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ence. His Sunday is like the rest of the week, except

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Old Series, Vol. LXI.

SY PATHER RYAN My feet are wearled, sod my bands are tired. My soul oppressed --And I desire what I have long desired-

itest-only rest 'T'is hard to toll, when toll is almost vain, in barren ways: 'Tis hard to sow, and never garner grain In barvest days

The burden of my days is bard to bear, But God knows best; And I have prayed-but vain has been my prayer For rest-sweet rest.

Tis hard to plant in spring, and never reap The autumn yield: 'Tie hard to till, and 'tis tilled to waen O'er fruitless field

And so I cry a weak and human ory, So beart-oppressed; o I sigh a weak and human sigh. For rest-for rest.

My way has wound across the desert years, And cares infest My path, and through the flowing of hot tears I pine-for rest

'Twas always so, when but a child I laid On mother's breast My wearled little head; even then I prayed, As now-for rest.

And I am restless still; twill soon he o'er. For, down the west Life's sun is setting, and I see the shore Where I shall rest

SUCCESS AND FAILURE

KY HOBERT P HORTON, MA., D.D., Author of "Verbuin Del," etc.

An immense proportion of what is called success life, commercial success, professional success, social success, is secured by the destruction or injury of that fine instrument, the soul. If one bas kept an open eye on men, he will be prepared to enspect "successful" men, and to look for charm and interest, and especially for truth and guidance, from those who have been less successful, or perhaps not successfal at all. Here it is difficult to speak without nlunging into the errors of the satiries. But I will try to be explicit, because I know that if I would engage the reader's heartfelt admiration for the true successe, I must inspire him with a suspicion, and even positive dislike, of the success of the world.

Now, there is Negotius, one of the most successful ness be has never had a real reverse. His nearest fortune stood at one million, he lost by an unlucky venture, a hundred thousand, which went near to breaking his heart, and actually turned his hair gray. It is a pretty eight to see him scan the columns of the money market in the morning paper, which stand to him as the pages of the Bible stand to humdrum Christian souls. A pretty sight, for he changes color with every glance; but nls invectments are so well placed that he usually turns to his breakfast with a look of elation and a good appetite. From breakfast to dinner he is in his office, and worthy object for this hard labor, when he had a young wif; and family to support; but long after the object has been attained, and labor continues, and he has forgotien that, while with such an object in view such toil ie laudable, when the object is withdrawn, to work like a slave is to be a slave, as indeed he is. The rest of his day requires no description, for in the strict sense of the word it has no conscious existhigh, chronel it, if to low aprend, however, that

that on that day only his mind is in his business, while his body is in the family pew, or reclining after dinner with a handkerchief over his head I ought to say that bis habits are re ular, and he is a very moderate eater and drinker, because, as he says, excess is bad for business. His only excess is business itself. I believe he would be generous with his money, but he has not time to interest himself in good works, or even to hear the pleas of those who are engaged in them. Oddly enough, he is a Christian, and a very orthodox believer; but if he is awkwardly reminded of Dives and Lazarus, or "Lay not up for yourselves treasures on earth." he quickly retreats to the fine apostolic precept, "Not slothful in husiness," and be settled the question of the Revised Bible, agreeing at once with all Dean Burgon's attacks on the revisers, when he was told that his favorite text was altered. Now Negotius is so widely and properly respected that it seems presumptuous to say that he and his life are a lamentable failure. Nor should I have ventured to make so rude an assertion, but that I chanced to light on some letters which were written by a friend of his in early manhood. And I confess the contrast between what he promised to be and what he has become filled me with dismay. In those young days he was an ardent teacher of a boy's class, and spent early hours in studying all kinds of books for the lessons, and late evenings in loving and brotherly introcurse with the lade. He bad a tender heart, and frequently gave away half his small selary to needy riends, or to other applicante. He was the light of his parents' eyes, who were good, industrious people, unfortunately believing in "success," but fortunately not attaining it.

I imagine that little by little as business claims thickened, the work for others was surrendered, and the interest in others waned. As the mind became engrossed in the absorbing occupation, the sympathies and affections cooled; certainly few men now are less loved by wife and children than Negotius. And estimating what a falling off was there, and quantum mulatus ab illo, I can only say that this is a lamentable failure. As a merchant prince, as a pride of his country, as one of the solid foundations of our commercial prosperity, he is a success. But as a soul he is a failure. It is a soul which had gradually dried up, until all its juices are gone; in their place is the thin, fierce last of accumulation.

It seems hersh to describe Negotius as a failure, it seems the most contumelious rashness to say; the same of my friend Causidious. But I ask the kindand candid ceader to judge. Causidious has cortalniw made his way in the world, and, to do him instice, he will not resent my mentioning that he is merchants in a northern town, whose suburban house the son of wha. are called in edifying books, "poor as well deserves a visit as some of the famous gal- but pious" parents. He was, I fancy, from the first ieries and villas in Rome. Whatever he touches has keenly conscious of that nice distinction. : "Poor, but plous"-yes, how unfavorable to picty is povertyl Let me strive to increase the chances of my approach to a disaster was that once, when his plety by lessening the possibilities of my poverty. How Causidlous made his way to the bar is a story which I think Dr. Smiles has told, or means to tell. Is is a magnificent record of splendid success, achieved in the face of overwhelming obstacles, andbut I must pause, or I shall be telling the story myself, which would just now be out of place. ... ".

Causidious le always in consultation, or in court, or working up his briefs at home, or talking about the courte and the judges and the "musty purliens of the law." He is the isader of his division of the bar; and ha deserves to be; for ha has sacrificed hie soul works, as he says, like a slave. Once there was a to it. He is law; he is nothing else. When he kneels down to bay his prayers he gabbles over a few inrocadence. When he need to go to obtain he disinrocadence. When he need to go to obtain his neighbors by solito costs addresses to the
inrocadence. And I have heard that when he proposed to a
lady, and she demurred or put a question, he referred her abstractedly to Blanch his heart was. Every one says that Causidions will
in the great battle sighting for the King.

London, England. precedents. When he need to go to church he dis-

more melancholy than a row of such portraits, the forgotten legal celebrities of past generations, so many men jost in the robes and the ermine, so many souls become merely the instruments of sentences? But he will become a judge, and he is now the most successful barrister of his years. And yet I, who retain some affection for the man, cannot help regarding him as a failure. He is jejune, indeserlbably jelune. And, heaven forgive me for saying so, he is a bore. A talk with him-if ever he does talk-means five minutes of witty anecdote and reminiscences of the court, and then interminable cases. irrelevant. dry as dust, dead, ashy, the very fruit of Sodom.

Aias for these successful men, whose lives are nnchequered with failure a d trouble! Is not God. as Jeremy Taylor put it, "severely kind" to them? Might they not pray for some of the chastleements which a father does not spare his children? Prosperity-is it not frequently consistent with intense worldliness, selfishness, hardness of heart? Is not even disaster welcome which teaches self-sacrifice. compassion, charity, religion? And, to be plain, do the grander qualities of human nature, the scorn of pleasure, the passion for truth, the thirst of knowledge, the philanthropy of service, the ardor of religion, ever bring men in their lifetime what is called success? Are we not justified in regarding success with enspicion, or at least with searching scrutiny? I conclude that the last thing we should desire for those whom we love is rapid and startlieg saccess. "Deliver na from pagmanina sumness," should be our prayer; "let is come." If at all; sae oar nature is strengthened to receive it and seenred against its dangerous infinences." A sudden gleam of ite false lights may send us along a fatal course and land us in a quagmire. When Charles XII. of Sweden set out on his andacious career he gained a brilliant victory over the Russians at Narva; that was, strictly speaking his ruin, it is unched him upon a series of brilliant but ineffectual victories, which brought no good to Europe and infinise harm to Sweden. From her great king's "success" Sweden has never yet, and now perhaps never can, recover. Happy king and happy country if her forces had been routed at the beginning and the king had been sent home to govern and develop his country! The world seems with ruined lives which were started on their path of ruin by a delnsive Narva! "From our victories. good Lord, deliver us; from our misleading succoosee and ailuring accidents of luck, good Lord, deliver us; from the beckoning fingers, and the fancled plaudite, and the visionary crowns, good Lord, deliver nel" These are requests which should be added to our litanies. And-magnis componere parca-have I not seen an artist ruined by a first pieture injuriously accepted in the Academy? Oh, wofni fortunel The Academicians were sleepy. or they were deluded by a name, or a vacant place wanted filling and the frame chanced to fit. And as an artist, seeing already the magic letters R. A. dancing after bls name. Cruei successi Started on that perlions career, he paints no more Academy pictures, but peints and paints bis poor soul out or canvasce that no mortal eye can desire, the unhappy sport and linps of fortune. "Ruined by success" is the epitaph to place upon his hapless tomb. Could not the kind wind of adversity have chilled the fatal ontput and saved the man by hipping the artist la

Far better was that overthrow of Edyrn, son of Nudd, Sparrow-hawk, traitor and oppressor, whom, after a brief and dangerone success, Geralt, the Prince, byertheew. It was from this defeat thist he ose to really live.

SCHOOL.

AN ADDRESS DELIVERED BEFORE THE NATIONAL SUN-DAY SCHOOL SEMINARY JACKSON TENN., BY EDGAR E FOLK, AND REQUESTED FOR PUBLICATION.

The term evolution has falled into rather bad repute of recent years. We have come to connect it in our thinking with infidelity, but I want to announce to-day that I believe in evolution. Everything, i think, was evolved from something else by a quicker or slower process according to circumstances. Let me hasten, however, to add that the origina. something from which everything has been

evolved is God. Some of our modern evolutionlets have tried to get around this fact and explain God away on what they call natural grounds. But one of the greatest of them-no less a person than Herbert Spencer himself -has recently been compelled to admit that in order to explain the existence of things in the world there is an invisible force which must be taken into account. Very well, Mr. Spencer, but why not call this invisible force God? That is what the Bible does. The Bible is a history of evolution. But its starting point is God. "in the beginning God." Those are its opening words. The curtain rises with God standing in the foreground. Given God and all is given. Given God and everything is possible. The subsequent events are simply the unfolding or evolution of this first grand fact-God. And this is true of the Sunday school. Our present magnificent Sunday school system did not spring full grown, Minerva like, into existence, but it is the result of gradual development through many centuries.

in thinking of the Sunday school, we usually think of it as a modern institution started by Robert Raikes in Gloucester, England, in 1780. We have also largely the Robert Raikes idea of a Sunday school. that it is simply a school on Sunday-not now a school to learn reading, writing and the catechism as was the case at first with the school of Robert Raikes. but for the study of the Bible, and yet merely a school on Sunday. But the first Sunday school antedates Robert Raikes by several thousand years. The essential idea of such an institution is, a place for teaching the young and training them in sacred truths. The fact that the school for this purpose should be held on Sunday is more a matter of convenience than a necessary feature of it. That it should be held usually at church is more incidental than essential. it is a school for training the young in sacred truths whenever and wherever taught. Or more properly it should be named a Bible school -a school for teaching and studying the Bible. The germ of such a school was planted by God in the family of Abraham when he said: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment" (Gen. 18, 19). it was seen also in the command of God to israel: "And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Dt. 6: 6, 7). This was referred to by the Psalmist when he said: "For he established a testimony in Jacob, and appointed a law in israel--which he commanded our fathers that they should make them known to their children: That the generation to he is seen in a Bible school, "sitting in the midst of come might know them, even the children which the teachers, both hearing them and asking them their children" (Ps. 78: 5, 6): Is it claimed that these passages all have reference to the family? Very well. That is exactly where the germ of the Sunday school was first planted and that is where the teaching of the Sunday school should really begin. From this germ the idea grew. Schools were established for the religious training of children. The Jewish traditions are rather profuse on this point. The Rabbis tell us that Methuselah was a teacher of the Mishna (a collection of traditions) before the flood, and that after the flood, Shem and Eber had a house or school of instruction; that Abraham was a student of one of the sacred books at three years of age; that he was afterward under the instruction of Melehlxedek in matters concerning the pricethood; that young Jacoh as a good boy went to the Bible school, while Esau was a bad boy and would not go; that Dinah got into trouble because she refused to go with her brothers to the Bible school; that Moses taught a Bible school, and that Jethro and young Joahua were pupils of his. The same authority states that King Ahas bad all the Bible schools for children closed throughout the land In order to destroy the religion of Moses; while on the other hand, good King Heseklah was a great friend to the Bible schools, and used to go with his children to see that they were properly taught, etc. It is

THE EVOLUTION OF THE SUNDAY claimed that Abraham's "trained men" were trained as the Hebrew word carries this idea. Jehoshaphat in the third year of his reign as King of Judah sent princes and Levites throughout the land, who "taught in Judah, having the book of the law of the Lord with them; and they went about throughout all the citles of Judan and taught among the people." Nehemiah gives an account of a Bible school in its etsential features. It was conducted in the open air in Jerusalem after the return of the Jews from captivity. Ezra was the superintendent. The names of the teachers or assistants are given. The opening prayer, the responsive service, the details of class teaching are described, "as if in illustration," says Dr. Trumbull, "of the custom in such a gathering then and thenceforward in the Holy Land." Josephus claims that "from the days of Moses, it was the custom of the Jews to assemble in their synagogues every Sabbath, not only to hear the law, but to learn it accurately," and that so thorough was this instruction of the young in the teachings of the law, that, as be expressed it, "if any one of us (Jews) should be questioned concerning the law, he would more eastly repeat all than his own name.' The Rabbis say that about 80-70 B. C., Simon Ben Shetach established—or re-established—a system of religious schools in conjunction with the local synagogues throughout Palestine, making attendance upon them ompulsory. The sessions of the elementary Bible schools were daily, except on the Sabbath. The sessions of the synagogue Bible schools, like the synagogue services, were on Monday and Thursday, as well as on the Sabbath, in order that the country people, when they came into town to do their marketing, might have the privilege of religious instruction. Synagogues with their accompanying Bible schools were found in all the towns and villages of Palestine. in Jerusalem there were nearly 500, a larger number than are to be found to-day in Boston or New York or Chicago. The method of instruction was almost entirely by means of question and answer, as is the rule among us now. in this interlocutory discussion of the subject considerable freedom was allowed. These catechetical Bible schools were considered a part of the Jewish system, essential to the stability and perpetuity of the national existence and character. To live in a community where there was no Bible school was forbidden to the godly Jews. "A village without a school for children ought to be destroyed." said a talmudic authority; and it was even said after the destruction of Jerusalem, that that disaster came because the schools there, many as they were, were neglected a fearful warning to us now. As showing the importance put upon these schools God is represented by the Rabbls as teaching little children. One of them asked, "What is God doing in the fourth part of the day." The answer was, "He sita and teaches children Some of the Rabbis contended that there would be Bible schools in heaven.

When our Savior was born, this Bible school system was flourishing in Palestine. Brought up as a Jew he must have attended a school of the kind in Nazareth. Every Jewish child was expected to be found in a church Bible school at the age of from five to seven years, memorizing the Scriptures and answering questions about them. Later he was to become a member of the synagogue Bible school, where the interlocutory system of teaching prevailed. it is interesting to note that in the only glimpse we have of the childhood of our Lord, at 12 years of age, So natural was it for him to be there, that he seemed surprised that his father and mother should have had any trouble in finding him and said, "Did ye not know that I must be in my father's house"-was not this the proper place for me to be, here in the Sunday school? He was simply in line with a Jewish youth's privileges and duty, the only thing remarkable being his understanding and answers, which were sources of amazement to all that heard him.

When our Lord began his public ministry he is spoken of continually as teaching as well as preaching, while John the Baptist is spoken of only as preaching. He taught on the mount, by the sea, in the private house, in the synagogue, by the wayside, wherever there was an audience. He taught audiences of one, as Nicodemus by night, the woman at the well of Samaria. In the training of the twelve Ancatles he carried on a kind of peripatetic Bible school for three years and a half. As he left the earth he gave the commission: "Go ye, make discipise, baptising them, teaching them." The leaching was almost as important as the going and making disciples, and equally as important as the baptizing. And yet there are some people who put all the emphasis upon the baptising part of the commission and skip over or skim over the going part and stop

before they get to the teaching part. We do not need less emphasis upon the baptism--though we have had a good deal of it recently—but more upon the going and upon the teaching.

The command to each amounts to an injunction to organize Bible schools. At least that is one special way of fulfilling it. This really is one of the fundamental principles of the Christian Church, It was emphasized by the Savior in that memorable interview with Peter after his resurrection when he told Peter to "feed my lambs" and "feed my sheep." The early disciples understood this, and they organized these Bible schools in every local church for the catechetical instruction of the young.

The pupils in these schools were called "catechumens" and their teachers "catechists" because they catechized or interrogated the pupils. Buildings were erected in which the children assembled for instruction. These were the Sunday school rooms. They also established at some large centers, like Alexandria, Antioch, etc., schools for the instruction of older students. These were the theological seminaries. So important a part did these different schools play in Christianizing the world that the Emperor Julian, the Apostate, determined to take the control of education into the hands of the State and issued an edict designed to shut out all Christian teachers from those schools, but his death prevented

Dr. Broadus calls attention to the fact that the preaching of the first two or three Christian centuries was largely in the nature of interlocutory conferences between the preacher and his congregation somewhat on the order of our Bible class teaching Proudfit says that "when the ecclessiastical spirit overcame the evangelical and the church grew . . . worldly and material in all her institutions and instrumentalities . . . making more of a splendid ritual than of a pure faith, and magnifying church orthodoxy above vital plety ... catechetical instruction. of course, declined." Where the Bible school idea was adhered to most closely, religious life was purest This was true with the Waldenses, the Albigenses, the Lollards and other sects. Under the influence of ignatius izoyola, their

founder, the Jesuits reached out after the children and established schools for the young. Dr. Trumbuli says: "It was practically by the Sunday school agency that the Protesant Reformers hoped to make permanent the results of the Reformation. And it was by a more adroit and efficient use of the Sunday school agency in its improved forms, that the Church of Rome stayed the progress of the Reformation. That is the plain lesson of History." A Catholic priest is recorded as remarking to a Protestant Episcopal Bishop: "What a poor, foolish people are you Protestants. You leave the children, until they are grown up, possessed of the devil, then you go at the work of reclaiming them with horse, foot, and dragons. We Catholics, on the other hand, know that the children are plastic as clay in our hands and we quietly devote ourselves first to them. When they are well instructed and trained, we have little tear as to their future." All of the representative Reformed Churches recognized at first the importance of the Bible school, or the church school, as it was not inappropriately called. But these schools were allowed to die out for some reason and a fearful declino in morals resulted. During the period from 1665 to 1780 sporadic instances of Sunday schools are recorded both in England and in the United States. But it was left for Robert Raikes, editor and proprietor of the "Gloucester Journal" in Gloucester, England, to begin ould be born; who should arise and declare them to questions," according to the custom of these schools. a movement which should become world-wide and of God, into our modern splendid Sunday school system. Walking along the streets of Gloucester one Sunday afternoon in the manufacturing quarter of the city and seeing a number of children playing upon the streets he conceived the idea of establishing a school for them-literally a Sunday school, a school on Sunday. The children were to come soon after ten in the morning and stay till twelve; they were then to go home and stay until one; and after reading a lesson they were to be conducted to church. After church they were to be employed in repeating the catechism till half past five and then to be dismissed with an injunction to go home without making a noise; and by no means to play in the atreets. Four women were employed as teachers in the school at the rate of a shiiling a day. Mr. Raikes did not seem to think much of his movement. It was three years and a half before he said anything about it in his paper and then he did not mention bia own name in connection with it. The movement at first was individual rather than eccleaistical. But in a short while the various denominations began to take hold of it, though some of them, as the Presbyterians of Scotland and the Congregationalists of New England, opposed it. It rapidly spread, however, until

of a million. After a while, instead of having paid teachers as at first, voluntary teachers were secured who were willing to teach as a labor of love for the Master and for souls. The lessons were also made to include the memorizing of Bible verses in addition to reading and the Church of England catechism, so that these schools began to take on the idea of Bible schools instead of simply Sunday schools, thus returning to their original purpose. Dr. Trumbull claims that penny postage, the British and Foreign Bible Society, the Religious Tract Society, the modern missionary movement and public school education in England are all direct results of this Sunday school movement, and that "America has been practically saved to Christianity and the religion of the Bible by the Sunday school." He calls attention to the fact that in our newer communities a very large proportion of all the churches organized within the past half century have had their beginning in a Sunday school, without the influence of which a church could neither have been formed nor have been continued in such a neighborhood. The Sunday schools of the United States of all denominations have an aggregate membership of about 12,000,000, or one-sixth of the entire population of the country. About 10,000,000 teachers and putils meet together every Sunday in the United States and study the international Sunday School Lesson. Of these over 2,000,000 are Baptists, including about 65,000 officers and teachers. The Baptist Sunday schools number 20,000. So popular has the Sunday school idea become that the Roman Catholics. the Jews, and even the Mormons have Sunday schools; and recently the anarchists have organized what they call Sunday schools for the education of their children in the principles of communism, atheism and anarchy. They declare that this is necessary to protect their children from the evil influences of

This Sunday school idea in its modern phase is one of the noblest conceptions ever given to man-the thurch of Christ meeting together once a week for the purpose of studying and teaching the Bible, impressing its sacred truths upon the hearts of the young, and of the old as well. The Word of God is the lamp unto our feet and the light unto our pathway. It is the sword of the Spirit, the storehouse of our spiritual food. in the Sunday school we fill the amp and brighten the light and sharpen the sword and gather from the storehouse. The church without a Sunday school is like Samson shorn of his locks. Much of its strength is gone. It has lost the left arm of its power. The pulpit is the right arm and the Sunday school the left arm of the church. A one ; imed man is often quite skillful, but he cannot be s) effective for work as a two armed man. Or we may liken the church to a bird. The pulpit is the right wing and the Sunday school the left wing. With one wing the bird can run, but it cannot fly. Or again we may liken the church to the rower in a boat. The pulpit is the right oar, the Sunday school the left oar. With one oar the man can make headway up the stream, but not so rapid as with two oars. Preach the gospel by all means. That is the first, the most important, the essential thing. But he sure at the same time that you do not neglect

teaching them." But not only has the Sunday school Itself passed through an evolution. The methods of teaching in it have also had a corresponding development. At first the subjects laught in the school organized by Mr. Raikes were reading, writing and the catechism. only the children of the poor and for the most part teuching them only secular studies. Then came the era of purely Bible schools for children, teaching them only the Bible in consecutive order from Genesis to Revelation or in a miscellaneous manner according to the whim or taste of the teacher. In this period the custom of memorizing the language of the Bible prevailed. Then followed the "Limited Lesson Scheme," which consisted of select Scripture lessons printed on cards. This system contemplated a five years' course of study, each year to contain forty lessons embracing the principal facts and truths of the Bible. It was quite popular for a time and did much to prepare the way for the uniform system of lessons which succeeded it and which was finally developed into the present International System of Sunday School Lessons. This was inaugurated in 1873, and it is interesting to note that a Baptist, Mr. B. F. Jacobs, of Chicago, was the originator of it. As early as 1867 Mr. Jacobs advocated the uniform lesson system, and in 1868 the "Standard." of Chicago, published a series of lessons prepared by him. In 1872 he precented his plan to the National Sunday School Convention in session at Indianapolis, and after an

in seven and a half years the Sunday schools of the adopted with the greatest enthusiasm and with prac-United Kingdom had a membership of about a quarter tical unanimity. At the time of its adoption there were four plans advocated as the best method of studying the Bible. First, a system of Bible doctrines, as indicated by a common creed of evangelical Christians, based upon the principal catechisms of the churches. Second, personal duties to God and man as taught in the Scriptures. Third, the life of our Lord, as set forth in prophecy and history, and conformed to the seasons of the church year-the church calendar. Fourth, the Bible as the Book of books, its doctrines, duties and the life of Christ. The last, or fourth scheme, is that upon which the present system is based. immediately upon the adoption of the uniform lesson system, a committee of five ministers and five laymen from the United States and two laymen from Canada were appointed to arrange "a series of Bible lessons for a term of seven years, covering a general study of the whole Bible." Dr.. now Bishop, J. H. Vincent, was made chairman of that committee and Dr. Warren Randolph secretary. which positions they have filled to the present. The lesson committee, under instructions by the international Convention, is limited in its work to the one duty of selecting the Scripture text of the lesson and the Golden Text. Nothing beyond this is allowed. Not one word of comment or note of explanation or even a parallel reading is permitted; so that it is impossible to intimate or in the most remote manner suggest a denominational interpretation of any passage of Scripture selected as a lesson.

A great deal has been said in criticism of this uniform lesson system and not a little by way of ridicule. it is called cumbersome, mechanical, an attempt to run all the pupils, old and young, in the same mold,

The arguments urged in favor of this system are that it has given unity to the study of the lesson in any one school; it has made the teachers' meetings for the study of the lesson possible and also union teachers' meetings; it has made it possible for publishers to engage the services of the best writers for the weekly exposition of the lessons; it has given a unity and power to State, county and other conventions; it enables a teacher or scholar providentially thrown in a strange city on Sunday to prepare the lesson and go to Sunday school as if he were at home; and finally there is an inspiration in the thought that millions are at the same time with ourselves engaged in the prayerful study of the same portion of the Bible. i recognize the seriousness of the objections to the international System and I wish they could be removed. But when you attempt to substitute any other system in its place you raise other and greater objections. I have thought of an international uniform graded system of Sunday school lessons as a solution of the difficulty. That plan removes some of the objections to the present uniform system of lessons by giving to each class a lesson especially adapted to it. But at the same time this plan does away with some of the strongest reasons in favor of the present uniform system. Besides it should be remembered that while the lessons are not graded, the lesson helps are. They are adapted to the capacity of the various pupils and they try to make the lesson comprehensible to all--which 1 acknowledge is a rather difficult thing to do sometimes, particularly when the lesson is in the Old Testament. in such cases, the infant class teacher. for instance, often has to rack her brain considerably to make the child understand what in the world the

lesson is about. And this brings me to a question I want to discuss -the need of trained teachers for the Sunday school, This was the era of mission Sunday schools, teaching of teachers who will make a study of the Sunday school lesson and will be able to impress its truths upon the minds of the pupils. In short, what need is teachers and not simply hearers of the lesson. Some of the most wretched teaching in the world is done in the Sunday school—if we may dignify it with the name of teaching. The so-called teacher will wait until Saturday night or often until Sunday morning to study (?) the lesson, he will then pick up the lesson help, Teacher or Quarterly, glance hurriedly over the lesson, go to the Sunday school, ask the questions isid down in the help, word for word, and let the pupil-who naturally has made just about as little preparation as the teacher-read the answer out of the Quarterly, which he keeps open before him. And this is called teaching; and these are called teechers! God save the mark! It is almost enough to make one wish that the days of Robert Raikes would return when teachers were paid to teach in the Sunday school and were expected and repuired to do it well. I believe in the voluntary system of Sunday school teachers. It is the Lord's work and should be done by the Lord's people free of charge. Of course, If it took a great deal of time or if teaching in the Sunday echool were the only way these teachers had earnest speech by him in advocacy of it, the plan was of securing a living, then they should be paid for

their services. But as a matter of fact, it requires only a few hours a week to prepare and teach the lesson, and this time can easily be taken from business and household duties without being specially missed. And there ought to be plenty of good Christian men and women who, for the love they bear the Master, will be willing to give all the time necessary without any compensation for their services to teaching the truths of God's word to those who may need such instructions. But if they attempt it at all, let them do it well. Let them not only prepare each lesson thoroughly, but let them also be trained for the work as far as practicable. We have such trained teachers for our day schools; why not for our Sunday schools? Is the Bible of less importance than the arithmetic? It is possible that the teaching in our Sunday schools is not much worse than in some of our day schools. Stories of the stupidity of Sunday school scholars are told to illustrate the incompetency of their teachers, but all such stories can be matched by similar ones taken from the public schools. For instance, the following was handed in as a composition on the human body in a grammar school in New York City-New York City, remember: "The human body is composed of three parts, the head, the thorax and the bowels. The head is that with which we think. The thorax has three partsthe heart, the lungs, and the liver. The bowels are five-a, e, i, o, u, and sometimes w and y." What Sunday school scholar can beat that, no matter how incompetent the teacher? But instead of being worse the teaching in the Sunday school ought to be better than in our day schools, as the subject is of so much greater importance. At least it ought to be as good. There should be an application of the modern scientific methods of teaching to the Sunday school. Surely here is a cause worthy of the very best methods known to man, as well as worthy of his best efforts.

In a very interesting article in the "Review of Reviews" for December, 1896, President Walter E. Hervey, of the Teachers College. N. Y., after expending considerable ridicule and sarcasm upon the present method of Sunday school teaching, suggests as a remedy the endowment of an institution or a department within "an institution already established l for the training of religious teachers and of those who should supervise religious teaching." Dr. T. D. Witherspoon, of Louisville, reviews this article very sharply in the Presbyterian Quarterly for April, 1897. He calls the plan of President Hervey "Utoplan" and "visionary." He himself suggests teachers for the Sabbath schools who have had normal courses of training, either in Bible schools or in schools of secular learning. He adds: "Where it is impossible to get trained teachers, there should be normal courses for teachers in the school itself, and the teachers should be urged to take advantage of every opportunity to hear lectures on pedagogy, and to study the best manuals of instruction in the art of teaching." it is right along these lines, as I understand it, that this Sunday School Seminary is working, and if so, I for one want to bid it an earnest God speed and wish that we may soon have 1,000 teachers here preparing themselves better for the important duties which have devolved upon them. This is the only institution of the kind among Baptists in the United States, though we have six theological seminaries for the purpose of training preachers.

Let not the Sunday school teacher think that his is an unimportant position. Let him not undervalue his mission and treat it as if it were a smail matter. It is an exalted position to which the teacher is called- a position next to that of the minister of the gospel himself. The "teaching them" is second only in importance to the "preaching the gospel" to them. 1 wish I could impress upon each Sunday like to magnify his office for him so as to give him a proper appreciation of it. It is a high calling of God in Christ Jesus which he has received-and the true teacher is called of God to his work as well as the preacher, not called in the same way or to the same duties, but called by the Spirit of God as truly as is tho preacher.

O teacher, it is a great privilege granted to you to sit before that class of immortal souls for half an hour each Sunday and train them for life here and hereafter. That half hour may seal the destiny of a soul for time and for eternity. Graap the opportunity

Do not teach simply the historical facts of the lesson. Do that, but do it only as the back-ground for the more important spiritual truths centained 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

iato them those grand old Baptist principles which have come to us all through the ages from Christ and the Apostles, and which are still as true as when first enunciated, but which need a fresh emphasis now. Inspire them with that beautiful missionary spirit which is the very essence of Christianity and which will broaden their horizon, lift them up to a higher plane of usefulness and make their lives a grand sweet song of duty and self sacrifice. Above all point them to Christ-to Christ their Savior from sin, and the God-given exemplar after whom their own characters should be patterned, and following in whose footsteps they will be elevated and ennohled. If they seem careless and indifferent and you are tempted to grow discouraged, remember that "He that goeth forth and weepeth, heareth precious eeed, shall doubtless come again with rejoicing bringing his sneaves with him." This may be a time of weeping with you when your heart is burdened with anxiety for the salvation of those young souls. But this is only the seed time. The seed sown in the ground may be covered with the frosts of autumn and the snows of winter. But after a while the harvest time shall come. That will be a time for rejolcing-oh, what rejoicing, when the faithful Sunday school teacher shall see those whom he has taught no long and for whom he has prayed so earnestly now coming to the Savior. And when at last he shall be permitted to stand before the Master and lay down at his feet the golden sheaves gathered in his vineyard, the souls of those pupils in the Sunday school, the bliss of that moment shall more than repay all the pains and all the labor and all the prayers and all the tears which he may have given to his class. All heaven will join him in the glad harvest song which he then will sing.

O teacher, fit yourself for your noble mission. Prepare as thoroughly as practicable for the Godgiven work before you. Go forth weeping tears of earnestness bearing the precious seed of gospel truth. And God grant that you may come again with rejoicing bringing your sheaves with you.

Kentucky Items.

This is my first summer among Kentucky Baptists and it is being filled with varied labors and experiences. I have charge of two churches. New Castle is the county seat of Henry county, in the edge of the blue grass section, and has a population of about 1,000. We have a good, united little church, which will celebrate its Centennial in two years. Burk's Branch is a noted country church four miles from Shelbyville, and is now 96 years old. The two churches make a good field and have been served by such men as our Bro. McCormick of Mexico and Dr. Carter Helm Jones of Louisville. The pastor conducted a two weeks' metting at Burk's Branch in July. We have every reason to believe great good was accomplished. The members were brought into closer fellowship and

nine were added to the church. Prol. W. O. Carver of the Seminary is to aid us here in a meeting to begin next Monday night. it was our privilege to preach for his noble people at New Salem near Bardstown for eight days recently. The Lord dealt graciously with us and Dr. Carver continued the meeting with good prospects of greater blessings. New Salem has a membership of about 300 and is one of the best country churches of my acquaintance. Bro. Carver loves his church and his

heartily devoted to him. We went from New Salem to attend the Shelby Burk's Branch church. This was my first oppor- including that of all ministerial students connected tunity to attend a Kentucky Association and it made a lasting impression on my mind. The sessions were held for only two days. On the first day the growd was conservatively estimated at 2,500, but it was not so inconveniently large on the third day. The introductory sermon was preached in the grove by Prof. Geo. S. Scearce of Shelbyville from Acts xir.2, "Have ye received the Holy Ghost since ye balleved?" It was able, practical and timely. Bro. Scearce recently gave up a lucrative position as nrincipal of a good echool to enter the ministry. He attended the Seminary last session and expects to take the full course. The Association convened with the Indian Fork church and selected Bro. Middleton. a layman of Shelbyville, as Moderator. The business of the body was transacted in a rapid, straightforward manner. There was not time enough for as many soul-stirring speeches as we usually have in Tennessee and Virginia, where three days are allowed for the sessions of our Associations, yet there were esveral excellent brief speeches.

"The Whitelts matter" was the all absorbing topic. The usual Kantucky resolutions were adopted in regard to the Doctor and the Seminary. Of course the micelonaryispirit of the hody did not run very high andsthat churobes in almost every case gave tiese

than the previous year to the various benevolent

Dr. Robert Ryland and wife of Bristol, Tenn.-Va., are spending a few weeks here with one of their daughters, Mrs. Ellis, a prominent member of our church. The Doctor is 93 years old, but preached a most excellent gospel sermon for us last Sunday. He is a marvelous man of God. Though he shows signs of feebleness, yet his mind is clear and vigorous and his language chaste and strong.

Many gracious meetings are reported throughout the State this month. I have been greatly blessed by the Seminary and hope to return in October. B. H. DEMENT.

New Castle, Ky.

Jackson Items.

The opening day of the Southwestern Baptist University is the event in Jackson on the first of September. The friends of the University had every reason to believe this would be the best opening in its history; nor were they disappointed. The increase is 80 per cent. over the largest number enrolled the first week and the number has been increased by the arrival of every train since. Every department was animated with the increase. The buildings are literally running over, and will be until the new chapel is finished. The trustees have already made arrangements to increase the capacity of the W. T. Adams boarding-house for the young men. The Everett Lovelace Hall for young ladles will be taxed to its greatest capacity. Mrs. Nooner is still in control of Adams Hall and Mrs. Goodson is still the charming hostess in the other, and the young ladles are all in

The school of theology will have its formal opening this evening. A nice program is arranged and the enrollment is large. The commercial school is fuller than ever, so with the department of stenography us." and the schools of fine arts.

The trustees, professors and friends have labored fervently to make the University the best in the land, and the results are very gratifying. Seventy doilars per year for real good, plentiful board is attractive. Twenty professors and teachers are influential and a healthy, central location has its charms. One of our citizen trustees says he is not satisfied and will not be until our number reaches one thousand, and one of the professors answered, Give us the necessary buildings and we will make it four thousand. Tennessee, Texas, Mississippi and Kentucky have doubled their number of pupils, while the other States have held their own.

The First Church has a steady, healthy growth. Bro. Simmons baptized two nice young ladles from another congregation on the evening of the ist inst., and Bro. Chandler, a leading citizen, on last evening; besides three were received by letter on yesterday.

The Second Church has not elected a pastor, while several names are before the body for consideration. The field is a good one for labor and results, and the city is attractive to ministers who have children to educate.

Bro. Charles Lovejoy has been at his post of duty with the Highland Avenue Church all the summer and with good results.

Bro. Casteloe, a student of the University, has held a splendid meeting with the Poplar Corner Church, in tals county, and has been elected pastor work and the church and entire community are by them. He has been very successful in his work during the summer.

Next week, with your indulgence, I will give a syn-County Association, to which I was a delegate from opsis of work done by resident pastors of lackson, with the University.

Will Dr. Folk accept thanks of the Central Association fifth Sunday meeting for a most splendid and eloquent sermon delivered before that body on the MADISON.

Another Noble Gift.

This morning a brother pastor came into the office of the Secretary and handed him \$27 for the Orphanage fund. The gift was from a hard working, poorly-paid country paster who, if his name were here disclosed, might feel offended at such notoriety. This same pastor has a hard field. He preaches to a poor people. His churches are very small and pay him a mere pittance. Yet he religiously saves every tenth dollar he receives from any source, and this, with his marriage fees, he contributes to the cause of Christ Every cent represents a prayer.

Oh! preachers of Tenne-see. What a rebuke is this unselfish act to many of us. So many of us exeuse ourselves from giving, consoling ourselves with the fact that we are giving our lives So is he. We look at the wants of our families. So has he a family, and they actually need every cent of this fund. If 800 country pastors in Tennessee, who are just as able as this dear brother, were to do as he has doss,

BAPTIST AND REFLECTOR, SEPT. 9, 1897. what an impetus it would give to the cause of missions. He who stood over against the treasury watching those who cast in their gifts has already seen this noble gift of His servant, and due account of it has doubtless been taken. When he departs for the better land his works will follow him, A. J. HOLT, Cor. See,

Carson and Newman College.

To-night we expect to have a very enthusiastic meeting in behalf of the College. It is the occasion of our monthly prayer service. Last week I collected a little more than \$400 and applied it on the principal of our debt. I shall devote my attention mainly this fall to securing funds to relieve the College of debt. I hope the friends of the College will give me the support that the importance of the matter demands. A small sum from a great many is my policy. Our attendance is increasing very rapidly. Ten new students have matriculated to-day . . . Miss J. T. HENDERSON. Phillips is improving.

-Our meeting at Friendship closed August 31st with 17 professions of faith; 16 received by baptism and one by letter. Bro. G. W. Sherman of Nashville was with us and dld the preaching. His sermone were of the highest order, because he eloquently and carnestly held up the Christ whom we all think to be the only hope for the lost. At the close of the meeting the church decided to have preaching two Sundays per month and extended a call for that much of the pastor's time....Our work in Pulaski is very encouraging. We have 47 members, all of whom are very poor. Still our Associational letter shows an expenditure of \$833 during the year. "We can do all things through Christ who strengthenet. T. T. THOMPSON.

Pulaski, Tenn.

-We have been having a glorious revival at Mc-Culla's Chanel. The Lord blessed me with strength to preach every day and night. Rev. E. B. Pendleton also has been doing some excellent work in the meeting. He preached Sunday and Sunday night to large congregations. He is a good workman that needeth not to be ashamed. The visible results so far are thirteen regenerations, one restoration and the Christians greatly revived. We had eleven additions to the church (McCulla's Chapel) one restored, ten by experience and baptism. Which ten I had the pleasure of baptizing in the river Sunday evening. The meeting still continues. Pra / for us. I must say that the pastor of McCulla's Chapel, Bro. Kearney, is one of the most agreeable, spiritually minded, godly men that I have over assisted in a meeting. Praises be to our blessed Master for all of W. L. NORRIS. His goodness to us.

Dyersburg, Tenn.

-The Pleasant Plains Church closed a very interesting and prontable meeting on the 29th of August. The pastor was very ably assisted by Rev. George H. Simmons, D D., pastor of the First Baptist Church, Jackson. This was the third series of meetings in which Dr. Simmons has assisted in this church. He preaches the gospel in its simplicity and purity. He employs no modern evangelistic clap-trap nor high pressure methods, but presents the old-fashioned gospel in great power and earnestness. He is eminently sound on all the great fundamental principles of the Baptist faith and polity as believed and practiced by our Baptist fathers. There were 10 additions, two by restoration and eight by baptism and the members were very greatly strengthened and revived. The church is blessed with an intelligent and spiritual membership, who are developing along all lines of church enterprise, and best of all, a good degree of growth in plety and grace....The writer will commence a series of meetings with the Spring Creek Church the first Sunday in September in which he hopes to have the aid of the Holy Spirit together with the presence and power of the blessed Lord of the harvest, who has promised to be with his people always even unto the end of the world. We are carnestly praying for a precious revival of religion in this church, that the cause of Christ may be more permanently ostablished in the community, and believers greatly multiplied . . . Allow me to congratulate you upon the improvement of the BAPTIST AND REFLECTOR. The paper grows better and brighter with every issue. It richly deserves the pride and hearty co-operation of the mighty Baptist bosts of the grand old State, for which it is doing such noble service, in disseminating light and intelligence among the people in reference to our exalted principles and Scriptural doctrines. W. G. IMMAN.

NEWS NOTES.

Pastors' Conference Report.

Seventh Church-Preaching at both hours by Rev. A. R. Bond. Good attendance. Pastor Wright is holding a meeting with Bro. J. P. Gilliam at Shop Spring.

Third-Pastor Golden preached at both hours to good audiences. A fine young people's meeting; 20 began the Bible reading course. Friday night, the 10:h, the city Union meets with this church. Brethren Holt. Rust and Hawthorne are to speak.

Howell Memorial-Good services. Pastor Burns preached. Congregations increasing. 105 in S. S. Mill Creek-Pastor Price preached at both hours to good audiences. 71 in S. S.

Gallatin-Pastor Barrett preached to unusually good audiences. Work begun on new church. Memphis.

Trinity Church—Bro. Duboise preached at both hours. Three received by baptism.

Central Avenue-Good congregations. One received for baptism.

Collierville-Pastor preached at both hours to good congregations. Bro. J. Graves was added to the delegates to the Memphis Association, which meets the 8th inst. with the Central Avenue Church. The report of the church to the Association will be rather good.

Johnston Avenue-Pastor preached at both hours to large congregations. interest good. Three deacons elected. Bro. T. H. Granbery will be ordained to the work of the ministry soon.

-As I expect to be absent from the State until the meeting of the Ococe Association. I have to request all those intending to come by rail to write to Bro. S. F. Green. Cleveland. Tenn.. and he will make reduced rates to and from Eureka, where the meeting will be held, nine miles in the country. H P FITCH, Moderator.

-We are expecting to begin our protracted meeting at Cedar Lick Church September 5th. Bro. H. E. Truex, pastor of the Baptist church at Lebanon, has agreed to assist us on the condition that we continue until the fruit is gathered. Brethren, pray for us. We expect to wrestle like Jacob of old.

Nonaville, Tenn. -We have just closed a week's meeting at Auburn, in which we had seven conversions and 12 additions to the church. Among the number was an old and wicked man. It was a Saul of Tarsus case. The church has prayed for and worked with him for years. At last the Holy Spirit mastered all the passions of his nature and controlled him to this one end. It was a victory. Bro. A. H. Rather was with me and did most of the preaching, and did it in a way that was effective and powerful. He won the G. A. OGLE. hearts of all. Milton, Tenn.

-I went to Buena Vista to my regular appointment with Nebo Church, Carroll County, Tenn., on Saturday before the fourth Sunday in August. Their desire for a few days meeting was manifest and I began preaching twice each day, continuing to the next Monday week. As some of the visible results we had 40 additions, three by letter, two restored, 34 baptized, one approved for baptism. This is the second meeting with this church this summer-60 additions, 49 by baptism. I am now in a meeting at Woodland Mills. Bro. I. N. Strother of Cadis, Ky., is doing the preaching. G. L. ELLIS.

-There are some men in Tennessee who are in trouble. They are the Board of Managers of the Tennessee Baptist Orphans' Home. The reason is that the churches in Tennessee are not giving enough each month to the Orphans' Home to pay for half the meat and bread the children eat. Now, brother. sister, is it not trouble to be asked to take orphans when we are given nothing to feed them on? Are you a Christian? Do you belong to a church of Christ? Have you given anything for feeding and clothing the orphans? Send something for the chil-W. C. GOLDEN, Pres. dren by next mail. Nashville, Tenn.

-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 bappy converts in the Little Pigeon River. In the number baptized there were two Methodiste. 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 tions joined in tim work, and as a result tha whole

preaching. May God bless him and give him back his health. To God be all the glory.

J. W. H. COKER. Harrisburg, Tenn.

-Salem Association meets with Green Vale Church Thursday, September 16th. Green Vale is la the Southern portion of Wilson County, 17 miles South of Lebanon and 16 miles Northeast of Murfreesboro. To reach the Association from Nashville take the Lebanon train, reaching Lebanon at 12 o'clock; then take the N. & K. train for Shop Spring or Watertown, where conveyance can he had, especially from Watertown. Going via Murfreesboro take the back for Lofton or David's store, where you may he met with conveyance, provided you notify Bro. Jacob Grimmit, Green Vale, Tenn., immediately. We hope to have many visitors with us. J. T. OAKLEY.

-We bad a good day yesterday at West Point and Bethlehem. I preached twice at West Point and once at Bethlehem. I baptised into Bethlehem six, and West Point cight. The meeting Bro. Fleming helped me hold at West Point resulted in 40 professions of faith and 21 baptisms. Bro. F. is a great revivalist. Four churches have called me to serve them, West Point, Bethlehem, Holly Creek and Cedar Grove. A committee from these four churches metlast Saturday and decided to build a house in West Point for their preacher, and so now the work has begun. This is what all our churches should do. R. J. Wood.

Missionary of State Board.

-We have just closed a twelve days' meeting at Gladeville. We had a good meeting. The Lord was precious and gracious to us throughout the meeting. The visible results were four professions of faith and two additions to the church by experience and baptism. The pastor did most of the preaching. This people have endeared themselves to me. God bless them. We greatly appreciate the aid rendered by the Methodist and Presbyterian brethren. Bro. James Sanders dropped in and preached two good sermons for us; Bro. Baird of Missouri also preached one excellent sermon for us. P. W. C.

Silver Springs, Tenn.

-Pastor preached Sunday morning at the First Church. Subject, "The Relation of Obedience to Salvation." The publication of the sermon has been requested. If I have time I will prepare it for the press. The deep impression and force of a sermon is a birth of the hour and can't well be reproduced in print. No services at night. Having preached three times each Sabbath since my arrival in Dyersburg, and having been preaching every day and night for quite a while, my church, a noble band, appreciated my need of rest and gave me Sunday night to rest. Thank God for a noble, appreciative church. A good church develops that which W. L. NORRIS. is best in a pastor. Dyersburg, Tenn.

-I am now in a meeting at Fall Creek. The unconverted are interested; 18 came forward asking for prayer Sunday; seven additions to date. The meeting will result in great good. We have had with us Brethren Wilks, Windes, Knight, Ogle. Jones, Byars and Baird. All gone, thank God. Bro. W. P. Phillips was ordained as deacon Sunday. The service was very impressive. Some three or four hundred took the Lord's Supper. I offered my resignation as pastor to take effect the first Sunday in November. I have served this church continuously for 19 years. I love them all. I helieve they love me. Our meeting continues. Pastor and people are working and praying for the Spirit of the Lord to be with us. JOHN T. OAKLEY.

-We closed a very successful meeting at Concord last Sunday night. Bro. L. E. Barton of Jonesboro. Ark., did the preaching to the satisfaction of all. The church was greatly revived, and I think much good was accomplished. I will close my pastorate with this church the fourth Sunday in this month, having served as pastor nearly four years. I preached at Antioch yesterday to quite a good audience. I will close my pastorate with this church the third Sunday in this month. I have been preaching to this uhurch three years. The Lord has been very gracions to us. And by the guidance of the Holy Spirit, we have done great good. I go from here to West J. H PIERCE. Tennessee.

Paragon Mills, Tenn., Sept. 5th.

-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 denomina-

with me in the meeting five days and did some good town was shaken, hardened sinners were converted. back-sliders reclaimed and Christians strengtheaed. Something over one hundred conversions are reported. Every denomination receives its pro rata of members. Our church received ten last night who will be baptised this afternoon, with others yet to join. To God be all the glory. Our meeting hegins on the second Sunday in September, with Rev. A. R. Bond of your city to help us. May God bless the BAPTIST AND REFLECTOR.

LEON W. SLOAN. Lewisburg, Tenn.

-Bro. O. L. Halley of Ft. Smith, Ark., has just finished a most successful meeting at this place. Fifteen were baptised as the result. Everybody is well pleased with the brother and no doubt would gladly have him stay with us permanently if it were possible. Too much cannot be said of his good qualities as a man and as a preacher, but it will suffice to say that the man's whole make-up is concentrated in the one ruling passion and desire of his life-that of winning souls to Christ. His brother, Rev. I. F. Hailey, is our pastor, and it is to him we may be thankful for inducing Bro. O. L. to come over from Arkansas to give us such a timely waking up. Many of the brethren were attending court and therefore missed the glorious treat.

C. D. C. KIRK.

Shuqualak, Miss.

-Rev. Luther Little of Brownsville has been asslating us in a meeting for two weeks. We have had a good meeting. Our church was greatly strengthened. Bro. Little did some grand preaching. Some 14 souls were led to Christ. The congregations were very good, ranging in attendance from 500 to 800 people. The interest manifested upon the part of the unconverted could hardly be surpassed. Often as many as 150 men and women would ask for prayer. Yet no power could bring them into the ark of safety it seemed. Our people have fallen in love with Bro. Little. He has sown seed in our midst from which we hope to reap many days hence. Bro. Little also preached for as one week at Bartlett, but on account of conflicting business we could not protract. We expect to have him again soon there. Pray for ss. God bless the BAPTIST AND REFLECTOR.

W. A. TIPPITT. Pastor at Gallaway and Bartlett, Tenn.

-I am still in Tennessee. I have just assisted Revs. T. J. Early and J. B. Spight in a gracious revival at Holly Spring Church, Foulks, Tenn. There were 21 professions and 19 additions to the church. This was one of the best meetings I was ever in. The church was completely revived. There were four Methodists and one Campbellite that joined the church. I wish every Campbellite in the world could have heard the experience of this Campbellite. Dear brethren of Tennessee, you need not be surprised if I visit your church. I am authorised by the Missionary Baptist Church at Clear Creek, Gibson County, Tenn., to travel and take up collections and subscriptions for the purpose of building a house on the old consecrated spot where there has stood a house of worship for 43 years. Dear brethren, help. I will be around to lecture and preach and hold revival meetings. My lecture will be "My Experience Among the Indians as a Missionary." If any church would be glad for me to visit them they can write to me at Dyer, Tenn. JOHN B. SWANNER.

-The Warren County meeting, held with Barren River Church August 28th and 29th, was one of tha best meetings of the body held for years. The attendance was large and interest in all the discussions was intense. Rev. C. W. Freeman was unanimously elected Moderator and Bro. Jas. Davenport Clerk. Bro. Freeman has been pastor in our county for the past four years and to enlogize bis labors is useless. for the work speaks for itself. His churches are all in a prosperous condition, with interest increasing along all the lines of work. As a Moderator, to say he did well does not express his work in the chair. He is positive in his manner, courteous in his ruling. and the meeting was a grand one in all respects. Bro. Freeman is engaged a large portion of his time holding meetings in a commodious tent, and he is doing a great work for the cause through this section. He is a revivalist as well as a pastor in truth. Any pastor desiring a true helper in the gospel work nonld not secure one better adapted than Bro. F. The people of Barren River Church and surrounding community know how to entertain a meeting. They did it royally and the visiting friends were loth to leava. On Sunday Bro. Voyles of Bowling Green preached an excellent sermon for the people from the text, "Let your light so shine." May God's blassings rest upon the church at Barren River.

JOHN SPROUSE.

MISSIONS.

MIBBION DIRECTORY.

State Missions.—Rev. A. J. Hotz, D.D. Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. WOOD DOOR, Treasurer, Nashville, Tenn.

Foreign Missions.-Rev. R. J. WILLING MAM. D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. Smow, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for in formation may be addressed

etome Missions.—Rev. I. T. Tiquenon, 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, fenn. For young ministers a Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

Orphans' Home.—Sendall monies to A. J Wheeler Treasurer, Nashville, Tenn. All samplies should be sent to C. T. Check, Nachville, Tenn. All supplies should be

Woman's Missionery Union. PRESIDENT.-Mrs. S. C S. Jackson, Nashville,

CORRESPONDING SHORETARY -- Miss M. M. Clai borne. Maswell House, Nashville, Tenn. RECORDING SECRETARY.-Miss Gertrude Hill,

Nashville, Tenn. Epiros-Miss S. E. S. Shanklasd, 223 N. Vine Street, Nachville, Tena.

State Mission Month.

One and another special object has been before the Baptists of Tennessee claiming their attention and sopport 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 pur missionary objects under one had has had the effect to push State liselons 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 coats in Tennessee have no sionary feature. Baptist preaching. Remember that 150 towns in Tennessee never hear mensely this year, and we desire to Baptist preaching. Do not forget that | see it still further increased. We over 00,000 homes in Tennessee have earnestly wish that our Bible fund no Bible. One thousand children in | could be enlarged, and should be glad Tennessee attend no Sunday school. of the co-operation of Woman's Mis-We have 45 missionaries and 21 col- sion Societies. supply this destitution. We need 500. But we can barely pay those we have. sions is represented in your church eties in this department also. this month?

church in Tennessee from taking up a collection during September and forwarding the same to W. M. Woodcock, of the Societies in still further extend-Treasurer, Nashville, Tenn. If every | ing this work and making it more efwhite Baptist church in the State were | feetive. to do this we would come to the Convention with an overflowing treasury.

This is your work, brethren and the propriety of sending boxes of sisters, and is it too much to expect of you that you will generously eustain 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 walt for some one else to take the lead. | atory of the recommendations:

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 abun-

Will you not bring this matter before your Sunday echool and advocate setting apart the collections of every first Sunday to the Sundayschool 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 fo 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 emphasising their mis-

2. Our Bible work has grown im-

re actively at work trying to 3. Missionary Day in the Sundayschools, as observed last September. proved a greater success than hereto-Will you not see to it that State Mis- fore. We want the help of the Soci-

4 Some of the churches are begin What is to hinder every Baptist | ning to introduce a Home Department of Sunday-school work. We are earnestly hoping to have the co-operation

> 5. We should like to have the Woman's Missionary Union consider 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, explan-

It can be assily managed. Give us | Woman's Mission Societies through \$6,000 during Beptember and the State | the Woman's Missionary Union year Board will present a work at the Con- by year snows itself to be one of the vention that haver known a parallel most powarful 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 thin recommendations, because the Sunday-school Board from its organisation has felt the wonderful help which has been given through the women of the South in their organised 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 beyoud 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 and will be glad to furnish them upon 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 Testamenta 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 their brethren. If Woman's Missiondoubled in its carrying power, and | ary Union through the Central Comunder this appeal we have had some contributions to the Bible fund. Although having sent out seany thousands of dollars in cash into various denominational interests, the Sundayschool Board has never asked for contributions until lately. These contri- pleased. butions go without a single exception either to the Bible fund or to the book and tract fund, as may be designated. of the nations."

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, 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 Sundayschool missionaries with very meager salaries, and wholly dependent upon mittees 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

All of our instruction and all of our work rests upon the great missionary ides of giving the Gospel to the world. We should like to awaken an interest so we earnestly endeavor to emphathroughout our Southern Zion for the size the missionary thought through circulation of the sacred Scriptures | the various channels of our operaand have the co-operation of the tions. The Sunday-school Board has Woman's Mission Societies in this ef- grown greatly as a power for usefulness. fort. For ever, dollar given, we add It has in the last year moved into its another dollar up to the point of our lown house and, from the first, has ability, and so send out the Word of) bad a success that is scarcely less than God, "whose leaves are for the healing phenomenal. We have been grateful for the noble help which the Woman's 3 Missionary Day in the Sunday. Missionary Union has given to us,



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.



.The Woman and The Sphinx-The mystery of woman-hood is full of deep unanswerable enigmas. why should women be compelled to suffer sim-ply because they are wo-men? Why is it that the source of their highest joys is at the same time the cause of their greatest wretched ness? The very attributes which make possible for women to be happy wives and mothers also render them liable to the ut most physical misery and pain.

The sufferings of body and mind causes by some weakness of the distinctly feminin organs are so almost universal among wo men that the question might well be asked "Is this Nature's punishment for the crim-

of being a woman?"

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

It gives health and strength to the spe cial organs and nerve-centres; heals inflam mation; stops weak uing drains; promote functional regularity and restores the nor mal, vigorous and painless condition which

It is the only medicine of its kind in vented by an educated and experienced physician. It is the only medicine which makes baby's coming safe and compara

tively painless
Any woman who would like to know more about this medicine and about her own physicial make-up should send 21 one cent stamps to Dr. R. V. Pierce, Buffalo N. Y., to pay the cost of mailing only on a absolutely free copy of his thousand-pag illustrated book, "The People's Commo Sense Medical Adviser;" or, 31 stamps for

A sure and permanent cure for constipa-tion 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."

From Mexico.

For the last few days I have had working for me a young min whose religious experience may be interesting to some of your readers.

He is a Mason and his name Epimenio Martines. He is ignorant, uncouth in appearance, and, to those is more than made up for by his kindof the gospel. His story would be Both churches were arranging for

somewhat like this: " Some three years ago, through a friend of mine, I came to know something of the gospel. I felt some curios ity to know more about what Protestants believed and especially to see what was done in a Protestant service. So I attended a few Presbyterian services, and soon afterwards, while working one day with a young carpenter, learned that he was a Protest. ant. He invited me then to attend the Baptist services with him. I went and was more and more pleased with what I saw and heard. It was not long before I was convinced that the Protestante had the truth, and so I de I presented myself as a candidate for arranged, the Mountain Grove Chernh a lia about it."—Baptist Union. in Baptist Union.

baptism, was received, and the day was set for me to follow the Lord in this ordinance. My step-father, who | celved, and the two churches gave to 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 | the prayer, that no more dissensions enraged at this that they drove me from home, thinking that I would soon | may be joined in every good word and repent of my rash step and come back | work. 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 he 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 bad 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. 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 ac count of this young brother pray God's blessing upon him in his efforts to be useful in the Lord's work.

Saltillo, Mexico.

South Pitteburg.

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 sults. before I came here a split took place who do not know him, an unattractive | in the Baptist Church, and perhaps a specimen of Mexican life; but all this | majority of good brethren and sisters went off and organised the Mountain ness of spirit, which is but the express Grove Baptist Cnurch. There was sion of a tender heart that beats be- not the very best feeling existing beneath a rough exterior. Could he tween the two churches. I then saw but the drive wheels slide, but we stand before some of your Tennessee | that the success of our cause depended | raise sand and on we go. Unfortucongregations and tell how he has on the union of our forces. I set to nately some think the track cught to suffered for his faith, and how, since | work in a quiet and prayerful way to | be soaped when the wheels slide, and he accepted the gospel, a sweet peace | bring about a union between the two | therefore have warped the great steel has filled his heart, not a few of his churches. Our prayer-meetings were rails of the through line until the hearers would ever be convinced that | on different nights; so i attended the | great drive wheels sing and the engine Dr. Dobbs is very wide of the mark | prayer-meeting of Mountain Grove | puffs and blows and does not move when he would have us believe that | church, and sometimes led the meeting. | much, especially when passing through Mexico is already a Christian nation, I am sure that, under God, this course | Louisville and other important points. and therefore does not need the light | bad to some extent the desired effect protracted meeting during this month. Bro S. 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 of a building on which he was at work. suitable house in which to hold the Leaning over the wall and glancing meeting, and were going to build a downward he discovered a respectable 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 of apprehension, inquired: "Did that meeting." This was just the thing I | brink hit anyone down there?" The wanted; so I went to work in earnest | oltisen, with great difficulty extricating to arrange a joint meeting between himself from the extinguisher into the two churches and succeeded. The | which bis hat had been converted, rameeting was commenced in the First | piled with considerable wrath: "Yes, | we will go home.' I couldn't kill you Baptist Church. Our house soon eir, it did. It hit me." "That's after that." God was working in each terminad to accept the gospel and proved too small and the meeting was right," exclaimed the mason in tones of them, in his own way carrying out leave the errors of my fathers. When moved to the Opera-house. On Sun- of undisguised admiration, "Noble his will God keeps his people and I did this I felt a new peace in my day night of the loth, in the presence man, I would rather have wasted a guides them, and without him life is haart of which I had known nothing. of an immense andieuce, as previously thousand bricks than have you tell me but a living death. —Henry Drummond

came in a body to the First Church, and by a vote of the church were reeach other the hand of church fellowship and became one body. This makes the First Baptist Church one of the strongest churches in town both in numbers and financial ability. We have a beautiful stone building erected at a cost of between \$8,000 and \$10,000. With the blessing of God, our church will now be a power for good in this town. I hope all who are interested in the cause of Christ will join me in may creep in among us and that we

South Pitteburg, Tenn.

This and That.

Our mission work is suffering some what 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

Brethren Shepard and Windes are are in a good meeting this week at Lascassas; a great interest is manifested and we are expecting great re-

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

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

Bev. J. T. Oakley is in the midst of a meeting this week at Rockey 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 fallures.

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 Greek with marked re-

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 1641." We need to sit down and be fed. We are on up grade, Milton, Tenn.

The Truthful Citizen.

The other morning a careless mason dropped a brick from the second story citisen with his silk hat jammed over his eyes and ears, rising from a recumbent posture. The mason, in tones

The Same... Old Sarsaparilla.

That's Ayer's. The same old sareaparilla 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 wears 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 befry. 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 Indiane and the Spaniards. It has not been bettered. And since see make sarsaparilla compound out of earsaparilla plant, we see no way of improvement. Of course, if we were making some secret chemical componed we might.... But we're not. We're making the same old sersaparilla to cure the same old diseases. You can tell it's the same old sarsaparilla because it works the same ald cures. It's the sovereign blood purifier, and-it's Ayers.

How a Hymn Saved a Life.

Two Americans who were crossing the Atlantic met on Sunday night to sing hymns in the cabin. As they sang the hymn, "Jesus Lover of My Soul," one of the Americans heard an exceedingly rich and beautiful voice behind him. He looked around, and although he did not know the face, be thought that he recognised the voice. So when the music ceased he turned around and asked the man if he had not been in the civil war. The man replied that he had been a Confederate soldier. "Were you at such a place on such a night?" asked the first "Yes," he said, "and a curions thing happened that night; this hymn recalled it to my mind. I was on centry duty on the edge of a wood. It was a dark night and very cold, and I was a little frightened because the enemy were supposed to be vary near at hand. I felt very homeclek and miserable, and about midnight, whas everything was still, I was beginning to feel very weary and thought that I would comfort myself by praying and singing a hymn. I remember singing this hymn :

'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 strang 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 solder 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 rifes focused upon you waiting the word to fire, but when you sang Jut:

'Cover my defenceless head With the shadow of thy wing,' I said, 'Boys, put down your rifes,

BAPTIST AND REFLECTOR.

The Baptist, Estab. 1836. The Baptist Reflector, Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENNESSEE, SEPT. 9, 1897.

| | Parent |
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Martinism Again.

We gave last week the statements of Drs. J. B. Cranfill. B. H. Carroll, W. I. Feazell, J. R. Graves and John A. Broadus with reference to Martinism, all showing how at variance it is from the accepted Baptist faith, and the three first ated. showing that Bro. Carswell had not correctly represented Martinism in his statement to us of its principles which we published last week. Let us now see what Prof. Martin himself says Martinism is. Bro. Carswell may not accept the statements of these brethren with reference to Martinism, though it is a little curious to see how they all agree if they do not represent it correctly. Certainly, however, he will not refuse to accep the statement of Prof. Martin himself on the subject. This statement is contained in a pamphlet entitled, "Theological and Doctrinal Views of M. T. Martin, as Found in His Editorials in the Gospel Standard and Standard Expositor."

This is the pamphlet which was condemned by the recent Mississippi Baptist Convention. We can, of course, giveonly a few quotations from it. just enough to show its unmistakable drift.

We have also before us the pamphlet to which Dr. Carroll referred, entitled, "Trial of M. T. Martin by First Baptist Church at Waco. Texas. Oficial Report, Together with Charges and Specifications, Evidence Adduced by Church and Application of Evidence. Published by order of the Church, Sept. 7, 1889." The remark of Bro. Carawell which Dr. Carroll quoted is found on page 47 of that pamphlet.

We shall quote, however, from the first named pamphlet, though some expressions in the latter

are stronger than those in the former. Perhaps the most distinctive doctrine of Mar-

tinism is Assurance, by which is meant that if you are saved you will have a perfect assurance of it, and if you over doubt, you are damned. Here la what Prof. Martin says of it:

By Christian assurance we mean that rest which comes to the believer on learning that his salvation is complete in Christ. We do not mean only that it is a fact that the believer will be surely saved, but further, that the believer is assured in his heart that he will be saved.

As to whether one will be saved who has not this assurance, that depends largely upon whether he will be saved or not. One thing is evident: He himself has not become assured of the fact, and no one else

nas a right to feel assured of it. Now, whatever assurance, or rest, or confidence (whatever you may choose to term it) we receive on believing on Christ, since the giving of the Spirit, abides with us. (Heb. iii. 0, 14.) If your experience does not accord with this, then you have not a Christian experience.

But the question arises, What about the many worthy members of our churches-good old brethren and eleters, deacons, and even preachers-whose experiencedisputes this theory of any abiding assurance?

Well, it is not our business to tell what about them, or to count them as saved, contrary to the teachings of God's word. Maybe you would better raise our point with the Lord Jesus Christ and ask him to explain. The best that we can hope and believe for those who are so good and true, and yet who have not the rest and assurance which is promised to believers, is that they are under conviction of sin and base not found Christ as a Savior. if, indeed. God has begun a good work in them, they will come to Christ and receive the Spirit of promise, but surely they have not yet passed out from under bondage. They m y be heirs, but, if so, surely they are heire yet in As to the time that ciapses between believing and

receiving assurance, it is the same as that which elapses between crossing a line and being on the other side of it; the same as that which elapses between opening your eyes and seeing; between learning the truth and having knowledge of that truth. This is the assurance which the gospel brings to the believer, not the witness of the Spirit which follows. We know that the logical sequence of this position is that those who have not this assurance have not saving faith in Christ, and we shun it not They may have partial faith, they may believe in many o the elements of Christ's character which go toward making up Christ as a complete Savior, but they have not understood him as the whole of their unita-

The power lies not in the faith, but in the sospel; faith is only a medium. The gospel, which has in itself the power to produce assurance, will produce it when believed. That is not the gospel which, when elleved, does not produce assurance.

tion; they have not yet reached the end of the jour-

Many who had been the most blitter opposers of the doctrine have found that on believing on Christ as the Scripture hath said -on believing the record that God gave his Son, they themselves have become the

As a result of such preaching many Christians of long standing are led to believe that they never bad any religion, but accepting the teachings of Brethren Martin, Carswell and others, they conclude that they are now saved, and so they are re-baptised.

On the subject of regeneration Prof. Martin

The term regeneration presupposes generation. No one can be re-generated who has not been gener-

The Scriptures, to my mind, teach a birth of Spirit and a regeneration, or begetting again by the word. These Scriptures teach that there must be a nature in us derived from the Spirit before we can believe

Generation causes us to recognize the demands of the law; brings bondage, conviction of ain, guilt and conscious helplessness. Regeneration brings us into the light and liberty of the gospel. In generation one recognises God as law-giver; in regeneration one recognizes Jesus as the end of the law for righteousness to him, and looks at himself not as a bond-servant, but as an heir to an eternal inheritance. Generation pertains to nature; that is, it gives us, according to Dr. Pendleton (who calls this work of the Spirit regeneration), a holy disposition; regeneration pertains to our legal relations, and gives us freedom from bondage to law-conscious justification. In generation one is made free from the penalty of Adam's sin; in regeneration one is made free from the condemnation of his own sin. Consciousness is not involved in generation; we are not consolous of Adam's guilt. It is involved in regeneration, for we become conscious of our guilt, and need a conscious ustification, or justification of which we are consolous. Infants may be generated; must be generatad to be saved. They cannot be begotten again with the word of truth, and they do not need to be, se they have not transgressed the law, and therefore have no conscious guilt, and need no deliverance

My reference to infant salvation was only to show

that there must be a spirit birth without connection with repentance and faith.

The Spirit begets a spiritual nature within us directly and immediately. He them brings us to Christ through the medium of the truth, which is regenera-

On prayer he says:

The suppliant must recognise the relationship which exists between the being to whom he prays and himself hefors he can pray acceptably.

Nor has God made nrayer to him on the part of the sinner an instrumentality of salvation.

He is seeking salvation, if he is seeking by thus praying to God, in a way in which he will never find

Praying for forgiveness of sine while yet under

As to repentance he says: The knowledge of the law unto condemnation is Repentance is said to be toward God, after-knowl-

The sorros shich precedes falth is not that which edge of God. is called godly sorrow in 2 Corintbians. That can only be exercised after the love of God is shed abroad in our hearts which follows faith, and we are discuseing repentance and its fruits which precede faith and are essential to conversion. The sorrow for sin that a sinner has is the result of repentance and is prompted by his regard for his own well-being. The godly sorrow of the Christian works repentance or fter-thought, and is prompted by the love of God.

The promise is not sure to us till we see that salvation is by grace, for in no other way could we be delivered from bondage and fear. Hence he who does not believe that salvation is by grace has not received salvation by grace through faith, and, as there is no other salvation from the condemnation of the law, he has not received salvation at all; or, to be plain, he who does not believe in salvation by grace is an unconverted sinner.

We have stated these points in Prof. Martin's own words. We have only a few remarks to make with reference to them:

1. We believe, of course in, assurance. But it is a privilege, not a necessity. We may, not must, have it. To make it essential to salvation is to place the same emphasis upon it which Campbellites do on baptism. The truth is that there is a good deal of similarity between Campbellism and Martinism at this point. Campbellites put emphasis on baptism, Martinites on assurance, Baptists on faith. Baptists draw the line of salvation at faith, Campellites at baptism, Martinites at assurance. Methodists say that if you doubt you have fallen from grace. Martinites say you never had any grace. Baptists say that grace has fallen in you, like the mercury in a thermometer, but that you have not parted company with grace.

2. We believe that persons who were not Christians when first baptized should be re-baptized if afterwards they become Christians. But you should be very sure that they were not Christians when first baptized before re baptizing them. Baptism is a solemn ordinance and not a matter to be trifled with. To insist that people must have a perfect assurance of salvation at all times is, as we said, to draw the line of salvation at the wrong place, and to baptize them again simply because they did not have that assurance is little less than sacrilege. He who doubts is not necessarily damned. If so, most of us could never be saved. To preach such a doctrine is not only to invent a new test of orthodoxy, but it is to unsettle the faith of many a pious soul.

3. Regeneration does not mean a second spiritual birth, but a spiritual birth as distinguished from the physical birth. That which is born of the flesh is flesh, and that which is born of the spirit is spirit.

4. If a sinner may not pray to God, what about the publican who smate upon his breast, saying. "God be merciful to me a sinner?" And you remember he went down to his house justified. Notice again bow similar Martinism is to Campbelllam at this point.

5. To say that sorrow does not work repentance is to contravene the Scripture which says. "Godly sorrow worketh repentance." Nor is this sorrow on the sinner's part simply a sorrow "that he la lost." It is a Godly sorrow, a sorrow towards God, a deep sorrow at having offended God by sinning against him.

It will be observed again how similar is the repentance of the Martinites to that of the Campbellites.

6. To say if anyone believes in falling from grace he never had any grace from which to fall. is to make salvation depend upon belief in a system of doctrines. No one believes more thoroughy than we do in the grand old Calvinistic principles of the Baptlate, which have come down to us all through the ages from Paul, Augustine, Calvin and Spurgeon. But there are a great many Chrietian men and women who do not believe in Calviniam, including even some Baptieta, and not a few in our Soutbland, but who do be-

Pantist an Reflector

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Old Series, Vol. LXI.

NASHVILLE, TENN., SEPTEMBER 9, 1897.

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a revival and had conversions as a

result. I do not believe that we as

PROCEEDINGS

OF THE

Seventh Annual Session

East Tennessee Baptist Sunday School Convention,

BAPTIST OHUROH AT NEWPORT, TENN. AUGUST 10, 11, 1897.

The Convention met in the Baptist | crop, but you are just in time for Church at Newport, Cocke County, roasting-ears and watermelons, and and was called to order by President | what we put up with all the time is W. C. Grace of Sweetwater, who made | surely good enough for you for a day some appropriate remarks and de- or two. clared the Convention open for busi-

The session was one of great interest from the very beginning to the opportunity to speak.

Among the visitors from abroad who added much to the interest of the occasion were Rev. E. E. Foik, editor of the BAPTIST AND REFLECTOR, and Rev. A. J. Holt, Missionary Secretary, Nashville, Tenn., and Prof. S. D. Jones of the Southwest Virginia Institute, Bristol, Tenn.

All the subjects were made interesting and the addresses were very instructive and calculated to do much good among Sunday-school workers. In all, it was a valuable meeting, and one we should be proud of.

The Knoxville Chorus added much to the interest of the meeting by the most excellent music throughout the session both day and night.

TUESDAY MORNING, AUGUST 10, 1897 MORNING SESSION.

The President read the 12ist and a part of the 122nd Pealm, followed by an earnest prayer for the success of the meeting by the President.

The Convention then proceeded to the election of officers for the present year, which resulted as follows: W. C. Grace, by motion of R. R. Acree, was elected President, the Secretary easting the vote. On motion the Secretary was authorised to cast the vote of the Convention for Col. Thos. H. Raeves of Morristown for Vice-President. On motion of R. A. Brown, R. R. Acree was authorised to cast the vots of the Convention for W. A. J. Moore as Secretary and Treasurer. of the present Secretary.

The welcoms address was then delivered by Hon. B. W. Hooper of Newport. He heartly welcomed all to the homes and hearts of the people of Newport regardless of denomination. The postponement of two or three weeks has

The response by R. R. Acree of Knoxville was at the beginning calculated to bring a smile to every face, and the closing words in which he close. A few of those whose names | told of the benefits we might obtain appeared on the program were absent, | by this meeting were very impressive. but their places were easily supplied | The tribute to Sunday-school work from the many interested delegates | was full of love and grace. He told who were present. There was never a touching little story illustrating the time enough to give all who wished an good that may be done by a little effort on our part.

A praise and promise meeting was conducted by J. H. Snow. Sentence prayers by J. H. Snow, W. C. Grace. R. R. Acree, M. D. Jeffries and J. T. Henderson.

Song, "Lead Me, Savior."

2 Peter i. 4 was read. After a few words by J. H. Snow, many respondfered by the leader of the meeting. Benediction by R. R. Acree.

AFTERNOON SESSION.

The Convention met at 2 o'clock. with President Grace in the chair and presiding.

Davotional exercises were conducted by J. M. Walters, who read the 8th chapter of Matthew, followed by prayer by Jno. M. Anderson.

The first subject on the program, 'Soul-winning in the Sunday-school, was then taken up and discussed as fol lows: Jno. M. Anderson spoke on the Preparation Required. Any man or woman who would be a soul-winner must be a Christian. A man to make a success of anything must be one who feels the importance of the work. To win souls one must know the value of souls. Then again he must be wall acquainted with the Scriptures. He must also be a man of prayer; must The election of a Statistical Sacretary | rely on the Holy Spirit to lead souls was postponed until after the report to Jesus Christ. No one can win souls by himself. He must have the Holy Spirit.

The second division of the subject. Difficulties Encountered, was dis- the scholars. Give them an oppor- from na our Sabbath. We must comcussed by T. R. Waggener of Athens. | tanity to manifest their desires. Much | mand our household. There are cer-Many undertake to win souls and are | will befound to come from these efforts. | tain laws that a superintendent must very earnest, but are ignorant of the J. T. Heedsrson-We tried it in our enforce. Nine o'clock is the opening caused you to miss the blackberry Seriptures; do not know how to apply school at Mossy Orsek at the time of hour. You allow your children to

the Scriptures. Another difficulty is a lack of knowledge of how to approach a sinner. There is no fixed rule, but the nature of the man should be studled. Many do not feel any responsibility even for the conversion of



Dr. W. C. Grace, Prasident.

their own scholars. Another difficulty is the failure to realize opportunities. might mention a lack of attention on the part of scholars. This must be overcome by the teacher by inviting an interest in the study of the Scrip-

H. P. Fitch spoke on the Opportuni-

ties Afforded. We must understand favorable opportunities. The church was organized by Christ himself. His work was the salvation of souls. Whatever the church or Sunday-school does in this line must be done through Christ. To be successful in this work | cussed by T. S. Rodgers of Greenville. three things are necessary: (1) The When the lome is right we never need ed with a verse of promise. In the heart and conscience of those to be all this threshing among the limbs for midst of the quotations some one be- converted must be in a condition to | dry leaves. While I was at home is gan to sing the good old song, "How receive religious influence. (2) The was always an easy matter to walk Firm a Foundation," when a hearty | truth must be presented in such a plain | five miles to Sunday-school. We response arose from the whole con- and faithful manner as to impress the gregation. Others followed with the heart and conscience. (3) This truth | good mothers for the influence necesprecious promises. Prayer was of must be made "quick and powerful" by the divine operation of the Holy day-school. The father won't do it. Spirit. In the young gathered in our | Why this is true you know yourselves. Sunday-schools we find material most | A few simple questions and answers leads to the conversion of the soul. | must be thoroughly prepared; then the There is a time when every soul is children can't be kept away-they will plactic and easily impressed. In this go. condition the soul should be influenced | Charles Brown discussed the divisso as to be brought to Christ. God | ion of Discipline. We can never have has given us a time when we may lead | a successful Sunday-school when the souls to Christ. Do not fall to take home does not furnish the proper disadvantage of this opportunity.

The Chorus was excused for the afternoon. An opportunity for general discussion on the above subjects was then offered.

R. R. Acree-Let us practice what wa preach. We have a place in the program of our schools for almost everything but soul winning. We must make a place every Sunday morning to emphasise the importance of winning the soul of every some of our scholars.

M. D. Jeffries-I want to call attention to an article in the Baptist sprout is necessary. We are drifting Teacher on this subject. Let there be a away from the old way of raising place in the school to bring this mat- children. Sunday excursions and ter to the personal consideration of other evil influences are taking away

teachers magnify our office. Our work will, however, never be effectual without special prayer and private conversation on the subject. Call the names of your classes in your prayers for their personal salvation. No teacher should be satisfied until all the class is converted. Earnest prayer and private talks will bring souls to Christ. "The Relation of the Home to the

Sunday-school " was then discussed. W. M. Vines of Morristown opened

by the discussion of that part of the subject which relates to attendance. How often we have seen our schools and our classes increase from Sunday to Sunday, and how we were encouraged. How our hearts swelled within us. We felt that we were doing much. We thought wa were accomplishing much. But behold i We must behold the steady decrease of scholars. Our hearts fall us. But it seems to ever be so. Variations meet us day by day We cannot estimate the influence of the home. The character of the parents is reflected in the face of the children. It has been said as an objection to the Sunday-school that it takes away the parental training and influence; but we find that wherever the Sunday-school movement is most felt there do we find the greatest plety in the homes.

"As to the Lessons" was then dismust, however, depend on the dear, eary to keep the children in the Sunready to receive the truth of God that | unexplained won't do. The lesson

> cipline. Home training is the foundation for proper deportment in the church and Sunday-school. There the proper reverence for God and his cause and respect for officers and teachers must be inculcated.

A general discussion followed.

R. R. Acree-My observation as a citisen, a Christian and a parent is that it is a lamantable fact that home influence is not what it should be se to discipline. What do we do? We don't make our children obey. We use sugar plumbs where a peach-tree lis to bed until the time they should be in Sunday-school. You are responsible for the disturbance of the whole school. The superlatendent 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 babes in their arms. Do we feel that we must train them for God? Ohl 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? len't it as much your duty to come and look after your children and mine as for ne to look after yours? At my house we all go. I know how to milk the cows, sweep the house and nake the beds, and I do it, too. Parente, 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, selfsacrificing, forward move all along the line; more consecration, less folding of hands; more workers, less shirkevery community shall feel its influ-

Chlihowee-R. A. Brown, Vice-Presdition 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 colporter for this Association he had visited some eighteen churches and all had Sunday-schools save one.

Occee—J. P. Mitchell, the Vice-President, sent in a report from seventeen of the churches from his Association. procure reports Schools are doing tions. well and the work is encouraging.

Sevier-J. A. Householder, colpor-

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 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 tine shape. The schools are all evergreen, and he thought he would be able to get schools in two more of the churches.

Tennessee-John McCoy, the Vicepresident, 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 litth Pealm 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 I had occasion to discuss this sub-Led Me to Christ." Among those who

spoke were: T. R Waggener-The home and the Sunday-school.



Rev T. R. Waggener, Statist'cal Secretary

H. P. Fitch-The personal, plou work of my mother. W. C. Grace-My mother's influence

and a plous teacher. W. C. Bayless-By my little play

mates when I was very young. J. H. Snow-The preaching of the gospel from the text, "Come let us be as scarlet they shall be as snow." John Cruse-At church by my moth-

er's side I got my first impressions. James Anderson-Through the in-Christian.

location of his churches and their con- the open and revealed Word of God. T. A. Payne-My mother led me to | er from the pulpit:

> Christ. Prayer was offered by John McCoy, invoking the guldance of the Holy Spirit in our work in the Convention

The following Committee on Nominations was announced: J. T. Henderson, M. D. Jeffries and J. H. Snow. The committee was instructed to name He stated that it was very difficult to a statistical secretary in the nomina-

"The Effect of Lessou Helps Upon this Generation's Knowledge and of erations back. We know the present ter, reported that he had organised Reverence for the Bible" was discussed circumstances and the present results. twanty-two Sunday schools; that ba by Thoman H. Reeves. I have studied But were our forefathers any better had only failed to organise in two the effects of lesson helps for many theologians than the present general occupy as to our religion? How tenchurches. One school had to be or- years se to the interest and effect of slon? I believe more is being done derly does Christ refer to the relationganised twice before be succeeded in such. I believe that men and women; today to enlighten the world than ship existing between Him and the

Bible than they did when they began. We are forsaking the Bible. We are willing to ask the questions prepared in Pulladelphia 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 vandallem 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. Ohl 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 be-

fore. You know a certain Scripture,

but actually do not know whether that

Scripture is in the Old or New Testa-

ment. W. A. Montgomery-1 thoroughly endorse every word said by Col. Reeves. Many years ago at the introduction of the international lessons ject at Wake Forest, N. C., and then and there predicted this very result. I think we should go back to the old nathod 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 Sunday-school. Bible. I think we should return to the catechism. It is one of the grandest motors 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. Ohl for earnest teachers who love and revere God's Word.

the footprints in the rocks and stones-

don't study or read It.

T. R. Waggener-It is bardly fair to compare the present with a few gen-

making it stick. A good feeling exists, | who have studied the lessons for the | ever before, and i believe we are getlast twenty-five years know less of the ting 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 Sundayschool Work" was discussed by R. M. Murrell: We seem to neglect tho matter of the Holy Spirit in our



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

"The Relation of the Sunday-school to the Church: In Fostering the Spirit of Loyalty to the Church; Supporting it by its Presence, its Purse 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 we worship -too much. I have ridden seventeen W. C. Bayless-I want to defend the | miles before breakfast to be at Sunrising generation. I don't believe | day-school. Oh! for churches that there has ever been a time when there have a pastor every Sunday-a pastor was a deeper reverence for God's for the church and a pastor for the Word. God's Word does not consist | Sunday-school. The relation is somealone in what is written in the book. | times too close. i know of Sundayreason together. Though your sins The starry heavens, the rolling ocean, schools that almost support the church. What would you think of a everywhere Is God's Word written. I pastor who prays for you once a think people read God's Word about | month? It is just as important for as much as they ever did. Why, we the Sunday-school to contribute to fluence of my wife, who was a devoted | never did read the Bible much here in | missions as the church, and it is just East Tennessee. And more, I believe we as important for the church to so con-Peter Brakehill-Through the influ- know more of the Bible than we ever tribute as for the Sunday-school. All ence of Christian parents and the did, and we have learned much of it | we want to take the country is for us words of a preacher, who stated that from the Bible helps. What we learn to open our purse strings and give to dent, presented his report, showing the at his father's death be willed to him from the quarterlies is the same kind the cause of God. Mothers, did you of information we get from the preach- notice the experience meeting this morning? Nearly everyone said that James Anderson-I believe the les- be was led to Christ by his mother. son helps have done much barm. I Ohl what a responsibility rests on know the results at Island Home. We your shoulders. Do you go to Sundon't get the study of God's Word we day-school? Do you teach? Do you want. I belong to a class of young teach your children at home? Let men, but most of the class fold their our whole object be to lead souls to quarterly at the close of the lesson, Christ. I believe I am right in my put it in their pockets and there it Baptist opinions, and I am going to remains until the next Sunday. They try to persuade everybody elee 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 church—the dearest relation existing | book in a had boy reading "Beauon earth. Of course our churches are | tiful Joe." He had been very cruel to defective. But see the great work that has been done by these defective and became a champion of the deaf churches. These little churches that and dumb animals. dot the hills and valleys of our land are the very bride of Christ Then let us recognize these churches as the what the Lord expects of us. In these | find a means if you want a library.

Lamb's bride. Then we will try to do 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 | ing cuts quite a figure. interest lags as God's only rule. Through our and a want of the Holy Spirit keeps Sunday-schools we should instruct as to our denominational interests, es-

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. Hender son, W. A. J. Moore, T. R. Waggener, J. A. Cargille and, D L Smith. As place of next meeting, Centennial

pecially the work of the Southern

Church, Knoxville. W. A. J. Moore, John McCoy and M. D. Jeffries were appointed a committee to confer with the editor of the good way to build up the country Sun-BAPTIST AND REFLECTOR as to the day-school. By this way we learn cost of publishing the proceedings of the spiritual and physical condition. the Convention in his paper rather Teachers can be trained in the country than in minute form.

On motion the Constitution is so have the Holy Ghost changed that the meetings shall be held on Wednesday and Thursday before the third Sunday in August in- meetings. Weather, mud, creeks, etc., stead of before the fourth Sunday in | don't hinder where you want to go. 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 teen minutes and the following to five the frosts come, until spring comes minutes.

"The Sunday-school Library: is it

Desirable?" word, yes Why? There are many I can think of, which trouble us very vention, but next year we are going to Prayer was offered by J. H. Snow of reasons. I once passed through a much. We must rid ourselves of these 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 angel mother of mine. Oh! the tender a good plan would be to give the children something good and wholesome. And that dear old church, that old You can make the application yourselves. The country is full of good books. There are bad ones as well. Many lives are ru ned by reading bad, dirty literature. On the other hand, I rememoer how we, in one of these many lives are ennobled and made bet- country Sunday-schools, bought a duces enthusiasm in the church. ter by the reading of good books. library. Many a time have I gone to T. R. Waggener-Trained workers. C. S. Stephens, Miss Elisabeth Bur-And, unfortunately, there are many of our homes which have o 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 , our children something good to read; if you don't, the devil will give them something bad.

W. A. J. Moore-We addopted the plan of collecting a penny for each year of age when the birthday rolls around and purchased flity volumes. We keep adding year by year as the fund accumulates until the number now reannes 178 Then let the librarian be a man who will keep these books go-

a man. de la

animals, but was completely converted

J. K. P. Hall-Bro. Moore's plan may be a good one in Koxville, but it won't work in Greeneville. But adopt some plan and get a library. You will

"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 preachus 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 teacherstoo far apart in the country to meet and study the lesson.

S. P Fow er, 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 as well as in the towns. Above all,

W. A. J. Moore-Country Sundayschools can and do have teachers' Peter Brakebill-The creek of indif-

way. The love of God constrains us. man very often in attendance on the conversion at every session. country Sunday school who gets up

union schools.

R R Acree-When Bro. Hall stood up here this morning and appealed to the mothers I looked far away to an recollections of home, sweet home. square brick church is the dearest spot on earth to me. How my heart | due to the fact that we are in the counswells when I think of that place try. It is a reflection on this city. where I was converted and baptized. Sunday-school with my pocketa 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. Ohl 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 bis son who went huckleberry hunting. Superintendents, stick to your husb.

The committee appointed to confer with Bro. Folk as to the publication Ing and not lose them. We have such of the proceedings of our meeting in W. C. Bayless—I have soon a prac- Its report, which was satisfactory to him throw sugar-plumbs at this choir? Bev. T. R. Waggener, G. W. Bailey, oal illustration of the effect of a good | the Convention, and the proceedings | Better watch this man. It has been a | Dr. W. C. Grace, Hon. Go ... Re Pos

will be so published instead of in | great pleasure to sit here and listen 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 fu-

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

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

B. Jameson-I have learned much. I have been greatly benefitted. 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

J. J. Burnett-Children are more likely to be deceived than older oner-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 ference is the great difficulty in the are converted at an older age Children are not easily deceived. I hope J. H. Snow-Sometimes there is a to see the time when we shall have a high tribute to the Chorus.

E. E Folk-Sorry I could not be leading discussions be limited to fif- and suggests that we adjourn, when here all the time. The Convention is a good one—a representative Convenagain I don't know what to do with tion. Certainly you should be proud this man, unless we shoot him Then of yourselves. You have beaten us we have those terrible union Sunday- this year, for we only had about twenty-five in our Middle Tennessee Conargabout 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 This is no country church.

W. C. Grace—A Sunday-school pro-

H. P. Fitch-Keeps the heart tender. James Anderson-Makes missionsries 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. came here hating white-caps. That's gone now, and I'll love white caps as | ters, Prof. J. T. Henderson, Miss Kate long as I live.

nischief.

B. Jameson-Brings them from the

R. A Brown-It keeps them from | Jones. disturbing the father while reading the Sunday paper.

R. R Acree-You think Polk Hall

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 benefitted. Many good things have

been said. W. A. J. Moore-Nothing so impressed me as the tribute said 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 realise, 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 g od 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

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 Knozville Chorus and orchestra, who have so kindly furnished the splendid music for the occasion, and thus p'aced us under renewed obligatione to them. The President expressed his pleas-

nre at having been so generously assisted in his labors. He also paid a J. H Snow expressed the apprecia-

tion 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.

The following is a list of delegates and visitors:

Chilhowee Association-J. L Willoughby, H. H. Cruse, Mrs. H. B. Cruse, R. A. Brown, Mrs. R. A. Brown, J. M. Andorson, Peter Brakebill. 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. Nach, P. R. Young, J. J. Burnett, Robert Noles, H. N. Cate, son, Mrs. A. W. Rich, Burnett Brooks, Rhode Deering, Mrs. J. G. Allen, S. A. Sime, Mrs. Geo. F. Rankin, Hon. B. W. Hooper.

Holston-J. A. Cargille, Rov. R. M. Murrell, Miss Lens E. Dodd, J. K. P. Hall, T. S. Rodgers.

Nolachucky-Col. Thos. H. Reeves, Rev. W. C. Bayless, Rev. J. M. Wal-Reeves, Miss Kate Crump, W. C. Lay-R. M. Murrell-Keeps them out of man, 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.

Ococe-Rev. H. P. Flich, B. Jameson.

Sweetwater-W. Morris Harrison, bas neverabeen in town before? See Mrs. Theresa Harrison, James May, Sevier-Rev. J. A. Householder, S.

Tennessee-Miss Ruth Parmelee, Miss Jannie McCoy, Miss Ada B. Cooper, W. H. Wilholt, Mrs. W. H. Wilholt John Cruse, Rev. E. A. Cate, Rev. Wm. L. Cottrell, Dr. J. W. Carmicheel, Mrs. J. W. Carmichael, Miss Eliza Biown, Miss Ida Roy, Mrs. R. F.-Rivinac, Richard Rivinac, Rev. J. H. Snow, Rev. M. D. Jeffries, Mrs. G A. Williamson, Rev. J. M. Anderson, Rev. T. A. Payne, G. A. Hicke, Rev. R. R. Acree, Cawood Carmichael, W. A. J. Moore, Walter Burnett, Mine Lillie Burnett, Miss Minne Bell, A. E. Bluning, Miss Minnie Baum, Miss Sallie Bomer, Miss Ollie Calvin, Matt. Claiborne, W. B Cunningham, Miss Bertie Carter, R. L DeArmond, Jas. Fryer, Miss Ethel Gregg, Ed. H Goetz, Wilson Henderson, Jerre Henderson, E. A. Hackworth, Dr. H. F. Huffaker, Ernest Hines, Miss Cora Kiser, Alva Kibby, alles Lillie Kleinheinz Miss Edna Lobr. John McCoy, Miss Carlatta 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. Wilholt, Miss Nora Wilholt, Hon. Samuel P. Fowler, Dr. Isaac Emory.

Rev. E. E. Folk, Nashville: Dr A. Jones, Bristol.

President-Dr. W. C. Grace, Sweet-

Vice-President-Col. T. H. Reeves, Morristown Secretary and Treasurer-W. A. J.

Moore, Knoxvi 1-Statistical Secretary-Rev. T R

Warger er, Athens. The Vice-Presidents are as follows: Big Emory-N. O Castle, Harriman.

Clinton-P. M. Liles, Clinton. Cumberland Gap-Rev. J. M. South-

ern, Tazewell Ducktown-J. H. Horn, Ducktown.

East Tennessee-Hon. B. W. Hooper. Newport. Hiwassee-Rev. Mr. West, Evens-

Holston-Rev. E L. Smith. Greene-

Holston Valley-Branch Tucker,

Mulberry Gap-J. B. Trent, Sneed-

Nolachucky-Rev. W. C. Bayless, Mossy Creek.

Northern-Barton Beeler, Ambro. New River-B. F. Summer, Sunbright.

Occee—J. P. Mitchell, Cecilton Oostanaula-Rev. N. B. Goforth,

Riceville. Providence-C. N. Seaton, Ric dand. Sequatchie-T. F. Hale, Pikeville. Sevier-Rev. J. A. Householder,

Pigeon Forge. Athens.

Tennessee-John McCoy, Knozville. Walsst Grove-J. H. Wyrick, Eric. Watauga-C. B Yarbrough, Moun. tain City.

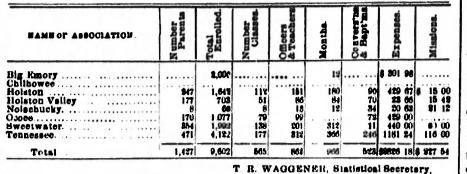
Midland-Rev. B. L. Stanfill, Pedigo. Tennessee Valley-Prof. Edom. Evensville.

Esecutive Committee-John McCoy. Enoxville: J. K. P. Hall, Greenaville; Prof. J. T. Henderson, Mossy Creek; W.'A. J. Moore, Knoxville; J. A. Cargille, Johnson City: D. L. Smith. Sweetwater.

Place of next meeting, Centecnial Church, Knoxville, Angust 11th and 12tb, 1807.

—Hare is the latest definition of "optimist" and "pessimist" given by a sebool boy: "An optimist is a men who is happy what he's miserable, and a possimist is a men who is misomutanes. "Se's happy." ganleed twice

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



Talks to Young Men.

I want to try to impress a deep and fluence 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. Tennyson 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, 'tis 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 J. Hon. Nashville; Prof. Samuel D. 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 placed lake and cast a of their meaning. Life is a serious wave is started, but it rolls on and on, less life. Millions live, die, and are last on the other shore. So with our influence -vours and mine-as we stand on the shore of man's moral life. Every word, every deed sgitates Chilhowee-R. A. Brown, Knox- 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 misleading. Be not deceived by its tian looks ahead to the day when he what evil has been done by our lives -just how our deeds and our words fearful responsibility to live is a world You may be a blessing to the world. where every deed counts for good or Arise, for the day is passing,

An English nobleman once visited the pottery of Josiah Wedgewood. Mr. Wedgewood and a lad of 15, an employe, showed him through the works. The nobleman was a men of reckless life and vain of his religious unbelief. 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 was soon fascinated by his flow of Times skeptical droilery and laughed at the Li Hung Chang and the Bible. witty points made. When the round of the factory was completed the boy with its shape and decorations and reached out his hand to take It. Mr. Wedgewood 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. Wedgewood, "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 ble sacred mem-

sions on immortal souls.

ing process of the grave, and it will be found busily working when the din of time Is hushed in the dawn of etersolemn truth. You are to exert an in- nity. 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 some time ago expressed to me great anxiety about his boys. They were shiftless, purposeless and even reckless. i was not at ail surpriced. 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 personinfluence of the father over the son

Young man, take up the burden and the responsibilities of life with a sense pebble on its surface. Only a tiny thing. Don't be willing to live a usewidering as it goes, until it breaks at forgotten. Their lives were as dog'sthey 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 false glare and its meaningless pretension. Your life has almost in-

> And you lie dreaming on: The others have buckeled the armor And forth to the fight have gone.

A place in the ranks awaits you. Each man has some part to play: he 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 see life as it is, and to faithfully use its golden opportunities and hlessed privi- The world is to be taken for righteousby the nobleman's irreverence, but leges. -O C Peyton in Chattanooga

Dr. Coltmen of Peking, writing unwas dismised. Mr. Wedgewood took | der date of May 15, 1897, relates the Abroad:

Mission. The type and paper were of the hope of saving him. the same kind as that presented to the I have never known such a union empress dowager on her jubilee cele- (and I have seen bundreds of them) to bration a few years ago. The old result in anything but sadness and gentleman was so intent on ble reading disaster. Let no young girl think that be did not notice me for several | that she may be able to accomplish minntes, and as I could see the title of | what a loving mother or sympathetic ory and inheritance." Every day and the book, I put up a silent but carnest sisters have been nuable to do. Babour you are going to make impres- prayer that God might send him some fore there is any contract of marriage, message in his reading that would ap- there should be conviccing proof that And, I repeat, your infisence will be peal to his heart. In a little while he there has been a real and thorough

as he addresses me] in Chinese, 'Man Tai Fu, do you believe this book? 'Your excellency,' I replied, 'if I did not believe that book I abould not have the honor of being your physiclan, I thoroughly believe it.' 'Are you sure it is not all rumor and report?' he again asked. 'Very aure,' replied. 'liow do you know?' be 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-earnest 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 slluring, 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 standard of success is often grossly | the goda walked with men; the Chrisshall walk and talk and dwell forever with God. No matter how poor the have been counted. It is a thing of numerable possibilities for usefulness. 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 ble 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. ness and truth. Face forward .- Religious Telescope.

A Vain and Delusive Hope.

The most subtle and deceitful hope up a beautiful vase of unique pattern | following remarkable interview with | which ever existed, and one which and recalled the process of its manu- the eminent Chinese statesmen. Li | wrecks the happiness of many a young facture. The visitor was delighted | Hung Chang. We take it from the | girl's life, is the common delusion columns of the Church at Home and | that a woman can best reform a man by marrying bim. It is a mystery to "At a recent visit I made to his ex- | me how people can be so blinded to cellency, Vicercy Li Hung Chang, I | the bundreds of cases in every com-I found bim reading a beautiful Russia | munity where tottering homes have leather bound copy of the New Testa- fallen, and innocent lives have been ment, that had just been sent bim by wrecked, because some young girl bas Rev. George Owen, of the London | persisted in marrying a secondrel in

permanent. It will survive the strolm raised hie eyas, and, looking attended regeneration—D. L. Moody in Ladies' of death, it will outlive the pulverlatively at me, said, 'Dr. Coliman,' or Home Journal.

lieve in Christ, and love him and serve bim as their Savior. For our part we believe they are saved, because they have accepted Ohristas their nersonal 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 inot 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 class room. 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 Hardsbellism, and Sanctificationistic

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

The Unity Association.

This buly 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

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 35 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

The Association was organized by the election of C. W. Hudson as Moderator, W. D. Slier 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. D. 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.

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 REFLEC-

Resolutions introduced by Dr. C. P. Malone were adopted, requesting the resignation of Dr. Whitsitt. The report of the Treasurer, W. H. Thomas,

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 seasion of the As-

sociation. The hospitality of the ohuroh and community wus 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 apending a night with Bro. D. M. Marsh. Y as

Dr. Andrews.

The corporation of Brown University, which corresponds to what we usually call the Board of Trustees, bas requested Dr. Andrews to withdraw his realgnation 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 interferred 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 bad 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 bas returned from Richmond, where he supplied the pulpit of the First Bantlat Church during the summer, greatly to the delight of the Richmond saints. He looks much refreahed from his trip and enters upon the fall campaign at the Edgefield church with renewed seal 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 Tennosco 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 20th, was peculiarly sad. The various subjects before the body were He was about 22 years of age, a quiet, steady, indusproperly discussed by different brethren. Among trious young man. He had gone forward at a meetthe best speeches made were those of D. D. Shuck ing that morning for prayer. Bathing in the river seised with cramps and drowned before sssistance 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 sonl. JE JE JE

-It is always a pleasure to see the genial face of Ray, 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 showed \$310.38 contributed for all missionary also extending ble 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 22 miles, is bis buggy and preach at night. He seems to fatten in body ac well as in soul on hard

-Miss Charlotte Smith has started an anti-bachelor ernsade in Boston. Sha proposes that all bachelors everywhere be disqualified from holding slactive offlees as long as they are bachelors. Bhe 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 malde?

-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 ble noble wife. But he seemed as much interested as over in the success of the Baptlet 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 bigbest terms of his pastor, Rev. R. P. Mahon, both as a man and as a preacher. Mrs. Mahon has been very slok 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. 20.00

-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 Forsythe, Ga., and be preached bis farewall sermon at the First Baptist Church last Sunday night before a large audience. Bro. Barnett bas made a great many friends during his stay in the city who are vary 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.

20.00 -On Wednesday night of last week one of the largest breweries in this city was burned. During the fire some vats containing carbonic seid 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 those 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. 20.00

-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 pienic, 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 plonle 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 denosit 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 pienlos?" It may be so, but Catholies and liquor are too closely joined together in this country for any

16.16.16 -Rev. R. Van Bergen, formerly principal of the Nobies School, Toklo, 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. Orlffs, the author of "Japan in History, Folk-lore, and Art," as saying: "Even as late as the year 1892 a learned professor la the Imperial University was nunlshed for studying Jap-Imperial University was nunlshed for studying Japanese history with critical care, as Europeans study it, and saying that the Mikado's accestors were Koreans." Mr. Bergen save: "No great perspiculty 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. 1000, as 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 own... War matter would probably take the swelling out of it semewhat.

THE HOME

Take Courage.

Whoever may think you are selfish Because you are silent where others

Whoever may say their advantage you alight, There are two who know whether your

thoughts are all right, Yourself and your Father in heaven.

Whoever perverts what you say from the heart. Because you are loth to affect pol-

Whoever o'ershadows your day with

There are two who know whether your words are all right, Yourself and your Father in heaven.

Whoever may feel that for self you Because you respond not to every

Whoever your deeds with false mo-tives would blight, There are two who know whether your

alms are all right. Yourself and your Father in heaven.

And so cherish ever what in you is

Although you may often be misunderstood, And should all the world not agree with you quite,
Have faith that the present will come

out all right
With yourself and your Father in

-Ex.

The Baby in the Tenement.

"There, I m going to leave my

dishes and go up to the upper tenement and tell that woman about the sanitarium," said Mrs. Peterson to her daughter Mary, who sat sewing near her in the third tenement back in a tall house on Halsted Street. Chicago. "Her baby has fretted and cried all night, and I expect they're both half sick after that long journey from Nebraska," she continued. "If they would just leave this hot place and go to Lincoln Park every morning for a few days it would cure the child, I believe." This she said most sympathetically, as she took her hands out of the dish-water. washed them and dried them on a roller towel hanging near.

"How do you know she came from Nebaska?" said Mary.

"Why, she told me so herself. When they moved in yesterday I took her up a plate of crackers and a cup of tea and some milk for the child, and she told me where they bad lived and all about it."

In a moment Mrs. Peterson hurried up the dark and dingy stairway. and tapped on Mrs. Johnson's door. which was immediately opened, and a hand of welcome extended as she stood there with the sick baby not two years old in her arms, its little head drooping over her shoulder.

"Sit down, Mrs. Peterson," she said as she stooped and took some pans from a chair and wiped it off. "It's bard work getting things to rights with baby sick!"

"I knowit," replied her neighbor: "I just thought I'd come up and see if I couldn't help you so that you could take the baby and go to the evening."

"You're kind to come," was the reply, "but I must get things atraight-

thought he could do better down here in the olty and that there was more of a chance to get ahead, but there we had a nice little cottage, and grassand agarden, and we were not stifled and crowded up into such a place as this. But John is getting good wages and he says after a bit we'll get a home two miles or so out, and have a garden again."

"What is the matter with the baby?" inquired Mrs. Peterson. "I guess she's tired out with the hot journey and this dreadful weather. She has no appetite and a kind of a beat rash all over her."

"Now see here," said Mrs. Peterson, who was always the kindest of neighbors, "I'll run down and get a pinch of soda and you put that into some water and bathe the baby and dress her up fresh and then get yourself ready, and while you're a | way to the sanitarium. doln' that I'll take hold and make things kinder comfortable here. while you're around to tell where to put things."

"No. indeed," replied Mrs. Johnson. "Baby will go to sleep by and bye and I can do it myself."

But Mrs. Peterson went for the soda, and brought up a little bath tub, put in the water, set the tub on a chair, and quietly began to pick things up. Mrs. Johnson was so worn and tired she did not try to resist this neighborly woman's

"I'll put you on the car that will take you right to the sanitarium.' said Mrs. Peterson, "and then I'll come back and stay here awhile and fix things up, and lock your door for you, and when you come home you just stop in for the key.

"You are very kind," said Mrs Johnson. "Where did you say the car would take me?"

"To the sanitarium. Don't yo know about it?"

"No, I never heard of it! What i

"Why, it's a splendid great building down by the lake, which kind rich people have built for mothers and bables during the summer. There's every comfort there, hammocks for the babies, and rockers for the mothers, and nurses to take care of the babies, and good food for them, and tea and comforts for the mothers, and bathing places, and doctors, and medicines, and all one needs, and all right there by the cool lake."

"Does it cost a good deal to get in?" inquired Mrs. Johnson.

"Not a cent," replied Mrs. Peterson. "People here and all about and medicines, and nurses, and doctors, and everything is just free. You can just go there and rest all day, and get a good sleep if you can. and those nurses will take care of the baby. They have a room full of nice playthings for the children who are well, and the slok ones are taken care of in quiet rooms."

"How good those people are to do all this," said Mrs. Johnson, as she park and stay until the cool of the cooled the body of her baby in the soothing sods water. "Why, I never heard anything like it!"

"So they are," replied her neighened around and cleaned up bere bor. "They give thousands of dolbefore I can go out. All night as lars to it every year. And lots of I've been fanning the baby and wor- ohildren earn money in all kinds of rying over her I've been wishing ways, and give to it, and they just myself back in Nebraska. John love to do it. You'll see these good shapeless.—Etc.

people there every day, lots of them. looking at the babies and the tired mothers, and they seem so happy in seeing what they have helped to do.

"I've got a picture of the place," she added, enthusiastically, and so saying, she ran down to her tenement again, got the circular and brought it up and showed the picture to Mrs. Johnson. There was the fine, wide pavillion built out right over the lake, with the mothers and children and babies sitting | the fresh air, among the beauties of or playing about on the grass, or Nature, after long confinement in on the wide varandas, and there too | bed to the dingy slok room, where was a cicture of the bathing beach hope and joy are unknown. Well and a hundred or more children again. Never did an executive parcarefully guarded, getting baths in don bring greater pleasure to a the lake, while ou another page was despondent prisoner than these a picture of the big wagonette words bring to the bedfast invalid. drawn by two fine horses and packed full of little obildren on their people by correspondence, free of

"Here, I'll hand you ber clothes, you just sit still and keep as cool as from grateful patients. Mrs Benolt, you can, said Mrs. Peterson, as 131 Pleasant Street, Cincinnati, she took from an open box to which | Ohio, writes: "I employed three Mrs. Johnson pointed the under. physicians, but they did not help wear for the baby, who had not me at all. I finally gave up doctors, been dressed that morning.

As she handed it she continued, 'Why, they save the lives of hundreds of babies and their mothers too every year at that place. A man down here at the drug store younger." told me one day last summer a woman came in there intending to get some drug tokill herself and her baby. He suspected what she wanted to do, and so be began to talk with her and before long she told him how her husband was a drunkard asd bad abused her and finally left her, and she had worked and had done all she could for a living, but she was sick half the time and she had sold nearly everything she had to get food and shelter for herself and her baby and she just thought there was no use living longer. But the man cheered her up and told her she would be a fool to take that medicine when she could go to this sanitarium and be cured. And she went there and was cured and got a good place to work through some kind adv. and she is now well and happy. there last year. I'll hold the baby and you slip on your things now and we'll go down where you can get the car and go there. My, don't weak, I can see that. They'll give her good food and one of those for her."

tle neighbor saw the mother and child on the oar for the Lincoln Park Sanitarium, which has become veritable Mecca to so many, while she returned to do what she could to make the narrow quarters of Mrs. Johnson more comfortable. "Fourteen thousand bables, and over twelve thousand mothers belped there last year," she read aloud as she picked up the little circular from the chair and looked the door and went home, that'n charity indeed:"-Chicago Standard.

-The early woodsmen of America devoutly believed that a she bear licked her oubs into shape, these being supposed to be born almost Well Again.



Walking again on the green earth in Dr. Hartman cures many such

charge. Here is one of the many letters which the doctor receives but continued to grow worse. I was so miserable I wished I was dead. Life had no pleasures for me. Four bottles of Pe-ru-na cured me. I am stout and well, and feel years

Dr. Hartman has recently written a book expressly for women. This is intended to show what a boon Pe-ru-na is to sick women, especially those suffering from any ask her if she was in trouble, and phase or stage of female trouble. A copy of this book will be sent to women only by The Peruna Drug Manufacturing Co., Columbus, Ohio.

Useless Tom.

Carlyle's severest critic, and a critic of bis own school, was an old parish roadman at Ecclefechan.

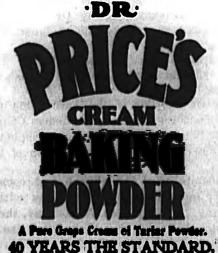
"Been a long time in this neighborhood?" asked an English tourist. "Been here a' ma days, sir."

"Then you'll know the Carlyles?" "Weel that!" A ken the whole of them. There was, let me see. be said, leaning on his shovel and pondering; "there was Jock: he was a kind o' throughlther sort o' chap. Here it tells how many people were a doctor, but no bad fellow, Jockhe's deld, mon."

"And there was Thomas," said the inquirer eagerly.

"Oh, aye, of coorse, there's Tamshe look fresh and sweet. But she's a useless, nune-struck chap that writes in London. There's naething in Tam; but, mon, there's Jamie. nurses will tell you just what to do owre in the Nowlands-there's a obap for ve. Jamie takes molr swine into Enciefechan market than any ther farmer i' the parish."-London

> Awarded Highest Honore-World's Fair. Gold Medal, Midwinter Pair.



YOUNG SOUTH.

Mrs. LAITRA DAYTON BAKIN, Editor. 804 East Second Street, Chettanoogs, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigle Resroraum.

Our missionary's address: Mrs. Bessie Mayord, 62 Bakel Machi, Kokura, Japan. vis San Francisco. Cal.

-Mission subject for September, Japan. "Therefore glorify ye the Lord, in the isles of the sea.

Japan.

CONDENSED INFORMATION.

Japan is composed of 3,850 islands. The largest of these are Nippon (Japan) Yezu, Klushiu and Shikoku, The latitude of Japan is between 30 and 40 degrees North. The area is 147,000 square miles. The capital is Toklo with 1,400,000 inhabitants. The face of the country is mountainous, with a great volcano, Mt. Fujiyama. 14 000 feet high. Japan has an inland sea 250 mlics long, and the scenery is most beautiful. The chief products are rice and tea. The climate is mild and delightful, but not invigorating to Americans. The soil in the valley is fertile, but only one-third of the country is capable of cultivation on account of the mountains.

THE PAST YEAR IN JAPAN.

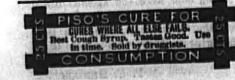
The year in Japan has been full of interest. If the world has not followed the story with the keen attention given to the year of war, it is not because the events have been less momentous, but because peace seems commonplace and prosale after the glamor and poetry of international combat. - Women's Missionary Union.

Little T'saitz.

September Foreign Journal: Little T'saltz is proving herself a good missionary. She is only about six years old. Two days ago she asked to go out with her mother and myself. I heard of her teaching some neighboring children some time ago, but was not prepared to see such earnestness and ciliciency. Chinese houses are built around courtyards. We went into a large courtyard, and a number of women and children came flocking in, I did not wish to go into the dark, forbidding, into which we were invited, but said we would sit outside. So they brought me a chair. T'saltz's mother sat on the door sill, and little T'saltz sat on a small box of some kind that was brought for her. Pretty soon a number of children gathered around Mrs. Pan, T'saltz's mother, who knows how to interest and teach young folks. After awhile, on looking around, to my surprise I found that T'saltz had around her a group of six, of whom two were boys much larger than herself, and three were would keep us fully informed of that girls. These were learning diligently, band's movements. Thank you so while a woman looked on with deep interest. T'saltz was as dignified and grave as if she had been a grown woman. i was not only very much surprised, but was full of admiration. On yesterday a grown woman was so charmed with her that she especially asked her to teach

Now, I wonder how many of you Sunbeam and Band children are thus busy in teaching others. I wonder how many of you would spend an afternoon teaching the little colored children, your neighbors; who need teaching almost as much as these Chinece children. Your friend, LOTTIE MOON.

Cheefoo, China.



Young South Correspondence.

I want you to make this a great nonth for Japan in many ways. want you to extend your information. and to this end I give you some facts for you to study. I am anxious to so burden your hearts with this island empire that you will pray earnestly or Its darkened souls and for our own dear missionary, who is holding up a tiny candle in her little corner. We cannot tell how far its beams will fall. Then I want you to make one great, united effort to pay Mrs. Maynard's salary to October 1st, when our second quarter of this fourth year ends. You will see by noting the "Receipts' in this issue that she belongs to us for April, May, June and July, and wo have something on August. Now let us rise in our might and add all we can to it by September 22nd. How delighted we shall be to know she is ours for a half year. Will you try?

I will begin this week with a pleasant message from our dear little faith ful friends in Nashville that I was so unfortunate as to overlook last week as by some means it had gotten into the wrong pigeon-hole in my deak:

"Enclosed find 75 cents for Mrs Maynard from George, Diaz and my self, and 25 cents in memory of ou little brother Gordon for the Orphan age sick room. The last time I was at the Orphanage Mrs. Saunders mentioned the need of portieres between the parlors. Most of the children LILLIAN ROTH. were well."

We are so glad to see that these children never flag in their interest in our work, and so grateful to them for their uncessing aid. Who can give the portieres? Send by express, prepaying charges, to Mrs. Saunders. Matron Tennessee Baptist Orphanage. Nashville. We are so much obliged to Lillian for keeping us posted in regard to Orphanage needs.

The next letter comes from Rank-

"I have been appointed correspondent of the Young South from the Sunbeam Society of Fairview church at this place. We organized a few months since and now we have fortyfive members. We meet every second Sunday after Sunday school. We have made a very good beginning. and we hope earnestly to be of some use in the great missionary work. We have not yet decided to what field we will give our money."
FLOY HARRIS.

May I not speak a word in favor of Japan? Could you do better than to help us in that white, white field? Ask those "Sunbeams" that question. dear Floy, and send us what you can gather to keep up our work across the Pacific. We wish every band working for missions would create this office and appoint or elect a "correspondent of the Young South," who much for this valuable example. We shall hope to hear from Rankin's soon This next letter you will find inter-

esting I am sure. The postman put it in my hands and I opened it immediately, and there was nothing in it but the letter and a private note, no money at all. I hope it was not put in. The envelope gave no sign of having been tampered with. But the message:

"I want to say that we have some little folks at Collierville who are doing commendable work for the Boards. Their president, Mrs. S. P. Williford, bas been 111, and has had so much sickness in her home that she has not been able to meet with them and direct them. Yet little Miss Mattle Strong has given 50 cents, made by when she set the hen. Miss Frances on earth.

*IVORY SOAP * Divide a cake with a a stout thread and you have two perfectly formed cakes FLOATS of convenient size for the toilet

Reed gives 50 cents from the sale of aprons. Also Miss Dalsy Wililford gives 50 cents from the cale of Sunday eggs. There are others at work, of whom we will remind you soon. May the little ones represented in the Young South be strong workers when the present tollers rest from their la-V. L. D. We wait anxiously to learn whether

we must loose this precious offering. We hope to have good news in regard to it next week, as I have written Mrs. Davenport privately about it. I am always so glad when you tall ns bow money is earned. Do let us hear often from Collierville. I am sure you all unite with me in loving sympathy for Mrs. Williford, who has been one of our "tried and true" for a long time. May health soon return to her and hersi

The next letter, although it was directed to the wrong number, and one end torn completely off in the stampcancelling machine of the office here in Chattanooga, kept the check intact, for which I am most devoutly thankful. This news will set Mrs. Garrett's mind at rest. She says:

"We have not forgotten dear Mrs. Maynard, our missionary, who is striving to teach the little heathen children of Japan to love our Savior. Our Sunday-school sends \$5.25 this month for her."

MRS. BETTIE GARRETT. Thanks to Pocahontas Sunday school. This is such a generous offering. We certainly appreciate their interest in our work. May many Sunday-schools take note of their good

works. You know I have a way of keeping the best for the last, especially if there are not very many to lay befor : you I am quite sure you will agree that I have done so this time when you read this one from a "Father in Israel." at Obion:

"Your last report causes me to send

TEN DOLLARS

for Sister Maynard. May the Lord bless her in her work and spare her life for many years to work for the heathen. May God's blessing fall richly on the Young South is my prayer. I shall soon be 77 years old, and I am trying to live nearer my God every day. Pray for me."

P. H. HUNT. God as such a letter as this. May there be light at eventide for him. We are so thankful to number this ripe Christian in our ranks. We are sure his heart is young. Do not forget his request for our prayers. 1 anow our dear missionary will take new heart when she reads of his prayerful interest in her work.

Now, we are off for our last month's record. What it will be depends on you, and you, and you Don't wait too long. Let us strike high. Three hundred dollars by October Ist. Is that what you say? We shall see. Most respectfully,

Laura DAYTON EaKIN.

It is estimated that greater quartities of gold and silver have been sank selling chlekens dedicated to this work in the sea than are now is circulation

Receipts FOR JAPAN.

FOR JAMES C. WARNER, JR., FUND. memory of Oordon Rosh, Nashville Received since April I, 1897 Tor Japas..... Orphanage Support..... Orphanage Debt James C. Warner Fund... Chias \$289 75

Miscellaneous.

Gold has been discovered in North ern China.

The coal fields of the United States over 194,000 square miles.

There is a scarcity of telegraph operators in Cnba at present. Pneumatic typewriters are now being

placed on the market. A good long-haired dog sells for

from \$150 to \$200 at Klondike. There is but one factory in Japan

where leather shoes are made. American whalers this season have realized on their catch \$702,449.

Grandin, Mo., has a sawmill which employs nothing but women. The Colorado peach crop will be the

largest ever known in the State. The French capital furnishes a mar-

ket for 126,500 gallons of milk daily. In Montana sheep are sheared by

Montana bas a mine that was bought for 95 cents and sold for \$1,800,000.

machinery propelled by water power.

The mineral production of Montana in 1896 aggregated in value \$50,702,099. France makes nearly 26,000,000 pairs of gloves, and exports 18,000,000 an-

nually. It cost the city of Milwaukee \$9,000 to entertain the National Educational Association.

A lot of mining apparatus was recently shipped from New York to Argentine Republic.

itching, burning, blesding, scaly, and pimply bumors, instantly relieved by a warm bail with Currouna Soar, a single application of CUTIOURA (cintment), the great skin cure, and a full does of CUTICURA RESOLVENT.

RARY'S SKIN Sealpand Hair purified and Beau

RECENT EVENTS.

-Rev. Geo. W. Trnett, pastor of the Second Baptist Church, Waco, Texas, bas been called to the First Church, Dallas, to succeed Rev. C. L. Scanholee.

-In speaking of the death of Mrs. Dickieson, wifeof Dr. A. E. Dickinson, we stated last week that she was the daughter of Dr. James B. Taylor. This was a mistake. The first Mrs. Dickinson was a daughter of Dr. Taylor. She died, however, some years ago. Mrs. Lon C. Dickinson, who bas jnet died, was a Miss Craddock of Halifax County, Va. She was, as we stated, a fine lady.

-We had a pleasant visit last week from Prof. J. H Richardson of Sweetwater. He has accepted the position of chairman of the faculty in Sweetwater Seminary, of which Prof. W. D. Powell ie corretary. As we stated recently, the Seminary has been saved to the Baptiste and it is hoped that it may have a good attendance this session. Prof. Rici ardson was for some years ite president. He and Prof. Powell make a strong team.

-We have had mention in our columns previously of the good meeting at Harmony Church, Haywood County, in which the pastor, Rev. W. A. Jordan, was assisted by Rev. W L. Howse. There were about 25 professions. Bro. Howse was born and reared in that community. He has accepted the pastorate of the church at Bell Buckle. We have known him from boyhood and commend him very cordially to the brethren at Bell Buckle and vicinity.

-They have great trouble in Wales in collecting tithes for the support of the Angilcan Church. The farmers, who are all dissenters, refuse to pay, and their chattels are seised and offered for sale at public auction. But nobody would buy; indeed, nobody darce to buy. The next step was to procure bidders from a distance, and la the report of the Committee on Publie Accounts there is found an item of \$100 paid to a bailiff for expenses in obtaining "special bidders for attending sales of chattels distrained for tithes." These people were paid a fee for coming from a distance and attending a sale, and also their expenses. Really where such means are necessary for the support of the church it can hardly be called the church of the people.—Independent.

-There was held in this city last week what was called a National Race Council, composed of prominent negross from all ever the United States. The President of the Council was Prof. Consell. In his opening speech he rewards." Bro. Norris' experience employed. took the position that lynching was 'n a Memphie pastorate well qualifies | The Royal Baking Powder, we are negro race should be elevated and ed- ter's work. Be goes from here to hold tists, is perfectly pure, being made ucated until every white woman should a meeting at McCulla'e Chapel. We from highly refined ingredients, carebe absolutely safe in the presence of want to assure him that the prayers of fully tested, and so exactly propornegro men. The prevalence of the Grace Church will follow him wherever | tioned and combined that it never falls erime, he said, was enough to make he goes. We want him to help ue in a to produce the best and uniform reevery negro hang hie head. The speech created quite a sensation in the Council. A number of the members objected vary strongly to it, thinking that the speech was calculated to create the impression that the negro race was addicted to the crime of rape and that Prof. Council believed that lynching was justifiable. Ose speaker said that it was an injustice to the race that the speech should go out to the world

About half the lamp-chimneve in use are Macbeth's. All the trouble comes of

the other half. But go by the Index.

as the sentiment of the Council. But | Bro. Matt. Williams gave the secre-Prof. Council was right about the matter. The first thing which needs in Concord Association most need? gone a good ways towards stopping own, but the Lord's. lynching. It is no credit to the negroes that they should have resented Prof.

Council's remarks.

Raptist State Convention.

All who purpose attending the State Convention at Fayetteville October 15th will please send in their names as early as possible.

J. H. BURNAM, Ch. Clerk. Fayetteville, Tenn.

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tiall's Catarrh Cure is taken internally, activally upon the blood and mucous auriaces of the system. Price 75c. per bottle.
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Sunday meeting at Rogers' Creek: Whereas. We believe it was the practice of the apostolic churches to meet every Lord's day to worship

1. We earnestly recommend that each church in the Association meet every first day of the week at their church for public worship.

2. We suggest that in order to return to the practice of the apostolic churches they use such ordained ministers and licentiates as are members of the body.

3. That each member lay by him in store on the first day of the week as the Lord has prospered him.

-Rev. W. L. Norris, pastor of the

J. E. RYMOR, FRANK SHAW. JOHN HART, J. T. SPRADLING, A. A. MOBGAN.

First Baptist Church at Dyersburg. came by church invitation to assist me in my meeting at Grace Baptist Church. He has the happy faculty of preaching the pure gospel in a forceful but pleasant way, thus combining beauty with strength. The church was greatly revived, three conversions and une restoration. Bro. Norris also examined three candidates for the office of deaconship. Their examination proving satisfactory, we proceeded with their ordination. The ordination sermon preached by Bro. Norrie will descons. The subject was "The Deacon, his origin, qualifications, relationships, responsibilities, duties and when the old raising preparations are of rape and that the him for great usefulness in the Mas- informed by the most reliable scienmeeting next summer, D. V.

A. A. WEED, Church Clerk. J. A. MITCHELL, Pastor. Concord Association.

The fifth Sunday meeting of Concord Association was held with New Hope Church, Davidson County. J. H. Wright was elected Moderator and S. W. Kendrick scoretary.

The reports from the churches were good. All the churches contributed to all the objects axcept ministerial aid for young men, one of the greatcet needs.

All of the questions were disonseed

tary this question, What do Baptists to be done is to stop the crime which Answer, We need more spirituality, leads to lynching and then you have and to realise that we are not our The question whether or not it would

be advisable for Concord Association to secure a tent and send out some suitable preacher or preachers was thoroughly discussed and adopted. A committee was appointed to collect the money with which to purchase a tent and fixtures and select suitable preachers to hold meetings in the Association, beginning in June, 1898. The tent will be under the control of the missionary committee. Now let the churches in the Association go to work and buy the tent and God will bless you.

The following brethren were so enthused over the tent question they arose and gave as follows: A. R. Bond, \$1; Joel Davidson, \$2; R. R Caldwell, \$1; Matt. Williams, \$5; J. R. Florida, \$5.

Sunday morning Bro. S. W. Kendrick preached to a full house and Bro. A. R. Bond preached to a large congregation at night.

Perfection in Cake-Making.

Housekeepers frequently wonder why t is that they cannot make biscuit and cake that are light and palatable and that taste as delicious as the biscuit and cake made by their mothers and grandmothers, the delightful memory of which even to this day creates a sensation of pleasure to the palate. The trouble arises from the highly adultrated state of the materials they have to work with, particularly the cream-of-tartar and soda used to raise or leaven the food. Cream-oftartar and sods that are now procurable for domestic purposes contain large quantities of lime, earth, alum and other adulterants, frequently from five to twenty-five per cent., and conequently vary so much in strength that no person can tell the exact quantity to use, or properly combine them, to insure perfect results. From using too much or too little, or because of the adulterants in them, bitter, salt, yellow, or heavy biscuits or cakes are frequently made. These adulterante are also injurious to

All this trouble may be avoided by the use of the popular Royal Baking Powder. Wnere this preparation is employed in the place of cream-oftartar and soda, its perfect leavening power always insures light, flaky, long be remembered by the church and | digestible blecult, cakee and pastry; that are perfectly wholesome and free from the impurities invariably present

sults. An additional advantage in its employment comes from the fact that bread or other food made with it may be eaten while hot without fear of indigestion or any unpleasant results, while keing equally sweet, moist and grateful to the palate when cold.

Annual Meeting.

Becently at the Mt. Plegah Baptist Church, fifteen miles north of Memphis, a day was pleasantly spent by the brethres and those from several visiting charches and Buaday-schools. Bro. S. D. Anderson Is the present beloved pastor and Bro. A. C. Edthoroughly, and all felt that is was monds is enperiateadant of tim Ban- all the glory. May God bless tha day-school. There were fally one good monle of Hadlersville. 🥨 Voinateer questions were called for, | thousand people on the grounds. Tha

house was filled to overflowing with Sunday-school and church people to enjoy a delightful exercise in essays, recitations, songs, etc.

The church was organized way back in the forties. It was fostered and supported by the Home Board. Bro. B. P. Lucado was its first pastor. Bro. W. H. Willoughby and Sister Sarah J. Durham are the only two surviving members that can be named among the first original members.

This church has had nine pastors. vis: E. P. Lucado, G. W. Lancaster. W. J. F. Allen, E. P. Lucado, J. T. Hunt, A. J. Kincaid, I. M. Wise, W. H. Barkedale, J. T. Fullbright, and now our Bro. J. D. Anderson, who has served them for several years. Several ordained ministers have gone forth from this vine, viz: Bro. Durham and Martin Leigh, who are now doing valiant service for the Master. The father of our worthy editor and the editor himself have spent many pleasant days with the brethren of old Mt. Plegah.

Well do I remember the Big Hatchle Association meeting there in 1867, with Bro. O. W. Young as Moderator and Bro. James Borum as Clerk. Brethren Gowen, Burns, Ford, Canada, Bruce, Stovall, Lucado and a host of others who were there have long since gone to rest, and yet they have left a green spot in the old church to bear testimony for the Mas-R. G. CRAIO.

Memphis, Tenn.

A Good Meeting.

Allow me a small space in your valuable paper to give an account of our meeting at Sadiersville Buptlet Church at Sadiersville, Tenn. We began the preparation for this meeting the first week in July by nolding special prayer-meetings and talking about it, keeping before the people the importance of such work. The noble band of Christian workers of the community with one accord armed themselves with the "Sword of the Spirit" and entered the battle with sin in earnest.

Our dear Bro. Cleveland, pastor at

Allensville and Elkton, Ky., came Monday after the fourth Sunday in July to do the preaching. To say that he did it well is putting it mildly. I never heard the gospel preached in greater power and simplicity in my life. The "old, old story" was told in the plain simple way that sinners were made to tremble and cry for mercy. As a result of this meeting the pastor baptised nine converts the second Sunday in August. One other joined the church since and is now awaiting baptism. Two others were received by letter, making in all 12 additions. Others will follow soon.

Bro. Cleveland endeared himself to the entire community. At the close of I have been preaching to the people for the past six months and a more xealous, earnest and consecrated people I have never seen. I resigned the care of the church the second Satturday in August to enter the Seminary next October. May God send them the right man is my carnest

There were two remarkable cases of which I deelre to speak. Two mutes, young men, the ages about 20 and 24 years, were happily converted and baptised. They were given the sermon by their sleter. As the preacher would preach she would repeat the message to them on her hands, accompanying same with an earnest prayer. These dear young men were the special objects of our prayers. God graciously blessed the community. To Him be

T. F. HENDON.

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-Eastanallee Association had a fine fifth Sunday meeting with Rogers' Creek Church. Delegates were present from fifteen churches. The conrregations were large and attentive and the discussions able and interesting. The question that elicited the largest interest was on the duty of the country churches to assemble every Lord's day for public worship. it closed with the passage of a resolution and the chairman was instructed to present it to the Association and have it published in our papers. The sum of \$2 60 was collected for State Missions. The preaching by Brethren Goforth, Whaley. Womac and Miller was exceptionally good. The entertelnment by the brethren and sisters at Rogers' Creek would be bard to excel. Some church in Polk County is entitled to the next fifth Sunday meeting. With hand-shaking and a parting song the brethren bade each

C. G. SAMUEL, Ch'm.

Orphans' Home.

Contributions for Tennessee Baptist Ornhans! Home for August, 1897: Union Hill-W. C. Frier, one backet

of apples. Nashville immanuel Church-Mr. Frank Winfried, 50 lbs. flour. Mrs. Harris, one bolt of calico.

Edgeseld Church-Mr. Hill, one bolt of calico, fruit, melons, vegetables. Third Church-Mr. Robinson, 32 yards of calico. Mr. J. R Florida, one picture book.

One large watermelon from markethouse, given by Mrs. Carver. Jackson Sunbeam Society, one suit of clothes for Dudley McGhee, \$5 05. Gibson Station-Mr. R. A. Hill.

cash SI. Mrs. Augusta Fly-Tomatoes, apples, peaches, clothing. Memphis First Church-J. J. Rob-

inson, cash \$5. Cleveland-J. J. Kennedy, 3 dozen andkerchiefs.

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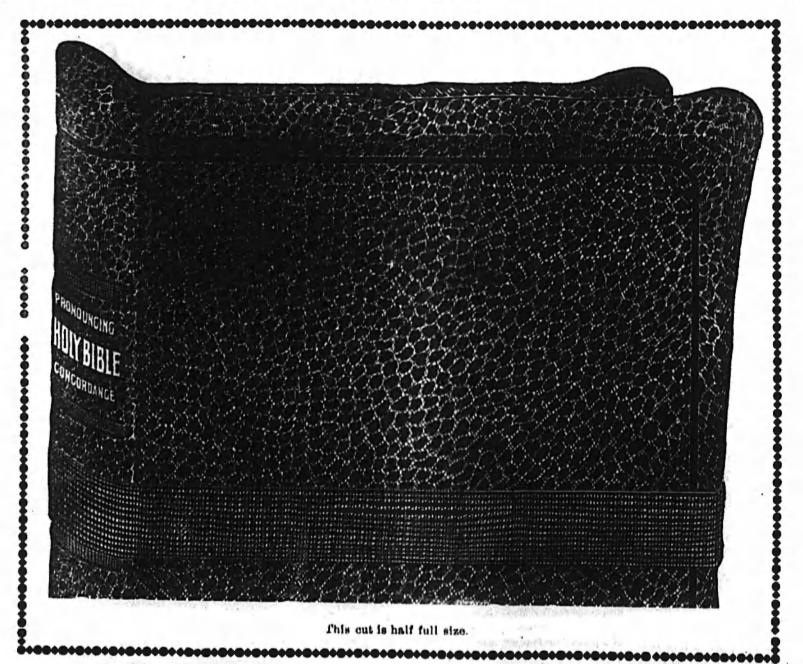
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Meeting of Tennessee Associations.

Central-Dyer Ch., M. & O. R. R., Wednesday, September 16.

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

Wiseman-Independence Church, near Bethpage, Sumner County, Wedneeday, September 22.

Friendship-Parish Chapel, Dyer Co., Wednesday, September 22. East Tennessee-Fairview Church,

Thursday, September 23. Tennessee Valley-Dayton, Thurs

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

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

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

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

Beulab-Alamo Ch., 4 miles E. Crockett, Tuesday September 28. New Salem-Riddleton, Smith Co.,

nea- Carthage, Wednesday, Septem-

Tennessee-Dumplin, Thursday, September, 30. Ochen-Candle Creek Cb , 8 miles

purcheast Cleveland, Thursday, September 30 William Carey-Swanner's Grove

Ch , Thursday, September 30 Cumberland-Red River Ch , Adams

S stlop, Tuesday, October 6. Western District-Thompson's Creek Ch . 12 miles west of Paris, Tuesday, O to ber 5

Northern-Bead of Barren Church. Claiborne County, Tuesday, October 6. Enon-Pleasant Valley Ch., Wednesday, October 6.

Dover Furnace-New Hope Church, fourteen miles above Dover on the waters of Elk Creek, five miles northwest of Erin, Wednesday, October 6. Sevier-Jones' Chapel, east of Sevierville, Thursday, Oct. 7.

S. W. District-Bethel Ch., near Huntingdon, Friday, Oct. 8. Harmony-Bethel Ch., Saturday. October 9.

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

Thursday Oct. 14. Providence-New-Bethel Ch., Roan County. Thursday, Oct. 14. Riverside-Highland Ch., ten miles

southea-t of Livingston, Overton County. Thursday, Oct 21.
Pastors' Conference—Fayetteville, Thursday, Oct 14 State Convention-Fayetteville, Fri day, Oct. 16.

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Our Little Darling.

Our little darling sleeps today Beneath the cold, cold sod, And though the body slumbers here, Its soul is safe with God

Our babe we kept but fourteen hours, And then we had to part; God took it to live with him And left our home so dark.

it grieved us both with it to part, But God, we know, knew best, And to his loving arms he took Our little one to rest.

its little hands outstretched today Are beckoning us to come into God's beautiful home above. Where all is peace and love.

For our little one we must not grieve, For God all things knows best, And to his beautiful kingdom took Our baby boy to rest.

It's little bands were never made To disobey our God. Its little feet were never made

This wicked earth to trod. God in his wisdom did recall The boon his love had given.

And though it's body slumbers here, it's soul is safe in heaven. It's mother, MERLE CARMICHAEL.

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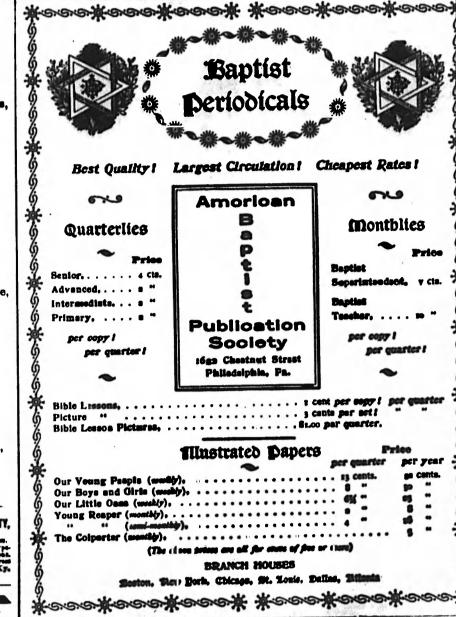
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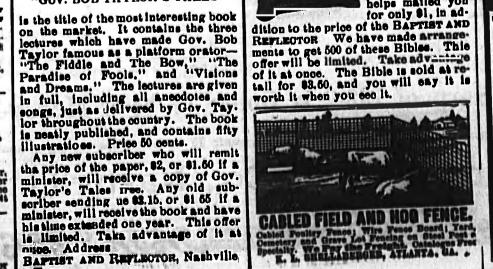
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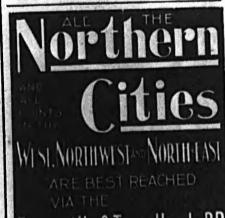
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True Greatness.

HY JERGE LES M'SANK

i grant, dear, the saying with truth is rife That be is a bero that gives up life And all of its awastness for right; But, surely, braver, it seemeth to me is the man who lives determined to be Master of every adversity-Aye, greater is be in God's eight.

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Old Series, Vol. LXI.

The Early Christian House at Rome.

BY REV. S. BARING-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 Corlian Hill. Hitherto we have been familsarized with the interiors of pagan dwellings, by those excavated at Pompeli and Herculaneum, and the houses of Livia at Prima Porte 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 Bysantlum, or if not occupying the entire palace, resided in a part of it, and the bad in attendance on her John and Paul as chamberlains, brothers and Christians. She died shortly after Constantine, and the chamberlains re- Paul." mained 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 Fiavian erperors.

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 Collan 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 this, the centurion came to the Collan, drove the devotees away with violence and even killed three of the most persistent. The names of these three were Crispus, Crispiniaus, and a woman, Benedicta.

Julian perished in 363; and the death of the martyrs took place in July, 302.

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, Bysantius, father of Pammachlus, the correspondent of St. Jerome, interested himself in the matter. The recent martyrdom was in all mouths, and a rush of prilgrims and visitors to the house was an inevitable re-

Au oratory was erected over the tomb of the martyre, and Pammachlus somewhat later, at his own expense, built a noble basilica above the place of martyrdom and interment. This was completed in 4:0, fortyeight years after the martyrdom of the chamberlains. This basilion consisted of an oblong church of nave and side aisles, with an apso to the west, and to the

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 basitics was ruined and fell into neglect. But in Lent, the stations continued to be made to the tombs of the martys, 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 delapidated church, but in 1158 a new and stately church was erected on the spot by Nicolas Breakspear, 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 voucheafed 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.

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 l'adre Germano called attention to the fact than it fiashed 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 streetfront of an old Roman house extant in Roma.

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 exion 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 Archmological 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 bad been burled 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 pleroed, as already intimated, by six arches, the three westermost 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

east a square courtyard with cloister on all sides 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-chembers find 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, 1 erhaps to preserve as relice, 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

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 la also that which has its ornamentation beet preserved. The walls were painted to imitate slabs of variously veined marble. Above this is a friese 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 (clamys juvenilis) behind them, introduced for artistic purposes. Between them are various birds on the ground, and birds finter above the garlands. The vault and areade formed by the vauit are filled with vine leaves and bude and small goali chasing the wrow and plucking glapes." 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 Protextains. 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 renresented. 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 pilasters, 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 beads 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 whilsthe 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 resoulutely 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 martyre.

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 ite ranges of bottles, amphorm with sharp points so as to plunge them in sand or ashes. One of these