had been devised by the Flavian emperors.

John and Paul refused to obey, and were ordered to retire to their house till Julian had been communicated with and his pleasure known. The Emperor sent orders that they must obey or be put to death. If they continued stubborn, they were to be privately executed in their own house and buried in the cellar. The Emperor particularly desired that no publicity should be given to the case, lest the Christians of Rome should exalt these refractory officials to the position of martyrs.

Accordingly, a centurion and some soldiers proceeded to the house of the brothers on the Collina Hill, and on their remaining steadfast in their refusal to give idolatrous worship to the image of the Emperor, they were decapitated and then buried in the cellar. The slaves had been kept apart and were cautioned to say nothing. The matter, however, could not be kept concealed, and a great number of the faithful came to the house to see and pray at the place where the martyrs had suffered. On learning this, the centurion came to the Collina, drove the devotees away with violence and even killed three of the most persistent. The names of these three were Crispus, Crispinians, and a woman, Benedota. Julian perished in 363; and the death of the martyrs took place in July, 362.

Julian was succeeded by Jovian, who died in 364, and was followed by Valentinian I. The Emperors were now Christian.

Immediately on the death of Julian, Valentinian, father of Pammachius, the correspondent of St. Jerome, interested himself in the matter. The recent martyrdom was in all mouths, and a rush of pilgrims and visitors to the house was an inevitable result.

An oratory was erected over the tomb of the martyrs, and Pammachius somewhat later, at his own expense, built a noble basilica above the place of martyrdom and interment. This was completed in 410, forty-eight years after the martyrdom of the chamberlains. This basilica consisted of an oblong church of nave and side aisles, with an apse to the west, and to the

east a square courtyard with cloister on all sides and a water-tank in the midst. By means of a series of steps visitors could descend into the "Confession," or place where the bodies of the saints reposed in the cellar of their own house, but now enclosed in a decent square chest of alabaster slabs.

Through the incursions of the Vandals and Goths in 410, 445, and 537, the basilica was ruined and fell into neglect. But in Lent, the stations continued to be made to the tombs of the martyrs, and always commenced with that of John and Paul, the sole tomb within the old walls of Rome. In the eighth century Adrian I. executed some repairs to the dilapidated church, but in 1158 a new and stately church was erected on the spot by Nicolas Breakpear, the English pope who assumed the title of Adrian IV., and he removed the bones of the saints from their ancient resting-place, and enclosed them in a porphyry urn which he set under the high altar.

In the seventeenth century the church was much vulgarized and modernized.

In early times the bodies of Saints John and Paul were the only ones preserved within the walls of Rome, and that because of their having been secretly interred there by Julian's orders. In the sacramentary of St. Leo (440-461), in the preface of SS. John and Paul it is said: "Of Thy merciful providence Thou hast vouchsafed to crown not only the circuit of the city with the glorious passions of the martyrs, but also to hide in the very heart of the city itself the victorious limbs of St. John and St. Paul."

Adjoining the church is a monastery of the Passionists, and access to it and to the church is obtained by a narrow lane or street, that runs up the south side of the church.

Now a few years ago Padre Germano, one of the Passionist fathers, in studying the long blank south wall of the church observed that it was by no means an erection of either Adrian IV. or of Pammachius, that, in fact, it was an old street-front of a house of three stories; the lower formerly opened on to the street by six arches, above which were ranges of bedroom windows. All these had been blocked up; but no sooner had Padre Germano called attention to the fact than it flashed on the minds of antiquaries that the south wall of the church was nothing other than the street-front of the house of the martyrs, which had been used first by Pammachius and then by Adrian IV. What is more, this is the only street-front of an old Roman house extant in Rome.

Padre Germano at once conceived the idea that, as the floor of the church was level with the floor of the first story of bedrooms, all the reception-rooms must be buried under it. He obtained permission from the Superior to explore, and with great difficulty collected a small sum to pay the cost of excavation.

I was in Rome the winter of 1889, when this exploration was begun, and again during the winter of 1890, when it was approaching completion; and as I made the acquaintance of the Padre, I was able to be present at the excavations and to follow them; and in the spring of 1890 I conducted the English and American visitors over the discovered house of the saints, and gave them an account of it, at the request of the English Archaeological Society at Rome.

Since then more has been dug out, and now nearly the whole of the ground floor of the house has been revealed, as also the cellars and baths, all of which had been buried by rubble and earth when the successive churches had been erected over the "confession" of the martyrs.

The face of the street extends some 110 feet, and is pierced, as already intimated, by six arches, the three westernmost of which gave access and light to three important chambers, and these in turn communicated with three others lying north, which three gave further access to three more in the same northerly direction, opening on the courtyard, from which a flight of steps led to the upper story.

A flight of steps, moreover, communicated with the

bath, furnace, cellars, and with the water supply, the Aqua Claudia.

It is not necessary, nor would it be of general interest, to detail the peculiarities of structure to this house; it will be sufficient to describe some of the rooms and the discoveries made in them. Now, the reception-chambers had all been elaborately and beautifully decorated with paintings on the walls and the vaulted ceilings. But after the martyrdom and the influx of devout visitors, these decorations were greatly damaged; as far as the hands could reach the visitors picked off bits of the plaster, perhaps to preserve as relics, perhaps out of mischief. But they also scribbled on the plaster of the walls with sharp instruments, and some of these graffiti are interesting. One Rufina has scratched her name, another has written "Vivas," a third has drawn a ship.

The original house and its decorations belong to two periods; part of it is of the second, and a part of the third century. The principal apartment is also that which has its ornamentation best preserved. The walls were painted to imitate slabs of variously veined marble. Above this is a frieze of standing nude figures of men supporting wreaths of flowers and foliage. One of these figures is winged, and the rest have a short cloak (*clanys juvenilis*) behind them, introduced for artistic purposes. Between them are various birds on the ground, and birds flutter above the garlands. The vault and arcade formed by the vault are filled with vine leaves and buds and small gnat chasing the mouse and picking grapes. The whole is on a ground of creamy white. This is very similar to the ornamentation in the old cemetery of Domitilla, and to that of a vault in the catacomb of Prætextatus. It is probably pagan, and belongs to the second century. There are, however, no specially pagan figures in the decoration.

A second room has distinctively Christian ornamentation. The walls were painted to look as though encased in marbles, and with false recess and arcades in it. Above this runs a frieze of no peculiar character, but the vault at once claims attention. Portions of the plaster and painting have fallen, yet enough remains to show what were the subjects represented. There is the Tree of Life, with two goats running to it; a man reading a volume; another with a long scroll, standing between two pillars, one supporting a vase; and a woman in the attitude of prayer, with arms extended to form a cross.

In the angles of the vault are heads or masks of no distinctive character.

There can be no doubt of these frescoes belonging to the third, or early part of the fourth century, and of their being Christian. The Padre Germano noticed a swelling of the plaster in one place, like a blister, and on picking off the covering layer of lime, found beneath a leaden pellet, on which was the sacred sign. The plasterer had apparently held this little piece of lead against the wall whilst he covered it with lime preparatory to the whole being painted, and left it there fastened by the coat he had applied, as token that the work had been done by a Christian.

In another part of the house is a very significant painting. It represents the vessel containing the pure Milk of the Word, and one lamb is approaching to drink of it, whilst another resolutely turns away its head.

A white marble bust was found among the debris filling the room, the head of a young man, of a size somewhat larger than life. It is clearly a portrait bust, and probably represents one of the ancestors of the martyrs.

One relic of paganism was discovered, a small altar or table for libations, that may have been thrown aside when the family adopted Christianity; also a fragment of a moulded glass vessel, with a representation on it of Bacchus in the midst of vines.

The cellar was excavated, and found to contain the ranges of bottles, amphorae with sharp points so as to plunge them in sand or ashes. One of these,

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