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NASHVILLE, TENN., SEPTEMBER 16, 1897.

New Series, Vol. IX., No. 4

True Greatness.

HY JERGE LES M'SANK

i grant, door, 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.

Challanooga, Tenn

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

Greek and monogram of Christ between the Alpha and the Omega. Another, quite perfect, is sealed with the sacred monogram. One glass bottle bears the stamp of the maker, Avidlus Daucaus, who has been conjectured to have been an Irish manufacturer of botties in Rome.

London, England

A Debt of Gratitude: or. Paul's Thankagiving to God for the Thessalonians.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. ii. 13, 14.)

These verses are in striking contrast to what the apostle had said in the previous verses. Some had not "received the love of the truth," so they were given over "to believe a lie that they might be damned." These doomed ones are further characterized as "unbelieving" and as "having pleasure in unrighteousness." The cause of their destruction and the certainty of it could not be expressed in stronger terms. It is clearly a case of self-destruction. The responsibility of their suicide is here clearly their own. The it, is doomed to eternal destruction. Nor is this doctrine limited to any time, or place, or person.

"But," says Paul, "we owe it to give thanks to God always for you brethren, because He did choose you from the beginning "...

"The beginning" here evidently refers to past ometrically opposite that of the persons described in due primarily to the electing grace of God. So while the first mentioned fixed their own destiny by not receiving the love of the truth, the second mentioned had their destiny fixed by God's sovereign choice of

If anyone is disposed "to fuse" with the Lord for this, we will just leave him in the hands of the Lord. We have no quarrel to make. To our mind, no one at all would be saved but for the electing grace of God. Ability and responsibility are not always knows he does choose to grow weeds and briers. commensurate. Ability may be lost and yet responsibility remain. For example: No sinner has the ability to save himself; yet he is responsible for his sins in his help!assness. The point is: He is re- his soul. sponsible for his helplessness. It is a n oral, or, we may say, spiritual helplessness. Now, if God is under any obligations to overcome this helplessness, salvation is not of grace, but of debt. But if God does overcome this inability in some, it must be of grace. Was it a part of God's plan to give all men never used such grace, and so it is reasonable to conclude they are the greater ainners for the abuse of more is done for those who do repent and believe. to sit in heavenly places in Christ Jesus. (Eph. il.) it is both unphilosophical and unscriptural to say that one is made alive by repentance and faith; for to the prince of the power of the air, who worketh in formed into the likeness of Christ. the children of disobedience."

Paul therefore must mean this quickening wh says the Thessalonians were chosen unto salvation through sanctification of the Spirit and belief of the truth. Notice the antecedence here of the work of the Spirit to the exercise of belief. Salvation is reached through these two things: "Sanctification of the Spirit and belief of the truth." It is true sanctification does not mean quickening, but implies it here. Once more. This salvation by means of sanctification of the Spirit and belief of the truth was not apart from the gospel-"Into which He called you by our gospel." This is all made clear by the same apostle in another passage directed to these same brethren. In his First Letter1:2-5: -v. 5, "Our gospel came not in word only, but also in power and in the Holy Ghost, and in much assur-

The election to salvation has its final consummation in "she obtaining of the glory of our Lord Jesus Christ." This is just what Josus prayed for, not only for the twelve, but for all who should believe on Bim through their word. "Father, I will that they also, whom thou has given me (Italics mine), be with me where I am: that thay may behold my glory, which. Christ. thou hast given ma, for thou lovedet me before the

broken, has on it an undecipherable inscription in foundation of the world." "When we see Him, we shall be like Him, for we shall see Him as He is.

SOME LESSONS.

1. Election is a doctrine to be thankful for. We owe thanksgiving to God always for our election.

2. Election is a doctrine to beget deep humility of soul, for who are we, or what were we, that God should bestow such honor on us?

3. Election is a doctring to inspire us with entire consecration to God, and to make our lives those of active co-operation with Him in all His will.

4. Above all, it is a fountain of eternal love, and its blessings upon the soul make it a well ol water springing up into everlasting life.

5. We ought to make our election sure; that is, be certain we have the fruits of it. Mossy Creek, Tenn

Transformation of Character. BY REV. JAMES WATERS, D. D.

We begin life without character, but with the possibility of it. It forms by the influence of our environments, by the thoughts we indulge and the ideals we cherish. We know of nothing more plastic than a young soul. Influences good and bad are constantly leaving their impress upon the sensitive soul. These impressions take on life and become part of ourselves in proportion as we cherish them. We have the power of will to nourish or to destroy good or bad impressions. If we choose to love and cherish the evil we become evil. If we choose the good we doctrine is this: Whoever will not love the truth, believing become good. We progress toward our ideals. Our characters become more and more like the ideals we most cherish.

Unfortunately for us, we love many forbidden thisgs which leave their impress on our souls. The work of a Christian life is "to be transformed in character"-to undo the evil aiready deeply rooted eternity. The destiny of the Thessalonians was di- within us and put in its place a new life and growth. Paul's phrase is, "Put off the old man and put on the previous verses. This opposite destiny is altogether new man, who grows continually to a more perfect knowledge and image of his Creator."

Our business is an act of choice of ideals to be cherished. That is all. Whatever ideal we cherish will grow of itself. Man makes nothing grow. God makes things grow, but we can choose what to plant. In fact, we do choose as truly as a farmer what we shall have grown upon our soil. If the farmer should say, "I will make no choice this year, but leave the soil to produce what it will," everyone Just so the man who says, "I will make no choice among the various ideals cherished by men, but trust to chance," virtually chooses to grow evil things in

Every man must have some standard of character; does have it, despite indifference. There is among men but one perfect ideal. All others, however excellent, are faulty. Abraham, Moscs, David, Peter, Paul and John are tine specimens of manhood, but Jesus only is the perfect man. Put on Christ therefore inability to repent and believe? If so, many have stead of the old man. That is, distrust yourself, your own judgments, opinions, and standards of excellence, and put Christ in place of yourself as your such grace. We might grant this much, and yet ideal of excellence; cherish him above all others in your heart and then you will continually grow more They are quickened; that is, made alive and raised up and more into a perfect knowledge and likeness of him. Not all at once. Oh! no. That is not possible, but gradually, slowly, sore and more; that is, day by day you shall approximate full knowledge according to Paul an unquickened sinner is walking and perfect resemblance. in this way though we "according to the course of this world, according have been conformed to this world we may be trans-

We know there are among our acquaintances perthoughts and evil passions. So long as they are present to our thought we feel we must be pure, noble, true, good. Such is the mastery of goodness. Such is the mastery of the Christ ideal cherished and loved by his real disciples. We see the effect of it upon the unlettered, uneducated, uncultured fisher man he chose for his dally companions. A change came over them. People saw it and said: "They have been with Jesus." We, too, have seen it often. A change in the lives, manners and habits of men just as if they bad been companions of Jesus. But they have not as John, James and Peter bad been? No, not in the flesh, but as really in the thought, the mind, the heart. They see him not, but they oherlah his image, his friendship, his spirit-life, and that is what James, John and Peter cherished.

The lesson for us all to learn, more than any other lesson, is: Our conduct and our character are the result of our profoundest thinking and our suprement loving. Out of the good treasure of the heart man must bring forth good character. Choose good ideals to love and God will transform you into the image of

Central Church, Chattanooga.

Our pastors are so scattered at this season of the year we do not get together to make our weekly reports: but we had such a triumph yesterday at the Central Church I must tell the brethren about it. In the first place, the pastor of the United Brethren Church of this city came to my church last Sunday night." On Monday following he called to see me, and told me he had for several years been struggling under some conviction; he had never been baptized. gave him "What Baptists Beileve," by Burrows. and told him to read it. In a few days he came back and told me the matter was plain, and he would on the next Sunday come before the church for membership. Accordingly on last Sunday after the sermon, as is always my custom, I gave an opportunity for any who might wish to do so to come forward, whereupon Rev. Mr. Meese and Capt. W. il. Mosely, formerly of Virginia, came forward, the former on profession of faith and baptism and the latter by letter. Bro. Meese is a young man, not more than 30 years old; has a wife but no children. He is aman of good education, fine appearance and preaches well. He is well recommended, and stands here (among those who know him) as a plous, consecrated minister of the gospel.

Capt. Mosely is a man well known in Virginia, and is a high type of the old Virginia gentleman and a

But the best has not been told. Our church building when I came here five years ago was standing on leased ground. As the lot belonged to minors we went to work to get a decree to sell? The suit had to be carried to the higher courts and it was some time before we could get the matter in shape to sell. We finally bought it, and have congratulated ourselves that we had the most desirable property in the city. We still owed a balance of \$3,000 on it. It was proposed to raise it by a cash payment and personal notes. It was a great pull meeting the current expenses, but a number of the members came together Sunday at 3 o'clock p m, and such consecrated giving I never saw. So much was raised as to allow no doubt as to success on the whole amount.

Everyone was happy and went away rejoicing. God was with us from morning till night. We love God and each other better. R D. HAYMORE

Growth in Spirituality.

If a Christian would know whether he be growing any in spiritual life, or whether he has grown considerably during the years in which he has been a professed Christian, he can measurably decide the question by reference to a few practical things. Let him not judge this matter by his feelings, for they are likely to be deceptive. One may say that he feels that he loves God better and stronger now than he did five years ago, but such a basis of judgment is not reliable. Let me put some test questions to the

Are you reading the Bible with any more relish. with any greater cagerness, with greater insight of its truths, than you did during the first year of your discipleship? If not, then it cannot be that you have grown in spirituality.

Are you more frequently and positively and delightdly engaged in prayer now than you were the first few months after your conversion? If not, it cannot be that you have been growing much in spiritual life. But especially do I ask whether you are more forgiving in your disposition now than you were five or ten years ago? Are you as unwilling to forgive offences and offenders as you were before you claimed to be converted? Or do you now harbor ill eelings against your opposers and defamers just as strongly and as long as ungodly people do? If you do, then certainly you have not grown in spirituality. Again, do you contribute to Christ's cause more freely and liberally now than you did when you at first proclaimed yourself a Christian? Or are you just as pernicious now as you were before professing to be a Christian? Do you make excuses for not giving to the support of your church as much as you might, or as largely as you are really able to

Still further, have you any better control of your temper now than you formerly had? These are practical ways of determining whether you have been growing in spirituality or not. And it is only by such tests as these that one can confidently decide this great question. They are vital, fundamental tests, and nothing can take their place. Keep them before you. C. H. WETHERDE.

-There is an odd love letter in the British Museum. a proposal of marriage for the hand of an Egyptian princess, made 3,500 years ago. It is in the form of an inscribed brick, and is not only the oldest, but the most substantial love letter in existence.

THE MEN WHO BARTER THEIR BIRTH-RIGHT.

SERMON BY REV. J B. HAWTHORNE, D.D., PASTOR OF THE FIRST BAPTIST CHURCH, NASHVILLE.

"Esau despised his birthright." Genesis xxv. 34.

Esau, the oldest of the sons of Isaac, was a rugged man. He lived in the woods. He was a brave, enterprising and successful hunter.

Hunters are generally men of honor. Though not always distinguished for plety, the most of them are far above anything that is unmanly and mean. Among hunters a man who stoops to take advantage of his competitors is ruled out as one unfit for companionship with men of honor.

Good hunters are hospitable men. I have never found one whose door was not open to the stranger. They are liberal men. They respond promptly and generously to the calls of humanity and benev-

Esau was isaac's favorite son. The old man was very fond of venison and Esau knew how to kill it, and how to cook it.

isaac was partial to Esau, not only because he was a successful hunter, but because he was so thoughtful about his father's comfort and happiness.

Jacob, Esau's brother, was his mother's delight. He was a timid youth, and was always afraid of the woods. He would not run the risk of being thrown from a horse, or clawed by a tiger, for all the deer in the forest. lie stayed at home with his mother, kept out of the sun, and preserved the whiteness and beauty of his complexion.

Having inherited bis mother's nature, be soon developed in an exceptional degree the quality of shrewdness. He could stay at home and accomplish more by craft than Esau could by all his strength

in our day and country the first born in a family has no greater privileges and rights than the last born. in the families of the old patriarchs the first born was chief, and to him came the government of the tribe, as well as the largest share of the father's possessions. He was supreme in spiritual as well as in temporal authority.

the honors that belonged to the head of the family and the chief of the tribe.

One day Esau came in from the forest, where he had been hunting, greatly fatigued, and faint from hunger. Seeing that his brother Jacob had just prepared a meal for himself, he said to him, "Feed me, I pray thee, for i am faint. I am at the point of

If a stranger should come to my door with that petition and i should refuse to give him bread, you would pronounce me a very ungenerous and unfeeling man. But if my own brother should stand there. dying from hunger, and piteously begging me for food, and I should consent to relieve him only upon the condition that he agree to become my slave, would you call me a saint? No. You would denounce me for an act of unparalleled meanness and cruelty. And yet, in reading the history of this transaction, we are wont to look upon Esau as the greater sinner. We seldom think of attaching any moral turpitude to Jacob's conduct, when the truth is that he is far more deserving of reprobation than Esau.

Seeing his brother faint and perishing, and knowing that he could take advantage of his dire necessity. he said, "I will give you my pottage if you will give me your birthright. Consent that I shall be chief of the tribe, and I will feed you." Was there ever a In this defenseless condition the temptation came proposition more unmanly, unbrotherly, and dis- upon him and he fell. graceful?

of his brother.

Great allowances must be made for a man when he is erazed with hunger. Some of you old soldiers, who have marched and countermarched and fought for thirty-six hours without food, can appreciate Esau's condition when he looked upon that vessel of

I do not excuse him for despising his birthright in the presence of such a temptation. There are no circumstances that will warrant a man in parting with virtue and honor.

There are some things which a true man would not surrender even to preserve bis own life. He would rather die than part with the friendship of one who le dear to his heart. He would rather die than to prove false to a sacred obligation. He would rather die than make for his posterity a legacy of shame.

History is replete with such illustrations of manhood. All along the pathway of the ages there have stood men who loved truth, virtue, country and God more than their own lives.

Today there are thousands of men and women who for the sake of lofty principles and deep convictions have given up everything, and who have suffered almost everything which it is possible for mortals to

Esau's conduct was ignoble. He ought to bave given to his brother such a rebuke as would have made bim profoundly conscious of the baseness of his proposition. He should have perished with hunger rather than part with his birthright.

The man who has sacrificed his virtue, conscience and manhood has nothing left that is worth living for. It were better to die than to go into a court room and swear falsely. The man who has set fire to his own house to defraud an insurance company is worse than dead. He is like Cain, God's mark of infamy is upon him. He may escape the prison. He may escape the vengeance of the law, but he cannot escape himself. Go where he will, he carries about with him a sense of incurable degradation, and a conscience that aches with everlasting remorse.

Jacob knew that Esau would not abide by a promise which he had made in a moment of extreme weakness, and that had been extorted from him by unfair and dishonorable means. To secure the birthright which he had obtained from his brother, he saw that he must perpetrate another fraud.

At this point the mother—the beautiful but cunning and designing Rebecca-appears upon the scene, and becomes Jacob's adviser and accomplice in an unholy conspiracy. She took a garment of hair which Esau had often worn and put it upon Jacob. She then prepared a dish of pottage and set it before her blind old husband. As Esau was then out in the fields, hunting for venison, she sent Jacob, clothed in his brother's garment, into the presence of his father. He there feigned Esau's voice, and put out his furcovered hands for the old man to feel. Presently isaac said, "The voice is Jacob's, but the hands are the hands of Esau."

Suspecting that advantage was being taken of his blindness, the father said, "Art thou my son Esau?" Jacob replied, "I am." After smelling of his raiment, and feeling again and again the hair-covered hands, he decided that his fears were illfounded, that Birthright was simply the right to rule, and to wear it was Esau before him, and proceeded to pronounce upon him the blessing that Jacob coveted.

By this fraudulent transaction Jacob became heir to the government of the tribe, and Esau was deprived of his birthright.

in every age of the world, not only among Jews but Gentiles, there have been imitators of the origi-

How many men have elevated themselves to official positions in this country by tricks as dishonorable and despisable as that which bereft Esau of his birthright. if God should send forth an angel to kill all the Jacobs within the precisets of this great Republic, it would require more than fifty years to get through with the funerals.

One important lesson which lies upon the very surface of this narrative is suggested by the fact that Esau's fatal mistake was the result of a single moment of weakness. Selling his birthright was something he had never premeditated. An hour before it was done the mention of such a transaction would bave fired him with indignation. if the proposition had been made a day later, he would have resented it as an insult to his manhood. He was caught in a moment of weakness. His body was exhausted. His mind had flagged. His courage was gone, and every feeling of his being seemed to be merged into hunger

No chain is stronger than its most defective link. i shall make no attempt to vindicate Esau, but I A man's character is no stronger than it is at its do not hesitate to aillrm that, in this transaction, his weakest point. In measuring a person's ability to conduct was incomparably less iniquitous than that overcome temptation, we must not consider how much be can bear when be is supported by the presence of strong friends, the counsels of a loving and faithful wife, and the smiles and prayers of sweet and devoted children. We must consider what he can endure in the absence of all these supports. We must consider what he is able to bear when he 's poor, destitute, friendless, alone, and when the wants and cravings of his physical nature demand immediate estisfaction.

There are many persons who are gentle, kind, and amiable as long as they keep down their temper; but when temper is up they are insams, savage and brutal. There are perents who, when angered, say things to their children over which, afterwards, they weep

almost tears of blood. How many a husband in a spasm of madness has said things to his wife which in his sober moments

he would not say for the half of a nation. Some years ago a young man of many noble gifts and qualities, in a momentary rage of passion, took the life of his own father. How many noble men in

this country-men of transcendent genius and brilliant prospects-bave been utterly overthrown and destroyed by the demon of strong drink. It matters not how strong a man is in every other respect, if he has a raging thirst for liquor he is incapable of self control. Once under the power of the fiend, nothing can restrain him. If the foaming glass were on the other side of perdition, he would, if possible, wade through its sulphurous flames to reach it. Stand not between that man and bis cups. Clear the track! Away with his children; away with his wife, lest he plunge his deadly dagger into their innocent breasts. Away with the Bible! Away with the Cross! He would trample them in the du t beneath his unhallowed feet. Hear him in the fiendish fury of his madness. "Give me drink! Give me drink! My soul stands trembling on the verge of a starless abyes, but give me drink! Give me drink! Though the froth of everlasting anguish float upon its foam, give me drink! I will drink to my mother's woe! I will drik to my children's rage! I will drink to my wife's despair! Give me drink! Though it should make me a madman, murderer, fiend, give me drink!"

There are other men whose weakness lies in the direction of profanity. I have heard some men confees with an air of satisfaction that this was their only vice. Their only vice it may be, but while it clings to them, what can they hope for in the face of those awful words of sacred writ-"All blasphemers shall have their place in the lake that burneth with fire and brimetone." This habit grows upon a man until it dehumanises him. Many a man has died with an oath between his teeth. It is said that Voltaire rose from his dying pillow, and fancying that he saw Christ in the room, cried out, "Crush the wretch! Crush the wretch!"

There are thousands who are having the whole structure of their moral natures pulled down by the flery fingers of this dreadful habit. At last, pinched, shrivelled and ghastly, they will lie down upon their beds to die, and then the sound of a footfall, or the creaking of a door, or the rustling of the leaves will throw them into a spasm of fear, in which they will imagine themselves confronted by every hobgoblin of the spirit world.

A man oppressed and goaded by some relentless creditor says to himself, "I can relieve myself of this torture by forgery, and I will do it." He signs the name of some wealthy merchant to a bank check, he gets the money; but in a few days the counterfeit is detected, and he is seized by the officers of the law and thrust into prison. Thus in a single moment of weakness be damns himself both for this life and that which is to come.

Every man ought to know his own characteristic frailty. Whatever passion or appetite in him is strong enough to blind his reason and quiet his conscience is the weak point in his armor. There he may expect the great adversary to assail him.

Sometimes grief renders us vulnerable to satanic temptation. At other times it is weariness from overwork, or discouragement, or loneliness, or vanity. or vaulting ambition.

There are hours in which one seems to be in the supreme possession of a single malign feeling. If in such an hour temptation should fall upon bim, he will be ewept away as by a flood.

The enemy does not come upon a man when hope is bright and faith is strong. He does not come upon bim when he is serene, peaceful, and self-possessed. He does not attack him when he stands surrounded by a company of virtue-loving friends. He walts until hope is dim and faith is feeble and the heart is troubled and friends are absent.

In all our scaports there are storm signals. No prudent captain weighs anchor, spreads his sail, and puts out to sea while those signals are up. Neith will any prudent man expose himself when he sees a tempest of temptation approaching. He will remain in port. He will hold himself where help is at hand. He will abide in a refuge of holy associations and hallowing influences.

If you are out on the coast of Long Island when the barometer begins to drop rapidly, you will see steamsblps, brigs, sobooners, and all manner of craft moving in the same direction-beading towards the port. If you are near enough, you will perhaps hear the man in the light-house say, "Those fellows out there smell the storm, and they are coming to shel-

Every mariner on the sea of life has a barometer within him. When that betokens storm let him spread every sail and hasten into port. Let him hide till the tempest be overpast.

Thanks be to God there is a refuge for the tempted. "The Lord is my rock, my fortress, my strong tower, and my deliverer." One moment of blessed communion with Christ when we are confronted by the seducer, will give us the victory. In prayer we link

our weakness to oundpotence. We take shelter beneath the wings of the Almighty.

Every man is tempted to sell his birthright. The Lord Jesus Christ has purchased for each of us the right to the Tree of Life. it is our privilege to be free: it is our privilege to be noble; it is our privilege to become priests and kings unto God; it is our privilege to clothe ourselves with divine beauty and go in to the marriage suppor of the Lamb; it is our privilege to wear a crown more resplendent than any orb that giltters upon the nightly sky.

But how many have sold their birthright. That young man who says to himself, "I will not become a Christian until I have made my fortune, and can afford to retire from business," has bartered his birth-

That young woman who has said, "I prefer to be a devotee of fashion than a disciple of Christ," has parted with her birthright.

That merchant who perpetrates a fraud upon his customers barters his manhood for money.

That politician who wins his way to congress by bribery, and by alliances with gamblers and liquordealers, trades his birthright, and parts with everything which makes life worth having.

Every man who sacrifices truth, conscience, and honor for money, or pleasure, or power, despises his birthright, and dooms himself to wretchedness hereafter.

Young man, hold on to God and virtue. In every transaction of your life dare to do right. Let nothing drag you down from the highway of purity. honor and duty, and then, whatever betide you in this world, you will be happy in a sense of rectitude preserved, and in the consciousness of God's approving smile.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil unto his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not. He that putteth not out his money to usury, nor taketh a reward against the innocent. He that doeth these things shall never be moved."

Blessed is a life like that. Where there is a thorn in it there are whole garlands of roses. For every day of cloud there are whole months of sunshine. For every groan of anguish there are a thousand kdoxologies

Cincinnati Letter.

Vacation is now over and the pastors have returned and begun the fall and winter work.

The Ministers Conference convened Monday after two months vacation and we were all very glad to see each other again. The conference has thirty members, and among the number are some of our very best preachers in an tols number there are only two who have the title of D D. One of them is the editor of the Journal and Messenger and the other is a colored man. So you see, of the twenty-five white pastors not one is a D.D. It seems that D.D.'s don't come this way either in persons or compliments. That title is conferred on but few men this side of the Ohio river. However, now and then the honor falls upon some one, so that we are reminded that such a thing exists.

Pastor Robbins is looking forward to the completion of his new institutional Church-the Lincoln Park Church. The building is large and will be well equipped for a great work. It will have the lagest seating capacity of any church in this city. The pastor has been here nine years and his heart as been set upon such a church for a long while He expects to dedicate it in November, and then large and blessed results are hoped for.

Pastor Partridge at Ninth Street is hopeful with his great work. There are but very few churches in this country which do the amount of work that is done there. Six mission stations are supported in different parts of the city. Ninth Street knows how to reach the masses. Most of the additions to the church come through these missions, and they are trained for such work. Many splendid workers indeed are found in that church.

Pastor G. W. Perryman of the First Church has never been so hopeful as now. His church has never been noted for the masses. The building is the finest in the city, and located on one of the finest avenues in the city; hence, it is very hard to get the masses so go there. Their work is among a different class of people. It is said that they have but little trouble to get the better class of people to go there. The great College of Music is only a few squares away. Prof. Frederick J. Hoffmann, one of the faculty in the college, is the organist at the church, and is also a member and a fine worker. He has full charge of

the nusic and takes great interest in it. The music is very fine and many no doubt go to enjoy it. The congregations are quite as large again as they were when pastor Perryman came the first of the year. There is one thing rather peculiar in that church, and that is, there are more men in the congregation than women, at least that has been the case for some months. The pastor seems to have a happy faculty in getting hold of men.

The churches across the river were never in better condition. Jones, i.ee and Blake were away for sometime this summer and have returned "hale and hearty" and ready for work.

Pastors Swindler and Sizemore stayed by the stuff and they don't look any worse for wear for so doing. They may feel otherwise, however, even if they don't show it in their manly faces.

Our churches are now getting ready for our Assoclation which meets at Westwood Church on the 21st. We are expecting a large crowd and an interesting time. We have many able men both in the pulpit and pew in this Association. We would be very happy as well as honored to have Editor Folk visit us at this session. Some of us know you and love you, and will give you a warm welcome if you will

We are all very glad that we have no historical questions to settle over on this side of the river.

A Trip to Utica.

The pastor of the First Baptist Church, Memphis, spent his two weeks' vacation with his old church at Utica, N. Y. The Park Church and lot cost \$75,000 and is one of the very handsomest churches inside and most convenient i know of. The visiting pastor was given a welcome that surprised as much as it delighted him. The large audience room was full at all four services and chairs were brought in. Then on Wednesday night the church gave a reception to their pastor, and those who came into the church during his three years ministry, who were present, about one hundred, wore a little blue badge. The Ladles' another night, and the Girls' Society raised \$20 to enlarge and hang the picture of their second pastor in the Sunday-school Chapel by the side of their first pastor, the lamented Dr D. L. Carey, who served the church for 48 years. They did not allow their kindness to stop there, for after paying my expenses with a liberal balance, they must have taken a notion I was too slow, so they gave me money to buy a bicycle. Nobody need teil me again the Northern people are not warm hearted and demonstrative.

Utica is, I think, one of the prettiest cities in this country. It has a population of nearly 50,000, and is connected by electrical railways with three towns of considerable importance New York Mills, for instance, whose products are known to all the ladies. The streets are paved with asphaltum, and shaded with elms, so tall their branches interlace and form a beautiful areade. There are five Baptist Churches in Utica, but unfortunately the two largest are within stitution demands that he respect the judgment of the a square of each other.

I returned Saturday and reached the city at the hour Deacon Winston s son William, aged 22, died. We hold services next Sunday night in his memory. William professed hope two years ago while at Mississippi College. He was in every way an excellent have been watching the controversy and the developyoung man, intelligent, industrious, ambitious and upright lu life.

Sunday night the church kindly arranged a reception service for their returning pastor, and in response he spoke of the relation of pastor and p ople. the direction of peace and prosperity, not the peace Memphls, Tenn.

From Rio Vista, Texas.

We have just closed a most glorious meeting with Bro. Little and his Rio Vista church. It lasted only eight days, but during this time there were fifty-nine professions and fifty-seven accessions to the church. thirty by letter and twenty-seven by experience and baptlem. Bro Kid and your scribe did the preaching. In many respects this was one of the most wonderful meetings I ever witnessed. The presence of the Holy Spirit was manifest from the beginning. The field was white already to harvest, and we had only to cast in the sickle and reap.

Some may wonder why so many joined by letter. This is comparatively a new country. People are rushing here from all parts of the United States. buying and settling up this beautiful prairie country. Many brought their letters, but had never connected themselves with the church. When the Holy Spirit took hold of them anew there was a mighty gathering together and organizing of forces.

Five years ayo Itio Vista was a blooming prairie. Now we have live business houses and two drug stores. People are moving to our town almost every

week. There seems to be something grand and inspiring about these prairies as one looks over them. The dry atmosphere and the healthy and invigorating climate attract immigrants on every hand.

We have no house of worship in our town, but during our meeting a soliciting committee was appointed to raise money and a building committee was anpointed to spend it. These committees promised the church a house completed inside of three months. As a member of those committees I believe we can do it, for we have several dollars already in the treasury and four or five hundred dollars pledged to be paid when called for.

Feeling a growing demand for a school of high order at this place, the brethren met and organized a male and female institute and elected your scribe as principal. This seems to be the right move at the right time. The school is surrounded by broad and fertile prairies and supported by a most thrifty and wealthy class of farmers. A strong faculty has been organized and work will begin in our new and handsome building on the first Monday in October.

I believe the time has come for the Baptists to take this country for God. He has wonderfully blessed the Baptist churches throughout this country in their meetings this summer and many have left other donominations and have joined our ranks. Among the number that were burled with Christ in baptism on last Sunday evening in the Nolin River were two Methodists and four Campbellites. This is as It should be, for God said his Word should not return unto him void. To God be all the praise for what he is doing for his people here. Z. J. AMERSON. Rio Vista, Texas.

The Whitsitt Controversy.

I wish to give notice that, the Lord willing, I will introduce resolutions at the coming Tennessee Baptist Convention in regard to this controversy.

1 have been comparatively a quiet looker on during the controversy. If I have written a line I do not remember it. I have read all on each side of Society gave him a reception at a private residence the controversy that I could obtain. As I see the matter, in the light of the fact that our institutions are more to us than any man-leaving the question in Baptist history or the "blunder" (either excusable or inexcusable) out of the question-the great majority of Southern Baptists demand Dr. Whitsltt's resignation. At least I sincerely believe it.

This being the case, Bro. Whitsitt is dally losing the respect of the denomination, as is the institution over which he presides, and it is only a question of time when the affections of Southern Baptists, or at least a majority, will be alienated from the institution and their moral and material support withdrawn. and our Seminary. like Samson shorn of his locks. will stand a monument to the folly of the past. It seems to me that anyone can see that the demand that is made for the resignation of the Seminary President is so great that he could and would see that the continued prosperity and success of the inbrethren. His expressed determination (if correctly reported) not to resign will awake more dissatisfaction than the blunders he has confessed. The cry has begun, and it is not without reason, Save the Seminary. Good mer, far-sighted men, men who ment of a schism in the ranks are beginning to see that the President cares for position more than the good of the institution, or the peace and prosperity of the people he proposes to serve. I am looking in of a few to the exclusion of the many.

in regard to the confessed blunders that and the question in history 1 am not so much concorned. I honestly believe that the greatest blunder is attempting to hold a position in opposition to the will of so many of his brethren.

I favor an action plain, kind, full of brotherly love. and yet which will not be easily mlsunderstood. T. J. EASTES.

Grant, Tenn.

P. S .- I want to hear from brethren all over Tennessee on this question, and let us come to the Convention in the Spirit of the Master and do right.

-The Friendship Association will hold its next session with Parish Chapel Church, seven and a half miles cast of Dyorsburg, on Wednesday, September 22nd, beginning at 10 o'clock. A large attendance is desired, and all who may desire transportation from Dyershurg will please write to the chairman of the Entertainment Committee, J. H. Jones, Dyersburg, Tenn. Should you be unable to send your name in in time, come on any way, and upon your arrival at Dyersburg call on the writer of this announcement. B. F. WHITTEN.

Dyersburg, Tenn.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

First Church-Pastor Hawthorne preached to good congregations morning and night.

Central-Pastor Lofton preached at both hours 225 in S. S. One received by letter.

Centennial-Pastor Feazell sick, but able to be present and administer the Lord's Supper. Bro. Lannom preached at both hours. Two received for

Howell Memorial-Pastor Burns preached to good congregations. Received two by letter.

Seventb-Pastor Wright preached at both hours. Received five by letter. l'astor is assisting in a meeting at Alexandria.

Immanuel-Bro. Hall preached at both hours, train. Pastor Ramsey is still away, but improving. Edgefield-Large congregations. Pastor Rust

preached at both hours. Mill Creek-Pastor Price preached at both hours to good audiences. 81 in S. S.

North Edgefield-Pastor therman preached at both hours. Good congregation at night. 137 in S. S. Good young people's meeting. Pastor has been away in a good meeting.

Exigefield (col)-Pastor preached at both hours. Received four under watch-care. Good Sunday-

Dr. Waters was present and made a talk.

On motion a committee consisting of J. O. Rust, J. B. Hawthorne and G. A. Lofton was instructed to send the following telegram: "Dr. R. H. Boyd, care National Colored Baptist Convention, Boston, Mass.: #-i have just closed another gracious revival with The Baptist Pastors Conference here sends greeting to your Convention and expresses the wish that your Publication Board be located in this city, and promises sympathy and support to the movement." Mmorville.

First Church-Pastor Acree preached. Two received. 384 in S S.

Centennial-Pastor Snow preached. Received two by letter. baptized one.

East Knoxville-Dr. Robert Ryland preached. Second-Pastor Jeffrles preached. 284 in S. S. Meeting begins with Rev. A. J. Fristoe, l'etersburg,

Va., assisting. Rev. T. A. Payne, colporter, has a good meeting with the Grove City Mission.

Dr. Ryland was in the Conference; wonderful young man of 94.

Memphis.

Trinity Church-Pastor preached at both hours. Congregations fairly good.

Central-Pastor absent. Bro. T. J. Davenport preached. Good congregations.

Johnson Avenue-Two good congregations. Pastor preached. Two received by letter.

-The Weakley County Association will meet with Cypress Creek Church on Friday before the fourth Sunday in September, 1897, at 10 o'clock a. m. The church is six miles west of Martin, Tenn.

A J. GLOVER, Clerk.

McKenzle, Tenn.

-The Union Association convenes with the Hopewell church, two miles west of Boma, September 25th. If any of the delegates or corresponding brethren will drop the writer a c.rd stating time, some one will be there with means of converance. Correspondence especially solicited. W. B. WELLS. Boma, Tonn.

-i closed a meeting with Hogan's Creek Church (my home church). There were 10 professions and 12 additions to the church. I began at Riddleton Saturday. Good meeting already. We expect a good harvest. The Association meets with the Riddleton Church Sept. 30th. S. N. FITZPATRICK. Riddleton, Tenn., September 9th.

-All delegates and visitors to the Tennessee Assoclation which meets at Dumplin Creek Church, September 30th, will be met with conveyance Wednesday evening and Thursday morning at Strawberry Plains. Those wishing conveyance then and at other times will write W. G. Cate at Dumplin, Jefferson County. J. F. HALE, Pastor. Tenn., at once. Dumplin, Tenn.

-I have just closed an interesting meeting at Laurel Creek, in which the Lord greatly blessed the of our sympathy be sent to the husband and church with a general revival. Five happy converte mother of our sister, also to the Baptist and Rewere baptised. The mission spirit was greatly in- FLECTOR for publication. oreased. Bro. P. Moore, who has been the pastor there forty years, was with us. He is feeble in health hut strong in spirit. Laurel Creek's future is bright. J. B. ALEXANDER, Colporter.

-The Western District Association will convence with Thompson Creek Church, Weakley County, Tenn., Tuesday, October 5th. Conveyance will be furnished from Gleason on Monday, October 4th, to those coming by rail. Brethren, if you come later than 5 p. m. Monday we cannot furnish you conveyance, as our members want to attend the Association. For further information address J. W. MOUNT, Pastor. Clinton, Ky.

-Delegates and visitors coming to the New Salem Association by rail should reach Carthage Tuesday evening, September 28th. They will be entertained here by the brethren Tuesday night, and Wednesday morning the brethren of Riddleton will meet them with conveyance and carry them to the grounds. They will also furnish conveyance for their return to the RUTHERPORD BRETT, S N FITZPATRICK.

Carthage, Tenn.

-Rev. Mr. Barnett of Nashville preached for us Sunday morning and at night. We feel benefitted by his sermons, feeling and knowing that he is an earnest worker for the Master's cause. It is good to see noble young Christian men taking Christ's cause as their life work. We pray God's blessings to rest upon Bro. Barnett through the entire time he spends in our Lord's service. Our church is small, yet we feel greatly encouraged. Through the noble efforts of our young pastor we hope to accomplish more for Christ. Our Sunday-school and prayer-meetings are increasing in number and we hope spiritually. *** McMinnville, Tenn.

my Salim Church, near Henning, Tenn. The meeting commenced the fifth Sunday in August and continued eight days, resulting in 23 additions Fifteen were baptized last Sunday in Enon, near Salim (a beautiful pond near the church). Bro. B. F. Whitten of Dversburg was with me during the meeting and did all the preaching. He greatly endeared himself to all the people. Bro. W. is one of our best preachers and workers. This is my eighth meeting with this church, and every meeting has been blessed with many conversions and additions. It now numbers over 250 members. We are moving to take the community for Christ. This is one of the best churches to be found. S. K. TIGRETT.

Hails, Tenn., September 9th.

-The morning service at the First Baptist Church on last Sabbath was conducted by Pastor Norris. Subject, "Life." Congregations increasing. Bro. Pendleton preached at Mitchell's school-house at 11 o'clock Sunday morning. Congregation fair. There was no evening service at the First Church, Pastor Norris and Elder E. B. Pendleton being absent to assist Elder J. A. Mitchell in the ordination of four deacons at Mt. Vernon Church. The protracted service at McCullough's Chapel, in which l'astor Norris and Rev. E. B. Pendleton assisted Pastor J. R. Kearney, closed on last Tuesday night. Results, 12 conversions, one restoration and 11 additions to the church by confession of faith and baptism. The church was strengthened, and the meeting closed with a deep interest on the part of the unsaved. To God be the honor and glory. E. B. PENDLETON. Dyersburg, Tenn., September 7th.

Preamble and Resolutions.

At a meeting of the Central Committee of the Woman's Missionary Union of Tennessee, held Sept 6,. 1897, the following preamble and resolutions were adopted:

Whereas, Our all-wise Heavenly Father moved from the labors of this life to that rest that remainsth for the people of God our beloved sister, Mrs. R. C. Stockton, who was Corresponding Secretary of this body from Oct. 3, 1892, to March 25, 1894, and President from Aug. 5, 1894, to Oct. 7, 1895, and who was in all her relations a most exemplary member and officer, therefore be it

Resolved, That while we bow submissively to the will of Him who doeth all things well, we wish to place on record the very high esteem in which our sister was held by us all, and our high appreciation of her ardent missionary spirit in arousing and stimulating others in this noble Christian work. Resolved, That it shall be our endeavor to emulate

her example and urge others to do the same. Resolved, That these resolutions with expressions

MISS S. E. S. SHANKLAND.

MISS M. M. CLAIBORNE, MRS. G. W. JARMAN,

Knoxville Notes.

The Centennial Baptist Church observed her fifth anniversary yesterday. Thankful for past blessings the membership feel encouraged to press on to greater service for the Master. This church was organized with 89 members and bas received during the five years by baptism, 351; by letter, 221; by relation and restoration, 29; making a total of 601. Lost by letter, death and withdrawal, 198. For the same period the church has received and expended \$11,455. Sunday, the 19th inst., the church will begin a series of meetings to be conducted by Rev. W. W. Weeks, D.D., of Toronto, Canada, who was heard for the first time in the South at the recent B. Y. P. U. meeting held in Chattanooga. All who had the pleasure of hearing his splendid address and powerful sermon were deeply impressed with his superior ability and great spiritual force, and many have expressed the desire and the intention to hear him again. We cordially invite all who can to do so.

Bro. T. A. Payne, our co.porter, has just closed a good meeting at Grove City, a suburb of Knoxville. where the Centennial Church has recently established a flourishing mission.

Dr. Jeffries of the Second Baptist Church assisted by Rev. A. J. Fristoe of Petersburg, Va., began a series of meetings on yesterday. Dr. R. R. Acree has returned from his vacation.

spent in Virginia, much improved in health. J. H. SNOW.

Knoxville, Tonn., September 13th.

Cumberland Association.

On the 5th day of October the above Association convenes with Red River Church at this place. For our part we want to make it the most pleasant session that has been held for years. So we hereby extend a cordial invitation to all who want to come. We promise you the best we have in our homes. We will care for all the preachers, all the editors and every other good man and their wives, children and the cooks. Bring them all.

Old Red River Church is now over one hundred years old and has stood many a storm that had more in it than wind. Her age does not seem to weaken her any, and judging from her general appearance she is very likely to live one hundred more.

We administer the ordinance of haptism to a young man and a young lady tomorrow. Just three weeks ago we baptized two good married sisters and there is more to follow. We are to be assisted in a protracted meeting by Bro. W. C. Golden soon after the meeting of the Association. We are praying for a glorious revival.

Since your humble scribe last wrote you he has been exalted to the more honorable degree of father by the advent of a nine pound girl in our home. She brings to us new, great and awful responsibilities.

We expect now to attend the Southern Baptist Theological Seminary this winter. Pray for us and don't forget to come to Cumber-

ALVAH F. GORDON. land Association. Adams Station, Tenn

Indian Creek Association.

This field of great destitution is prospering in the Lord's cause. Our State Mission Board is helping us and God is blessing their efforts.

Bro. R. W. DeFord, one of our young ministers now at Jackson, worked during vacation . a colporter and did great good in distributing Bibles and good books and organizing Sunday-schools. The church at West Point in less than two years work becomes self-sustaining and all the work far more hopeful.

We cannot say too much in praise of our dear Bro. A. J. Holt for his heroic effort to extend the Master's cause in Indian Creek Association.

Philadelphia Church (P. O. Sorby, Wayne County), is one of the best organized country churches in the State, growing in all good work. Rev. R. S. Fleming is the beloved pastor and preaches to the church twice a month. He lives near the church and his exclient wife has great influence in the work, and the church has its J. M. Senter in the person of A. O. Montagne. Praise the Lord for His blessings.

The Indian Creek Church is developing into a fine working body. They have recently had a successful meeting held by Pastor Fleming, and the future of the church is very encouraging.

Indian Creek Association meets on Saturday before the fourth Sunday in September with the Mt. Pleasant Church, Lauderdale County, Ala. Those coming by railroad will get off at St. Joe, and will be met and taken by the brethren to the church. We would love to have the editor and many of the Nashville and Middle Tennessee brethren to come. If you can come and help us, write to Rev. F. S. Posey, Lexington, Alm year

We all love the BAPTIST AND REFLECTOR.

The State of the S

WAYNE

MISSIONS.

MISHION DIRECTORY.

state Missiems.-Rev. A. J. Hour, D.D., Missionary Scoretary. All communications designed for kim should be addressed to him at Nashville, Tean. W. M. Wood DOOK, Tressurer, Nashville, Tenn.

Toroign Missions.—Bev. B. J. Willing. HAM, D.D., Corresponding Beeretary, michmond, Va. Rev. J. H. Buow, Knoxville. Tenn., Vice-President of the Foreign Board for Tennesses, to whom all inquiries for toformation may be addressed

Clome Missions.—Rev. I. T. Tichmon, D D., Corresponding Scoretary, Atlanta, Ga. Rev. M. D. JEFFRISS, Vice-President of the Rome Board for Tennossee, to whom all information or inquirtes about work in the Stete may be addrassed.

Ministerial Education.-All funds for young ministers to the S. W. B. University should be cent to G. M. Savage, LL.D., Jackson, Fenn. For young ministers at Carson and Newman College, send to J. T. Benderson, Mossy Creek, Tenn.

Orphans' Homes. -- Sendall monice to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nechville, Tenn. All supplies should be

Weman's Missionary Onion. Passident.-Mrs. A. C. S. Jackson, Nackville,

JOBNESFORDING SECRETARY--Miles M. M. Cialborne, Maxwell House, Nachville, Tenn.

RECORDING SECRETARY .- Miss Gertrude Hill. Nachville, Tenn. EDITOR-Miss S. E. S. Skankland, 223 N. Vine Street. Nashville, Tenn.

There Are Others.

Many Sunday-schools are talling into lice and are agreeing to give the first Sunday's collection in each month to the Sunday-school and Colportage work. Should such action become general with our Sunday schools the success of our Sunday-school and Colportage work is beyond question a cultured Christian woman. Said assured. The demand for this department of work grows greater every day. Good colporters stand ready to enter the field, saying, "Here am i, send me." The Board has attained. if not exceeded, the limit of her ability in sending men into the field. A most magnificent work will be reported at the next Convention. But all along the Board has been hindered from lack of means.

The change of plans for contributing to this work have not had time to become settled. Our contributions have gradually increased, but not so as to keep pice with our expenditures. This appeal to the Sunday-schools for their first Sunday's collection is a happy bit, and, if generally observed, will give us the complete solution of the whole matter of Sunday-school and Colportage work in Tennessee.

Would it not do the Sunday-school good to make such a contribution? To teach the children to contribute. not to pay for what they get-a kind of cold, commercial, selfish way-but to contribute for the purpose of establishing Sunday-schools for children who do not enjoy such privileges, and placing the Word of God in homes now destitute of such a bleasing.

Is has been estimated that 90,000 homes in Tennessee have no Bible. and 100,000 children in Tennessee do not attend Sunday-school.

What work could yield sweeter, surer, speedler results than this? CiPlease to write to the Corresponding Secretary and tell him that your Sunday-school will give the collections of each first Sunday in the month to Bunday-school and Colportage A. J. Holt, Cor. Bec. L Nashville, Tenn.

-Oalifornia has a new grain harvester, with a cutting front of 52 feet, which reaps, threshes and sacks 180 bushels of wheat an hour.

Woman's Missionary Union.

-In "The Diary of a Japanese Conert." Kanso Uchimura advises mis-

"Come to us with strong common sense. Do not believe those missioncan be converted in a day. The e is no spiritual El Dorado to found upon converted by dosens and hundreds. with Americans and Englishmen, should succeed equally well with ese and Chinese are not Americans, as | and talk with the Master. you well know. They had not their childhood mothered with 'Lord is my sleep,' and other angelic melodies. for self and cents for Christ." They take as much delight in gongbells as in Easter pipe-organs. They are 'heathens,' and you must teach them accordingly.

"Like as a millionaire's son cannot comprehend the miseries and strifes of a self-made man, so many professors in Christendom cannot comprehend what we heathens have to fight out in | requested to make out their reports our souls before we get settled in and return promptly to Miss Claiborne,

-it is a serious matter for a heathan to leave all and follow Christ. It is a solemn thing for us to take the responsibility of asking so much of retary of the W. M. U. of Tennessee him. Suppose he should turn upon for the months of July and August, us and ask, "Do you follow Christ?" | 1897.

-A distinguished lecturer once said that our people would yet become so intellectual that a dish of crackers and a pitcher of water would amply serve as "refreshments." Contrast this meaningful statement with that of she: "I well remember how I dreaded preaching day at our church in the

country. My sisters and I had to bake all day Saturday, previous to 'fourth Sunday,' for we lived near the church and often thirty and forty people took dinner with us. Father and mother went to the business meeting on Saturday, but we girls bad circus men who tell you that a nation | twenty-five pies tomake, and they were all eaten up next day."

In Miss Heck's new leasiet, "The this earth. Nowhere can souls be Master's Voice," written with all the cerious charm which so impressed Men doubt, simulate, stumble here as | readers of "Her Father's House," elsewhere. Some missionaries seem | she speaks of "one ruffle more, one to think that the method of Moody | embroidered flower, one useless page, and Sankey, that goes so successfully one touch the more to tease a neighbor's heart with our superior wealth or skill," as things engrossing heart Japanese and Chinese. But Japan- and mind till there is no time to walk

Shall we not aim for simpler living. less serving of the flesh, a reversal of Shepherd, 'Now I lay me down to the asual proportionment-"dollars

> -The Central Committee is arranging a program, interesting, but brief, for the woman's meeting at Fayetteville. October 15th. Societies are entitled to a representative for every ten members, and are cordially urged to send at least one delegate. Secretaries are that she may be able to give a complete statement of work done during

-Report of the Corresponding Sec-

	Letters received	
	Postala received	
	Letters written	
	Postels written.	
	Mission cards distributed	
	Recommendations distributed	
	Annual report, distributed	
	Bible cards distributed	
•	Our Bible (leaflet)	
1	The Master's Voice (leaflet)	
	Leaflets otherwise	
	Decerame	
	8 S. Misstopary day blanks	
	Mite boxes	
	Mite barrels	
	MILE DELIGIE	

NXPENSE PUND.	
Balance on hand. Received from W. M. S., Third Cb., Nash.	85
Received from W. M. B., 1 bird Co., 1 tall	56
wille. W. M. S., Central Cb., Nashville	00
W. M. S., Edgetfeld Church.	50
W. M. S. Paris, "enn	00
W. M. S. Edgeleid Church W. M. S. Paris, Tenn W. M. U. Concord Association Mis. B. B. Maton, Springfield, Tenn., and	OU
Mis. B. B. Maion. Springiteid, Tenn., and a free will offering.	10
Total88	10
TOLE!	
DIRBURHEMENTS.	08
Stamps	70
Poetal cards	45
Wrapping palier	_
Total\$6	20
Paspectfully submitted.	

M. M. CLAIBORNE

Diaz In Mexico.

Rev. G. II. Stoan, missionary of the American Baptist Home Mission Society, in La Laz, thus welcomes Rev. A. J. Diaz to Mexico:

"We have great pleasure in announcing that Dr. A. J. Diaz of Cuba, with his family, is here, where they come to work in the vineyard of the Lord in connection with the Baptist ministers of this country.

"In the time of our trials and prostration, when we thought it was impossible that God could give us any ald in our mission work, because wo saw that our assistance had been called away and sent to other fields. suddenly our Bro. Diaz, the ingenious and expert missionary, came to us. His reputation has been praised by all the churches, and his sufferings in Cuba for the cause of Christ has made him to be loved by all his brethren. Welcome to the apostle of Cuba. and may God grant in this field many iewels for the diadem with which he will be crowned in heaven."

The following extracts from Dr. Diax's first letter will indicate that he is co-operating with the workers upon the field, and that God is immediately putting his seal upon his work. We are quite confident that this movement will have the approval of all the people and earnest prayer will be of-

IN all receipts for cooking requiring a leavening agent ROYAL BAKING POWDER, because it is an absolutely pure cream of tartar powder and of 33 per cent. greater leavening strength than other powders, will give the best results. It will make the food lighter, sweeter, of finer flavor, and more wholesome.

STATES AND ROYAL BAKING POWDER CO., NEW YORK.

who would be startled at the in the blood.

bare thought of sitting regularly and systematic When the liver fails to

ing this billions poison out of the circulation, it goes on potsoning the entire constitu-tion just as surely as if a men was drinking prussic acid.

Rivery part of the body is polluted. The digestive inices are suppressed and weak ened. The kidneys and skin are clogged with impurities and the lings and bionehial tubes overloaded with morbid secretion

which cat away the delicate tissue, and bring about bronchitis and consumption.

All the diseases caused by this subtle pro cess of bilions potenting are cuted by the marvelous alterative action of Dr. Pierce's Golden Medical Discovery It directly in creases the liver's natural exercise and putifying powers, gives the digestive and blood making organs power to manufacture an abundanc of red, rich, healthy blood, it drives out all impurities, and vitalizes the circulation was the life giving elements

cular power and healthy nerve force "In August 1905 I was taken down in beg with "In August 1866. I was taken down in bed with a burning and severe pains in my stomach an under my showners and dizziness in my bead, writes Ira It. He ring Feq. of Needmore, Levy Co. Pla. "My he buyes nan was called and he said my symit has were more like consumption than anothing. I lingered in this way seven months trying but reat kinds of medicine. Nothing the that was all discrete and I had great the months trying tul rent kinds of medicine. Nothing that I at would digest and I had great distress in invistorials I was persuaded to try some of Dr. Detects a workers to see what he Hought of my case. I write him and received an answer stating that has suffering was from indigestion and torpid laser and advising me to take Dr. Pietecs 600 en Medical Discovery. The first bottle gave pleasing testiles. I have taken four bottles of the modden Medical Discovery' and three small stages? The Pleasant Pellets. I am able to do may be and ent what I could not the to do my " k and ent what I could fore I took the conditions."

fered for the success of this work: "At four o'clock I went to the Baptist Church, the only house built for this purpose in the whole city. The other denominations have good houses that have been turned into churches, but the Baptist Church Is the only one that has been built. The seating capacity is about three hundred and the architecture is like our churches in the States. I was introduced to the audience by Rev. Sloan and then I spoke for a half hour. I told them the plans of our society to carry the gospel from house to house. At 7:30 I went to another Baptist preaching station and spoke three quarters of an hour. At the end I called the sinners to repentance and nearly fifteen raised hands at my invitation. Blessed be the Lord! The first day I put my feet on this soll I had the pleasure to see fifteen souls looking for Jesus. This was very encouraging indeed.

"Last night i went with Bro. Sloan to another Baptist mission. I spoke nearly forty minutes, and ten sinners raised their hands at the end of the meeting. The room was small so the people crowded the doors and ideas in practice and the old clodbopstreet. The work of the Home Mission Society is very good and very important in all its departments. Rev. W. H. Sloan is a consecrated minister. He is a God's man. All his family work in the gospel. His son preaches in Spenish, and is a great help to him; his daughter plays the organ; his wife attends the school, and he preaches nearly three times a week. He is the principal editor of La Las, a rellglous newspaper.

the very beginning I saw that this give you the needed light. work could easily be done.

"The Roman Catholic Church bas great perseverance in our prayers been violently opposed to a "hiraling could induce them to ohange their ministry," whether at home or abroad, this needed information, I must con-

perform its great work of regeneration; to be paid semething for hie services, but we need to prepare the way by but think there should be no specified teaching, because the Holy Spirit salary. He should preach a free goscould not live in an unclean soul or pel, trusting to God and the brethren teach them by reading the Scriptures | said, "It is the duty of their brethren before they become members of any to give to the support of their pastors church. I thank the Lord I have this | and those who take voluntary tours kind of work. I am going to teach in different parts of the country, like them one by one in my colporter work | Paul did. But each brother should until they accept the same faith, the give just what he feels like. If that same baptism, and the same Lord

Observer's Answer to Rev. W. D. Nowlin's Request.

My Dear Bro. Nowlin: - In the BAP-TIST AND REFLECTOR of August 19th I find a request from you in the following language, in answer to my article in the same paper of July 29th:

"Please tell us what Hardshell churches and Associations have been conducting mission work during the last 100 years. How many missionaries have they sent out on this plan? and in what fields have they been working or thus conducting mission | Paul did, trusting to God to take care work?

I was surprised and not a little amused at this request, as I had no where asserted nor hinted that the Hardshells had ever sent out a missionary. How readest thou, my about the proper way to conduct misbrother? You quoted me correctly. Here is what I said: "These Gospel Missioners had de-Hardshells themselves, and one of the

cided that for 100 years our fathers had been conducting our missionary work in a wrong way; hence they have adopted the Hardshell idea for conducting missions." In two other places quoted, I use "idea" of the Hardshells, and in one place I say "their views." In no part of that article did I ever hint at their acts or works, since I had never heard of their putting their ideas into practice. So I think you have made a mistake and asked me the wrong question. Though you need "more light," that

is not the point on which you need it. With your article before me it is evident one of two things is true. You have either failed to see the difference between ideas and practice or acts, or you do not think the Hardshells have had the ideas, as to how mission work should be conducted, which I attribut-1. As your question seems to take it

for granted if they had these ideas they would put them in practice, let me tell you that is a delusion often indulged by guileless youth. I speak from experience. The fact is, my brother. I am an ideal farmer and can tell an old clodhopper just how be ought to run his farm, while, in fact. I have never put my ideals in practice, and I'll tell you why. I have seen other ideal farmers attempt to put their would lose by their ideal plans

Again, I once knew a man who had very beautiful ideas how to make perpetual motion, but he never succeeded would not do in practice.

Hence it is a mistake to infer that a man who has even good ideas will always put them In practice. Even they preach. 2. Your article and question indicate

ever held the views about missions

As I amover fifty years old I presume I have been acquainted with the Hardtaught them in such a wrong way that shells longer than you have. Ever only by teaching the good naws and since I have known them they have inter-

should not be enough, like Paul, the preacher ought to go to tent-making or some other occupation to supply the deficiency." They have always objected to Boards, specified salaries and agents, saying they were too costly and were unseriptural. Before you were born, my brother, I have known them to make these objections, with the addition of the following fable, which they took great delight in telling thus: "I am told it is a fact, if I were to give 10 cents for the benefit of your foreign missionaries it would take a dollar to pay the expense of collecting and sending that 10 cents to

of you, without any Board, agent or specified salary, then I would have no objection to your mission work." Now, though you seem to doubt whether they have held these ideas Thursday, September 23. sions, I know it to be a fact, and will give you additional light from the

warm friends of Gospel Missions. Rev. Ben M. Bogard of Charleston, Missouri, after a conference with the Hardsheils at Mexico, Missouri, on June 24th, wrote an article for one of our Baptist papers, in which article I

him. Now, if you would go out like

find the following: "This much-abused, ancient people were ready to do their duty when it was presented in a scriptural manner. We were told by them that they had never opposed preaching the gospel to all the world, but they bad simply opposed the Board system of mission work. When the Gospel Mission was presented to them they readily fell into

Thus you see, Bro. Bogard and the Hardsheils confirm the statement I made, that their objections have been not to missions, but to our plan of conducting them by Boards, salaries and agents. This is evident since Bro. Bogard tells us they told him

Now, I can prove by Ben M. Bogard that I was correct in saying the Gospel Missioners "have adopted the Hardshell idea for conducting missions." You must keep in memory that he says they told him their objection was to the Board plan and not to missions. You must also remember that these have been their objecwindows, and three that raised their per would make two dollare to their tions long before the Gospel Mission west of Erin, Wednesday, October 6. one, and even make money where they was ever dreamed of, by Rev. T. P. Crawford. Now in these latter day these Gospel Missioners have made no Objections to missions, but finding Huntingdon, Friday, Oct. 8. fault with our plan of Boards, salaries and agents, just as the Hardsheils in making the motion perpetuate. It have always been doing, they have started a mission with no Boards, son County, Thursday, Oct. 14. agents or salaries.

If this does not prove they have adopted the Hardshell idea as to how preachers do not always practice what missions ought to be conducted, then there is no use in appealing to facts in history to prove who has a prior to several houses, and commenced my | that you doubt whether the Hardshells | claim. I freely admit these modern Baptist Publication Society. Since that I attribute to them. I will now Hardshell ideas into practice; bat I always refused to work with any missionary body till these Gospel Mission people adopted their plan or

lives, and then the Holy Spirit may | They freely admit the preacher ought | fess to you that I am also in need of information. Can you tell me why Bro. Ben M. Bogard and other Gospel Mission men in America have decided that the Hardshells have been body. I firmly believe we need to for his support. They have always and are now correct in their opposition to Boards, salaries and agents in conducting missions abroad, and yet they have failed to see that the Hardshell idea of no salary for the home pastor is just as Scriptural as no salary for the missionery preacher, andmuch more consistent? Can you tell me why the Gospel Mission pastors here at home do not, like the Hardshells, tell their people, "It is unseriptural to pay your pastor a fixed salary. So, hereafter, let each one of you pay what he feels like and I will be satisfied to take it for my support?" Any more light on this point I will thankfully receive. Yours in search ORSERVER.

Tennessee Observatory.

Meeting of Tennessee Associations.

Eastanallee-Short Creek Church Thursday, September 16.

Wiseman-Independence Church, near Bethpage, Sumner County, Wednesday, September 22. Friendship-Parish Chapel, Dyer

Co., Wednesday, September 22. East Tennessee-Fairview Church.

Tennessee Valley-Dayton, Thursday, September 23.

Clinton-Oliver Springs, Thursday, September 23.

Holston Valley-MePheter's Bend Ch., Thursday, September 23. Weakley County-Cypress Creek

Ch., 6 miles west of Martin, Friday, September 24. Indian Creek-Pleasant Hill Ch. Alabama, Saturday, September 25.

Beech River-Mt. Zion Ch., Decatur Co., Saturday, September 25. Union-Hopewell Ch., Putnam Co.

Saturday, September 25. Beulah-Alamo Ch., 4 miles E. Crock-

ett, Tuesday. September 28. New Salem-Riddleton, Smith Co. near Carthage, Wednesday, September 29.

Tennessee-Dumplin, Thursday, Sep tember, 30.

Occee-Candis Creek Ch., 8 miles northeast Cleveland, Thursday, September 80.

William Carey-Swanner's Grove Ch., Thursday, September 80. Cumberland-Red River Ch., Adams Station, Tuesday, October 5.

Western District—Thompson's Creek Ch , 12 miles west of Paris. Tuesday. October 5. Northern-Head of Barren Church,

Clalborne County, Tuesday, October 5. Enon-Pleasant Valley Ch., Wednesday, October 6. Dover Furnace-New Hope Church.

fourteen miles above Dover on the waters of Elk Creek, five miles north-Sevier-Jones' Chapel, east of Se-

S. W. District-Bethel Ch., near

Harmony-Bethel Ch., Saturday. October 9.

Midland-Piney Grove Ch., Ander-New River-Huntsville, Scott County,

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

southeast of Livingston, Overton County, Thursday, Oct. 21.
Pastors' Conference—Fayetteville,
Thursday, Oct. 14.
State Convention—Fayetteville, Fri-

day, Oct. 15.



BAPTIST AND REFLECTOR.

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

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.....EDITOR W. Y. QUISENBERRY ASSOCIATE EDITOR. A. R. CABANISS...... FIELD EDITOR AND GENERAL AGENT. SAM. W. MEEK BUSINGS MASAGER

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Martinism Once More.

We have shown the doctrines of Martinism in previous articles, both by the statements of Drs. J. B. Cranfill, B. H. Carroll, W. I. Feazell, J. R. Graves and John A. Broadus, and also by the language of Prof. Martin himself. It is readily seen how different these doctrines are from our accepted Baptist faith. And this fact is made very evident by the strife and division in Baptist ranks which follow the preaching of such doc-

The following statements will confirm this. The Texas Baptist Standard of July 8th said:

Those outside of Texas who are unfamiliar with the course of the Martinlte hereay in Texas may he in-terested in a brief statement of the history of Mar-tin's career in this State. In 1889 the hereay had shown clearly what it was and that year M T. Mar-tin was deposed from the Baptist ministry by the First Baptist Church, Waco, of which Dr. B. H. Carroll is pastor. In a spasm of mistaken kindness. Carroll is pastor. In a spasm of mistaken kindness, and in response to Martin's piteous appeal, the church, after having deposed Martin, granted him a letter of dismission. He was subsequently 10-ordained by the church at Marlin, which, since that time, has divided on the Martinite issue. As a result of Martinism in Texas the following Bap(ist churches have been divided, and Martinite churches organised out of the distracting element: Wallis, Chandlar, Marlin, Liherty Hill, Joneshoro, Malakoff, Commune, Carbanaulia and Wayahashia, and many others have Stephenville and Waxahachie, and many others have been greatly injured by the heresy. Wherever Martin beid meetings there were re-baptisms and alienations from the old-time Baptist faith. Associations tions from the old-time Baptist faith. Associations were split and in some cases whole churches went over to the neresy, not enough Baptiste remaining to maintain an organisation. Nor is this ail. Many other churches have been side-tracked in their mission work by the Martinite evangelists, all of whom, to a man, are advocates of the Crawford movement. Added to this the following Baptist preachers have gone off with these herseles: I. R. Dean, J. T. Dean, A. J. Williams, J. N. French, W. I. Wingo, C. T. Sanders, W. M. Webb and Raddla Andrews, and several of smailer note. Of those mentioned the

first five do not now claim to be Baptists, having identified themselves with the "Gathered Brethren. a sect that does not believe in any sort of church or-

Rev. T. C. Schilling of Gillsburg, Miss., published in the Baptist Layman of August 19th the following extract from a private letter from Dr. J. B. Gambrell, dated Waco, Tex., August 4th:

Years ago 1 thought discussion was necessary to show what Bro. Martin's views really are and what they would lead to We nave reached the time of emonstration. What has occurred at Gloster and Grenada has happened in many places in Texas. When demonstration comes in, arguments ought to cease. Bro Martin did great harm in Texas and we are still reaping the harvest of his sowing. I am profoundly sorry my old friends are dividing on this issue. My love for Bro. Martin is strong; but I can not think anything but harm will come of the agitation which I hear to epringing up in Mississippi With the results of Bro. Martin's peculiar views and methods all around me, I could not give the least canction to anything that will help to ecatter the seeds of discord and strife in the churches. My love for the purity of the churches is greater than my love for any man Nothing but the firm stand taken in Texas saved this great State from devastation and ruin. I wish the Baptists of Mississippi could be wise now before they plange into a stormy sea of contention. The longer I live the less I think of peculiar views. The preaching that will help us is along the old trunk lines of truth I have never nown a man, however strong, who went off on peculiar views," that did not wreck his usefulness and do harm

Dr. J B. Searcy of Corinth, Miss., als.) told us in the BAPTIST AND REFLECTOR of August 19th something about the effects of Martinism in Mis-

If Martinism be only strict Baptist faith, as claimed, why does it cause such strife and division everywhere among Baptists? Why is it the author of so much confusion in their ranks? By its fruits ve shall know it.

Here again there is a striking resemblance between it and Campbellism, not only as to its essential doctrines, as we have shown, but also as to the bavoc and ruin which it always works in Baptist ranks.

And now we want to ask Bro. Hall of the American Baptist Flag if he endorses these views of Prof. Martin and which are taught by Bro. Carswell? It will not do for him to say, as he did in the Flag of April 29th, that Bro. Carswell is simply an "agent" for the Flag. He is the accredited representative of the Flag. He is the regular editor of its Memphis department and is so announced every week. His name is published on the official letter heads of the F'lay as such editor. All the recognition possible is given him by the Flag.

Nor will it do for Bro Hall to say, as he did in the same issue of the Flag, that he does "not really know what it [Martinism is." He ought to have known. It was his business to know before he made an alliance with one so prominently identi fled with those views. Besides, he had had every opportunity to know them. He had been to Texas frequently and must have heard of Martinism out there. Certainly he must have heard of the havor which it had wrought among many churches there. These things were not done in a corner. All Texas was filled with their noise, as as well as all Georgia and all Mississippi. Under these circumstances the plea of ignorance sounds rather strange in a man like Bro. Hall. Butatany rate, if be was ignorant of these views at the time he allied himself with Bro. Carswell, he has since then bad ample opportunity to investigate and learn wbatthey were. He knows that they were recently overwhelmingly condemned by the Baptists of Mississippi, as they had been previously by the Baptistsof Texas and of Georgia. Certainly he can no longer plead ignorance now, after the exposure which we have just made of Martinism. That he continues his relations with Bro. Carswell is proof presumptive that he endorses these views.

Nor, again, will it do for Bro. Hall to say, as he did in the paragraph we first quoted, that Martinite views are not taught in the Flag. Bro. Carswell preaches them constantly and in doing so he has the authority of the Flag back of him as its accredited representative.

But it is claimed that Bro. Carswell denies being a Martinite. So he does. So did Alexander Campbell deny being a Campbellite. So do all Campbellites now deny being Campbellites. But they go on preaching Campbellism all the same.

And so Bro. Carswell goes on preaching Martinism. Besides, as we have said, he admits that he believes essentially the same things Prof. Martin does, and we have shown how at variance with accepted Baptist principles they are, and what division and strife they bring to Baptist churches. We repeat our question: Does Bro. Hall endorse these views?

We in Tennessee do not want the strife and bitterness which have followed the preaching of these Martinlte doctrines by Brethren Martin. Carswell and others wherever they have gone, whether in Texas or Georgia or Mississippi. We have bad our share of strife here. We now want to get together and we do not want any one com ing into the State and scattering the seeds of dissension and division in our midst, as well as the poisonous seeds of heresy. That the American Baptist Flag should lend him all the encouragement and sympathy it could in doing so is a matter of deepest regret.

We may add that we have said as little as pos sible about this matter, preferring to turn our at tention to the things that make for peace, and have only spoken when forced to do so in self-de fense and in protection to the Baptists of Tennes

Memphis Association.

As its name indicates, this Association is in the neighborhood of Memphis. It includes the First and Trinity churches in Memphis, the Central Avenue near Memphis and a number of other town churches, such as those in Germantown. Collierville, First Baptist Church of Dyersburg. Oakland, etc., together with some strong country churches, making forty churches altogether, with about 3,500 members. The Association was or ganized out of the Big Hatchie Association five years ago. This was its sixth session.

The Association met on Wednesday, September 8th, with the Central Avenue church near Mem phis, and was called to order at 10 o'clock a. m by Capt. P. H. Strickland, Moderator of last ses

After the enrolling of the delegates the follow ing officers were elected: Moderator, P. 11. Strick land; Clerk, J. D. Anderson; Treasurer, J. M.

The introductory sermon was preached by Rev. W. T. Hudson from the text, John vi. 28: "What shall we do that we might work the works of God?" The sermon was very thoughtful and helpful, and was much enjoyed.

After a sumptuous dinner on the grounds the Association reconvened.

Rev. T. J. Davenport read the report on Education. The discussion turned upon the inevitable Whitsitt matter. After considerable parliamentory sparring an an endment was finally adopted calling for the resignation of Dr. Whitsitt. Rather curiously, it was for the most part the older men who voted against the amendment and the younger men who voted for it, among them several old Seminary students.

Bro. R G. Craig read a fine report on Sunday schools and Colportage, telling of the spleudid work which has been done by the colporters under his direction in the bounds of the Memphis

Other reports were read, as follows: On Publications by W. A. Tippit, Temperance by J. B. Pendleton, Obituaries by G. F. Farrow, Missions by G. B. Thrasher, Orphans' Home by E. A. Taylor. These reports all received full and satisfactory discussion. Especially was this true with the reports on Obituaries and Missions. We have never heard the report on Obituaries discussed with so much interest and feeling.

Among the best speeches made were those by A. J. Holt on Sunday schools and Colportage, W. A. Tippit on Publications, J. D. Anderson on Obituaries, G. B. Thrasher on Missions.

The report of the Committee on Digest of Letters showed 2,483 members in the Association; baptisms last year, 184; contributions for all inissionary purposes, \$2,1(4.10.

Dr. A. J. Holt preached a fine sermon Wednesday night. Bev. T. J. Davenport was announced to preach Thursday night.

The next meeting of the Association will be

and Sunday in September, Rev. T. J. Davenport to preach the introductory sermon.

The hospitality of the church and community was of the most generous sort. We have never seen more bountiful or more elegant dinners on the grounds than those furnished each day.

Our home was with our friend Mrs. George Rutland, nee Miss Ada Buntyn, who with her lamented sister, Miss Euzelia Buntyn, was a student at the Brownsville Female College some vears ago.

On Thursday afternoon an interesting ladles' missionary meeting was held, presided over by Dr. E A. Taylor, at which several excellent addresses were made.

The Central Avenue Church with which the Association met is not, as its name might be supposed to indicate, a church in the city, but is lo cated several miles out of the city. It has only about 150 members, but is a live, growing, liberal church. Bro. W. A. Lusk is the popular

Bro. R G. Craig stated that there are now in Memphis and suburbs about 105,000 people. The census of 1890 gave the city only about 65,000 inhabitants. But the city extends considerably beyond its present corporate limits. Besides, it has grown very much in the last few years, as is evident from the many new houses which have gone up all over the city.

The following min isters in the Association were present: J. D. Anderson, L. E. Barton, M. M. Bledsoe, R N. Crawford, T. J. Davenport, T. H. Granberry, W. T. Hudson, W. A. Jordan, A. E. Kitchen, J. P. Lee. W. A. Lusk, W. L. Norris, E. M. Parks, E. B. Pendleton, E. A. Taylor, G. B. Thrasher, W. A. Tippit. Among the visitors were N. W. P. Bacon, S. W. Hampton, A. J. Holt, G. M. Savage and others. With so much talent it may be presumed that there was no lack for speakers on the various subjects.

This incident was related to us: Some time ago a lady moved out of the community in which the church is situated. After she had gone, a neighbor, who was a Catholic, was going through the house, and in doing so she came across a New Testament which had been left there by accident. She took it home with her and read it. It was a new book to her She became interested in it. It not only led her to Christ, but it also made a Baptist of her, and on the Sunday before the Association met she joined the church with which the Association was held.

Sweetwater Association.

Leaving the Memphis Association just before its adjournment on Thursday afternoon we had a delightful all night's run from Memphis to Chattanooga over the Memphis and Charleston road, with its solid road bed and its splendid service. From Chattanooga to Sweetwater it was only about a two hours' ride over the popular Southern Railway. We reached Madisonville, where the Sweetwater Association was in session, soon after noon on Friday. We found that the Association had been organized in its 67th annual session by the election of Rev. T. R. Waggener as Moderator, Rev. H. E. Parsons as Clerk, and H. M. Wilson as Treasurer. In the absence of the appointee the introductory sermon was preached on Thursday night by Rev. J. J. Burnett of the East Tennessee Baptist.

The following chairmen read the reports of the committees on the subjects named:

State Missions, Rev. J. J. Burnett. Sunday schools and Colportage, Rev. A. F.

Education and Publications, Prof. J. H. Richard-

Orphans' Home, Rev. I. G. Murray.

Home and Foreign Missions, Dr. W. C. Grace. All of these reports received thorough discusnion, especially that ou Education and Publications. Excellent appeches were made on it by Profs. J. H. Richardson, J. T. Henderson and W. D. Powell. A subscription was taken up to help pay the indebtedness of Sweatwater Seminary, which amounted

held in Whiteville on Wednesday before the sec- to \$100 or more. A cash collection was taken for the Orphans' Home, which amounted to \$12.20. There was no subject perhaps discussed with more general interest than this.

> The next meeting of the Association will be held at Prospect Church in Loudon County, Rev. W. T. Blackwell to preach the introductory ser-

> Interesting sermons were preached during the Association by Rev. W. C. Bayless on Thursday night, Rev. A. F. Mahan on Saturday night. On Sunday morning the editor preached at the Baptist Church, Rev. J. J. Burnett at the Presbyterian Church, and Rev. W. C. Bayless to the colored brethren.

> This was generally regarded as one of the best sessions that the Association has ever held. The attendance was very good and the interest was sustained throughout. It was thought that this session would mark an advance movement in the history of the Association.

Dr. W. C. Grace of Sweetwater is the beloved pastor of the church at Madisonville, preaching there once a month. We felt under special obligations to him for many kindnesses.

Rev. T. R. Waggener, the Moderator, makes an efficient presiding officer. He was possibly just a trifle nervous, but this could easily be accounted for by the fact that he was the happy father of a baby girl about four days old. We offer congratulations to him and his excellent wife.

Prof. J. T. Henderson was on his native heath and his name was McGregor. He was born in Monroe County a few miles from Madisonville, and his old friends and neighbors were evidently very proud of him. He was distinctly the hero of the occasion. His speech on Education was one of the finest we ever heard on that subject, even from him. It produced a profound impression, as was evident from the smiles and tears with which it was received.

Madisonville, where the Association met, is the capital of Monroe County, which is said to be the largest county in the State. Madisonville is an old town, but since the new railroad from Knoxville to Atlanta was built through there a few years ago it has taken on new life. An elegant new court house has just been erected and a number of other buildings are going up all over the town. Like most old towns it is composed of a fine class of people, cultured and refined, with whom it was a pleasure to meet.

The Association was to have met at Mouse Creek, but on account of an epedimic of diptheria there it was found necessary to move the place of meeting, and Madisonville consented to take the Association only about a week before the time of meeting. She certainly did her part nobly, however, and entertained the Association in a most hospitable manner Our own home was at Mrs. Kefauver's. the widow of the distinguished and lamented Rev. J. P. Kefauver, who died about four years ago. Two of her sons married first cousins of ours, Misses Lucy and Donie Estes of Brownsville, so that we feit quite at home. We do not know that we have ever had a more beautiful home or received more delightful hospitality.

PERSONAL AND PRACTICAL

-We are sure that our readers will be glad to see Dr. Hawthorne's sermons in our columns again this week. Evidently he has returned from his vacation refreshed and reinvigorated. We shall hope to publish a sermon from him every week now right straight along. 20.36.36

-Rev. W. J. Robinson of Osceola, Ark., passed through the city last week on his way to visit his father in Bedford County. Bro. Robinson graduated at the Southwestern Baptist University last June. He is a young minister of fine promise. We wish we had him back In the State. 26.26.26

-We acknowledge receipt of an invitation to the marriage of Rev. Berry T. Lannom to Miss Maggle Coleman, which happy event is to occur at the Central Baptist Church, this city, on September 23rd. Bro. Lannom graduated last June at Bethel College, Russellville, Ky. He is a young minister of much promise. We extend to him and his lovely bride

our heartiest congratulations and our best wishes for their happiness and usefulness in life.

JA JA JA

-We are delighted to learn that Dr. R. R. Acree, pastor of the First Baptist Church, Knoxville, has returned from his vacation greatly improved in health. We hope that the improvement may be permanent. He is one of the ablest preachers and noblest men in our Southern Baptist ranks.

A. 10.10. -Rev. J. D. Winehester, pastor of the Third Baptiet Church. Atlanta, Ga., has accepted a call to Orangehurg, S. C. Bro. Winchester is an old Tennessee boy and we are glad to hear of his success in other States. We hoped, however, that when he moved he would come back home instead of going farther away. We wish him much success in his new

26,26,26

-Hon. G. H. Slaughter of St. Bethlehem, Tenn., died suddenly in Nashville on last Friday. He had come to the city on business and was sitting in a real estate office with his head resting upon his arm, apparently peacefully eleeping. When an attempt was made to arouse him it was found that he had passed away. Senator Slaughter was a member of the Spring Creek Baptist Church near St. Bethlehem, in Montgomery County. In 1893 he was representative of his district in the State Senate. His thoughts seem to have been running for several years upon future things. He is the author of a tract upon the subject of Immortality. He has also written an article or two to the BAPTIST AND REFLECTOR along that line. We have one now hanging on the hook, received only a short while ago, upon the subject, "Man and His Future Destiny Are Under God's Control." We shall publish it next week. He has ere this learned some of the secrets of that other world which he so earnestly desired to know.

20.00 -Rev. W. T. Dale has an article in the Cumberland Presbyterian of recent date on the subject. How Did Philip Baptize the Ethiopian Eunuch? A friend suggests that the best way for Bro. Dale to find out the answer to his question would be to read in the 8th chapter of Acts and see how Philip did it. Bro. Dale, however, is not satisfied with the English vereion. He eays: "But you say King James version reads, 'They went down into the water.' True, but this version was made by forty seven immersionists, and when they could make a play upon prepositions in favor of their own favorite mode would do so." We confess that this is the first time we ever heard the charge made that the translators of King James version were immersionists. They were under direct control of King James, who was the head of the church of England. It is true they did not know very much about Greek. They did, however, know enough about it to know how to translate the preposition ets. But Mr. Dale claims to know something about Greek himself, and he advances the novel theory that "it takes two cises to put a man or thing into something else; and it takes two eas to get him out." On this theory he proceeds to make a labored argument. We hardly regard it as of sufficient importance to attempt a refutation of it, and refer to it

as a matter of curiosity.

-The Biblical Recorder has reduced its price to \$1.50.

Brethren Edwards and Broughton, the excellent business managers of that paper, ought to know their husiness, but we are afraid that they have made a mistake. The Recorder says: "We have heard it hundreds of times said that the only objection to the Recorder is its price. Pastors have often been discouraged in their efforts to increase the Recorder circulation by brethren who demanded a reduction:" We think that you will find, brethren of the Recorder. that those who would not take the paper at \$2 do not toant it at any price, and their demand that the price be reduced was simply an excuse to keep from taking it at all. At least that has been the experience of brethren here in Tennessee. The price of the Baptist Reflector under Dr. J. M. Robertson in Chattanooga was \$1.50, but before we took hold of it the price had been increased to \$2. Dr. J. R. Graves at one time reduced the price of the Baptist from \$2 to \$1.50. He said that he lost \$3,000 in one year by doing so. He was compelled to put the price up again to \$2. The fact of the business is that It is impossible to publish a first-class paper for less than \$2. That has come to he the established price of all of the principal papers among the Baptists in the United States. Of course it is easy to reduce the price, but when that is done either the quantity or the quality of the paper must be reduced also, if not both. Otherwise there is very apt to be a cousiderable loss to the publishers. We should be glad to have the Recorder give us in a year from now the result of its esperiment.

THE HOME

My Callers.

As I swung in my hammock one mld-Carelessly dreaming the long hour

First came a big bumble bee, nolsy and and bold. Richly dressed in a sult of black velvet and gold.

And next a gay butterfly came sailing by, With wings edged with polka dots, blue as the sky,

Then lightly and gracefully fluttered

He tarried a moment to bid me "Good-

The last of my callers, an impudent chap, Persisted in spolling my afternoon nap,

In vain all my efforts to drive him BWBY: The ill-mannered fellow determined to

He lit on my cheek and he hummed in

my ear: "You don't like the song of mosquitoes, that's clear, But invite me to dine and then you'll How quickly your troublesome caller will leave."

Faith Evans. BY MATTIE B. BRANNAN

Faith stood at the window of the cosy little sitting-room, watching the snow as it fell and thinking how beautiful it was. The wind made it drift very deep in some places. Off a bluff just across from the window her little brother and sister were jumping into one of the drifts, laughing merrily as they were covered by the snow.

"How happy and innocent they are! Their little hearts are as pure and stainless as the snow. How lovely this wicked old world would be if everybody were as free from sin and sorrow as these light-hearted children! I would not be so 'blue' this afternoon. Will the way ever be easy, or must it always be work, work, as long as we live? never see our fondest hopes realized," she mused.

Sae was hardly conscious that she was speaking aloud till her friend, Will Lilsil, happening to ston, spoke to her:

"How are you, Faith? What was that you were saying as I came in?' Spe flushed and hesitated:

"I guess its very wicked of me, but I'm just so worried I can't help murmuring about things."

"Worried! Why, what about? Has Janie broken her arm, or Jack his skull? Worried! What are forfeit the surprise if the you talking about, Faith Evans!" burned. he exclaimed, laughingly.

"No, no, nothing so dreadful as that," she answered, "but I was just thinking bow dreary things looked, and-"

"Well, are they 'dreary,' or do they just 'look' dreary?"

"I hadn't thought about it that WAY."

"Isn't everything all right for the present?"

"Yes?"

"What are you troubled over then?"

"I don't know what to do about my education after this year. No

Why, anybody who studies like you do is sure to be remembered." "I don't know, Will. I'll soon

any way for me to be educated as l

this year, still my store of knowl-

edge, as Prof. Forney says, will be

limited, for the course is not as high

as I wish to go. Our little income

will not admit of my going to some

college. There is no possible chance

to save anything when I begin to

teach, but I would willingly part

with every cent I earn to help moth-

"I'll tell you what I'd do.

hankful over the present.'

idea were entirely new.

for him to be cheerful.

long while.

er, eagerly:

you.

would not worry about the future;

it always makes one unhappy. Be

"Why, I never would be troubled

then!" said Faith, as though the

"Of course not, you couldn't be.

cheerfulness you are. Will Lilsil.

I'll be sure to take your advice.'

"What a nice, big bundle of

Will looked at her kindly. She

did not know how hard his lot was,

or what an effort it was sometimes

"Thank you," he said, that's a

compliment worth having. But I

must be going. Be hopeful and it

"Will Lilsil is not like other

boys. I'd rather see him than any-

body when I feel troubled," said

Faith, after he had gone, and she

went to help her mother with a

"Can I help you, mother?"

"Yes, you may watch my bread

for me while I cut the meat for sup-

per. If you won't let it burn I'll

This aroused Faith's curlosity.

"Is it for all of us? What is it?

"Why, Faith, I can't tell you. It

wouldn't be a surprise. One thing,

though, you can know, it's all for

"Me! I'm so afraid Jack and

"That will be all right. You'd

Faith just did look in time, for

"It isn't burn't! I can have my

Mrs. Evans laughed at the idea

Faith had an inkling that it was a

etter. She was very impatient for

supper to be over so that the great

The time came. Sure enough her

mother handed her a letter. Faith

read it, then covered her face in her

hands and put her head in her

"Why, Faith, I thought you'd

come nearer dancing a jig than cry-

"It does seem queer, but I can't

help it. Let me see again what the

secret could be revealed.

mother's lap and cried.

letter said:

the bread was getting too brown.

Of course it's something nice!"

Janie will be disappointed."

better look at the bread."

treat!" she cried.

and she began to question her moth-

give you a surprise after supper."

will all come out right. Good-bye.'

er and the children."

"That seems too good to be true,' said Faith. I reckon lots of girls have to be mother smaln stay. You wish their mothers had 'Brother see things have not gone well with Charlies.' " us since father died, and I don't see "Yes, indeed they may, but, my want to be. Though I graduate

me how she likes the idea. Your lov-

dear, you must not forget to be as thankful to God as you are to your Urele Charlie."

"Oh! no, I can't forget that."

A few years passed. Faith graduated with honors. After her happy dream of seeing her mother able to rest and her younger sister and brother provided for was realized. Will Llisl lost his heart andwell-Faith seems to have found it. They now live in the ideal cottage in a recent letter to Dr. Hartman: with its pretty little yard in front porch.

Bessemer, Ala.

A Repentant Father.

Not very long ago a young man came home a number of times intoxicated, and at last the servants informed his father about it, who said to himself: "I will sit up tonight and see if it is true." He waited till past midnight, when he heard some one trying to put the night latch-key in the door. He listened and listened, for it was a long time before the young man entered. The father went and stood in the hall, and at last his son came in. On meeting him he quickly discovered the son was drunk, and he became very much outraged.

pleasant smile on her face and a He said to him: "Never show happier heart than she had had in a yourself here again. I will not have you coming to my house thus and disgracing me."

The son staggered out, but after he had gone a little while the father could not sleep. His heart began to America. relent as he remembered that he was the first one that put temptation in the way of the boy, for he had used liquor on his table. "Well, now." said he, "I am to blame." And he quickly got out of bed and dressed himself. and went out on the streets, and asked a policeman if he had seen the young man, but he had not seen him.

After hunting for several hours at last befound his drunken son, and brought him back home. After he had sobered up the father said to him: "My son, I am much more to blame than you, for I put liquor in your way." He wept over his boy. and asking him to forgive his old of Faith's thinking she would really different lives." father, said: "Now let us both lead

And the father ever afterward set his wayward son a better example, and saved him from destruction.

A question: Are there not other homes In this land where the temptation to drink liquor is being placed in the boys' way?-Rev. Clement C. Cary, in Christian Soldier.

Miscellaneous.

Leadville, Col., is outputting about 13,500 tons of ore daily, mostly iron containing silver.

It is calculated that the net sarnings of the Boston and Montana Copper Company this year will be

my education after this year. No way seems—"

"Oh! Faith, Faith, you are not true to your name! Don't you know some way will open up for you?

"Taith has always been my favorite little niece. I want to make her a useful present. Perhaps the best gift I can bestow upon her would be to send her to Vassar College until she graduates. Write immediatly and tell alsapers.

\$2,500,000.

Burmah grows a hard wood called pyinkaadoe which, the British have found, makes excellent railroad alsapers.

A Happy Womans.



woman is a well woman. Not all well women are happy; but all perfectly happy women are well. Health and happiness

A happy

reinseparable. Dr. Hartman's free treatment has made many happy women, because it has restored many women to perfect health. Mrs. M. H. Robbins of Montrose, Ala., is one of these happy women. She writes

"I have followed your advice and and a rose bush running over the feel much benefitted by it. I am satisfied your medicine and kind ad. vice have done more for my present health than anything else could have done. I thank you sincerely from the bottom of my heart for all the good you have done me. I am feelng so well and free from all suffering that my heart goes out in thankfulness to you."

In addition to the free advice which so many thousand women are receiving through Dr. Hartman's ree correspondence, is his free book. written for women only. This book will be sent to any address for a short time, by The Pe-ru-na Drug Manufacturing Company, Columbus,

On a capital of \$4,500,000 four companies have combined to mononolise light and power at Salt Lake City, Utah.

About \$150,000 worth of sugar machinery will soon be sent from New York City to Colombia, South

In consequence of the opening up of new districts in Africa to colonization, the value of ivory has fallen to \$2 a pound.

Philadelphia has a greater mileage of electric railways than the whole of Germany, according to the Electrical World.

It is estimated that the lumber out of the Miramichi and tributaries. Canada, will this season amount to 112,000,000 feet.

It is estimated that greater quantities of gold and silver have been sunk in the sea than are now in circulation on earth.

The largest ruby that modern discovery has known was brought from China and is now a part of the Rus sian crown jewels.

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

DR 10 YEARS THE STANDARD.

YOUNG SOUTH.

Mrs. LAURA DAYTON BAKIN, Editor. 504 East Second Street, Chettencoma, Tenn.. to whom communications for this department should be addressed.—Young Sonth Motto: Nulla Vestigle Estroraum.

Our missionary's address: Mrs. Beasle Maynard, 63 Bakel Machi, Kokura, Japan, via San Francisco. Cal.

-Mission subject for September.

A Band Exercise.

SOME FACTS ABOUT JAPAN.

Leader. -- Is Japan an old nation? Band.-Its relgaling house is the pidest i) the world. The origin of the race is not certainly known, but it probably came from the continent of Asia, possibly through Cores. The historic age of Japan dates from the fourth or fifth century after Christ.

L.-How many people are there in Japan B .- About forty million, or about

two hundred and twenty to the square L.-What is the area of Japan?

B.-One hundred and forty-seven thousand square miles; two and one fifth times as large as New England, and nearly four times the size of Ohlo. Only about one tenth of Japan is cultivated.

L.-What is the surface of the country?

B.-It is very mountainous, there being almost no level country. It has nearly four thousand islands, four of them quite large-Niphon, Klushiu, this lazy September Shikoku and Hokkaldo, formerly called Yezo. It is said to have three hundred and nfty sea-sorts.

L.-What can you say of its climate? B .- The climate is generally mild, but earthquakes and cyclones are frequent.

L - What are the products of Japan? B .- Rice, tea silk, varnish, and can phor are largely exported, and untold wealth la yet to be developed from their varied mines.

L.-Name some peculiarities of the people.

B.-They are ingenious and enterprising. The women work much in the fields. They hathe more than any other people.

L - What can you say of their polite-B.-They are noted for their polite-

ness and suavity of manners. L.-What is the title and power of

the chief ruler? B .- He is called the Mikado. Until recently be was an hereditary despot. and was supposed to be a divine being. Formerly he was regarded with for Japan and half for the Orphanage

greatest awe, but now he mingles with the people like the rulers of Christian countries. On the 11th of February. 1889, the Mikado granted to his people gious freedom was gueranteed.

anese have?

impoliteness to a mother-in-law, and should be led by those on the ground, gossiping. Crucilizion and beheading who know best how to grade the Orwere common modes of execution. L -What progress has recently been

made in civilisation? B.—The government has adopted our calendar, our Sabbath, and our school and postal systems. Railroads and telegraphs are multiplying, and a new literature is being widely circulated. Abstracte of the official reports of the government are often printed in the war with China the Japanese have shown great ability both in the field and in diplomacy. From Japan, oy another we have learned to rely upon: Rev. Frank Russell. Campville:

Young South Correspondence.

Who will learn my catechism about our mission subject and report to me at once? I think you will find it useful in your Band or Society meetings for September. I take it from a "S. S. Missionary Concert Exercise" called "Japan" by Rev. Frank Russell. You can get it in any quantity by addressing Miss Annie Armstrong, 304 N. Howard St. Baltimore, Md., and enclosing 2 cents for each copy desired.

If you do no more, read over the questions and answers thoughtfully, so that you may take a more intelli gent interest in this land where the Young South is sowing seed. Won't you do that? it will be pleasant employment for Sunday afternoons.

I fear some of you will feel a bi discouraged by our record for this third week in September, the last month of our second quarter in this fourth year. But I dare say your minds and hearts are so full of the schools' beginning that you have deferred our work until you are fairly settled for your fall and winter work. lam sure I want you to real ze the great importance of this step in your educational life. It is very needful to go into it heart and soul, for upon your work now depends in a great measure your success and usefulness in the future. The days go by so fast. Our little boys and girls don the long trousers and long dresses so soon

Let us see what the postman has given us this week, and let us hope he will be more generous for the rest of

The first message I find comes from Verona, from some old friends:

"We are just home from the Centennial, and while in Nashvile we went out to the Orphans' Home. We found it a home in the true sense of the word. because it has a mother in it. We were impressed with the motherly way in which Mrs. Saunders spoke to and of the children in her care. As it was Saturday, and therefore 'bathing-day' we did not see all the little ones, but those we saw were intelligent and wellbehaved, and evidently devoted to 'Mamma Saunders.' The matron showed us through the rooms, which were in perfect order. How proud we all ought to be of this institution! And yet, there are many things lacking. For instance, we noticed that water had to be earried some distance from an inconvenient place, and that it for you? I find no record of either it was hot when they received it at the house. We all appreciate a cool drink, and we know the necessity of There seems to me to be more letters pure water. Let's drill them a well at the door? We send a small gift, half

MAGGIE DRAKE, LEMURA DRAKE, ALTA DRAKE. I am so glad of this pleasant tidings

political rights were secured and reli- a little doubtful of the expediency of a Chattanooga. Some one has suggest-"well-fund" until the debt is paid. ed to me that it is always thus on the L.—What peculiar did the Jap. What does Mr. Golden say? Shall eve of a change of postmasters all the Young South drill a well at this over the country. I hope I'resident B.—Three of the seven grounds for juncture? I know we can do it, if we McKinley will soon settle matters and divorce were theft, disobedience or put our hearts in it. But I think we things go smoothly for four years to phanage needs. I am deeply grateful time, and then you can duplicate when though to these dear girls for this one is lost. As this came safely, practical suggestion, and no one will be happier than I to see it carried out. Will some one who knows tell us the probable cost of such a well? I am not quite sure I have the amount of this offering correct. I put the stamps enclosed with some others before I noticed that the writers had failed to mention just what had been sent. If between the Orphanage and Mrs. May-English language. Feudalism and mention just what had been sent. If caste are things of the past. The first there is anything wrong, let me know. Parliament met in 1890. In the recent I am so thankful for the continued interest of these Verona workers.

well."

The next comes from Roddy from thank them for their help.

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

*IVORY SOAP *

where it is most needed. I am going to school and very busy with my studies, but I will try to send another offering before school closes. I delight to read the Young South letters, because I find them so refreshing."

ANNA MAY ROSE

May every day advance you in use-'ul knowledge! We give your offering unhesitatingly to Japan, and are so thankful for your help. Can you not interest some others in your school? A stamp or two will bring you literature and mite-boxes to aid you. Let us hear again from you.

I have written Mrs. J. B. Read pri vately. Thopesincorely that the fifteen mite-boxes sent on July 5th, to Miss Aple Mulberron, Brownsville, are not lost, but if they are, let me know immediately and I will try again I am so sorry for the work of the "Juvenitee" to be retarded Now comes a very brief note from

friends at Ada, Grainger County, Tenn: "I enclose \$2 for Mrs. Maynard." We are most grateful, but we would

like to know our "friends" better. Won't they tell us more next time?

Next comes one of these sad letters, that always make my heart ache, this time from Erin:

"About the middle of August I sent you 50 cents for myself and sister, to be given to Mrs. Maynard, but it has not been acknowledged in the Young South, nor 30 cents that I sent in April. This is all the money i have earned this year, and I am so sorry for our missionary not to have it Mamma says if I earn the money i send to our missionary, I am a little missionary myself. If it all gets lost, what am I then?"

LAURA EVA LUNDY That is a problem' Can you recall how you sent the money? Who mailed of these offerings reaching me. Ask your postmaster to try to trace them. lost these days than is usual. A few nights ago a carriage drove up to my gate at bed-time, and the first question my friend asked as she came in, was, 'Didn't you get my letter?" To this good day that letter has never come. and it was mailed most carefully at from the Orphanage. But I am just | Kingston, just a short distance above Try a post-office order or check next although directed to 804 instead of 304 East Second St., perhaps there will be no more trouble.

Adalrvillo, Ky., sends the next kind nessage:

"Find enclosed 70 cents, the proceeds of my missionary hon, and 10 cents for my little once, to be equally divided nard." MRB. LAURA GORHAM.

1 think these are new members, and we all bid them heartiest welcome, and

Here's one to make us rejoice from

"Enclosed please find \$3.40 for the Orphanage. Jessie Burrows of Fisherville sends \$1.75 of this amount. We hope to come again soon." J. H. Burrows.

That's the banner offering for this

week and we appreciate it so much. We give our hands in happy greeting. Come often, that our acquaintance may ripen into intimacy.

I told you I hoped for good news from Collierville, and here it is. The \$1.50 was not enclosed in the letter at all, but given to the Associational Treasurer by mistake. Mrs. V. L. Davenport sends it now from Germantown, and the dear donors will find the proper credit in the "Receipts." and all is serene. We hope to hear often from Mrs. Williford's Band of 'Earnest Workers.

Now, won't you take it in that our haif-year is almost gone? What you do, do quickly! Our steps must not go backward. Rouse to the moment and the need. Let us end our second quarter and the first half of our fourth year grandly! Come on, all of you. Don't wait a single day. We must make our beloved Mrs. Maynard our own for August and September, as we have done for April, May, June, and July, 1897. See for yourself what is lacking. The do your utmost immediately. Here's my hand for hard work the next few days! Most cordially LAURA DAYTON EAKIN. yours,

Receipts. First quarter's offering First week in September... Second week in September. FUR JAPAN. A , L., and sf. Drake, Verona.

A M Rose, Roddy.

Friends at Ada.

Mrs. Laura Gorham. Ky.

Bittle B., Herchel and Emmet Gorham.

Mattle Strong, Collierville.

Frances Reed. Collierville.

Daisy Withford, Collierville. FOR OBPHANAGE SUPPORT. Mrs Laura Gerham.

H. H., and E. Gerham

J. H. Burrows, Campville...

Jeasle Burrows, Fisherville...

A., L., and M. Drake, (for well)... Total..... Received since April 1, 1897: For Japan ... (Wanted \$3.0 by Sept. 23, 1897
 Orphanage Support
 32 47

 Orphanage Debt
 7 70

 James C. Warner Fund
 11 46

 Colportage
 10 18

 State Missions
 4 28
 Cubs.
Mexican School
Foreign Board Deht
Tostage

8898 88

In all the world there is no other treatment no pure, so seem, so safe, so sneedy, for preserving, purifying, and beautifying the skin, serving, purifying, and beautifying the sale, scalp, and hair, and eradicating every humor, so warm baths with Corrouna Soar, and gentle anothtings with Corrouna (ointment), the great skin ours.

EVERY HUMOR From Plenghinto Ford

RECENT EVENTS.

-The Cubans have won several distinguished victories in the last week. The end of the war seems almost In eight. It now seems about certain that Woyler will be recalled in a short while.

-Dr. Byron A. Woods, pastor of Getheemane Church, Philadelphia, Pa., died at Hamilton, N. Y., on September 3rd. His ministry at Gethsemane church had been remarkably successful. He is deeply mourned by his people.

-Rev. E. C. Faulkner of Searcy. Ark., spent a while in the city last week on a visit to the Centennial. He has resigned the pastorate of the church at Searcy on account of the fact that the climate did not agree with him. We wish becould be brought back to Tennessee. He is one of our most successful pastors.

-Dr. John William Jones was in the city for a day or two last week. having come for the purpose of delivering his famous lecture on Stonewall Jackson. He has been supplying the pulpit at Bardstown, Ky., for his son, Rev. Ashby Jones, who has been preaching in New York during the summer. Dr. Jones is well known as one of our strongest preachers and most vigorous writers.

-Rev. S. M. Provence of Tallahassee, Fla., is in the midst of a hot fight with the saloon-keepers of his city. It seems that there is a law there requiring those who wish to deal in intoxicating liquors to secure a majority | most flourishing condition. It was orof registered votes in order to be ganized and dedicated a little over a given such license. Bro. Provence year ago by Bro. A. J. Holt and Rev. openly charges that the saloon-keepers have been practicing fraud in order to make it appear that they had secured grown until now it has 80. Bro. Wood a majority of votes. We wish him much success in hie light.

-There has been a considerable yellow fever scare to the South of us during the past week. The dreaded scourge first made its appearance at Ocean Springs, Miss. A few cases were discovered also at Bilozi, and more recently there have been several in New Orleans. Owing to the lateness of the season and the very strict quarantine regulations it is thought that the fever will not become epidemic. Certainly it will hardly become anything like as bad as it was in 1878.

-The First Baptist Church of Boston appears to be the only Baptist Church in America which has preserved the original records of its organization, and of its doings in the seventeenth century. The First Church of Providence has no original records earlier than 1775. The First Church of Newport has none earlier than 1726. The First Church of Swansea, Mass., has none earlier than 1718. The early records of these ancient churches are lost, while the First Church of Boston has its records preserved from 1665 to the present time.

-We call special attention to the advertisement of Southern Life, which appears in this issue. This is a new publication just started in Nashville. It is to be an illustrated monthly magasine for the home, on the order of the Ludies' Home Journal. The name of the editor is not given, but he evidently knows his business. The mechanical work is excellent. The

Two or three customers can compel any dealer to keep Macbeth's lamp-chimneys.

Does he want your chinneys to break? Get the Index.

price of the magazine is at per year, or 10 cents per copy. We hope that It will have a large circulation, as it deserves. Address Southern Life, Nashville, Tenn.

-A young man assaulted a young woman in Cleveland, Ohio. He was arrested, but was released on bond. She was held as a witness, and being a stranger and unable to give bond, she was kept in jail forty-two days. Her mind broke down under the strain and she became insane. We commend these facts, taken from the Journal and Messenger of Cincinnati, to the Independent of New York. if this case had happened in the South that paper would have been horrified over it. But it did not happen in the South. is it any the less horrible?

-Rev. G. F. B. Howard, who has figured extensively around Jackson for the last ten or twelve years, and whose two trials in that city attracted considerable attention all over the country, and who was sentenced a year or two ago to the penitentiary for fraudulent use of the mails, has again created a sensation by walking out of the penltentiary at Columbus, Ohio, and falling to leave his address. With all the power of the United States Government after him it is very probable, we think, that he will be retaken. if so, he is not likely to be given another chance to escape soon.

-We were glad to receive a visit from Bro. W. S. Martin of West Point, Tenn., last Wednesday. He reports the church at West Point to be in a R. J. Wood. Starting with a membership of only eleven, it has rapidly was called to preach once a month and has been very efficient in building the membership to its present number. They have a large neat house of worship entirely free of debt. Bro. Wood was elected as pastor for the next year inconnection with three other churches. Bethlehem, Butler and Holly Creek It is their intention to build a parsonage at West Point at the expense of the four churches. They have just closed a meeting of ten days at West Point, resulting in 41 professions and 31 additions.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure!

F. J. CHENEY a Co., Props., Toledo O was the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and tin ancially able to carry out any obligation made by their firm.

by their firm. Wast & TRUAX, Wholesale druggists, Toledo O ALDING, KINNAN & MARVIN, Wholesale Druggists, oledo O. Hall's Catarrh Cure is taken internally, act lng directly upon the blood and mucous sur-faces of the system. Price 75c. per bottle. Sold by all Druggists Testimonials free

-WHEREAS, W. H. Whiteltt, pres ident of the Southern Baptist Theological Seminary at Louisville, Ky., has published in the Independent and Johnson's Encyclopedia as history that which is very subversive to Bantist interests and contrary to the teachings of all of our plous church historians; and that the Board of Directors see fit to retain the said Whitsitt as president of said Seminary: therefore be it

Resolved. That we will withhold our means, prayers and patronage from sald Seminary until such time as the said Whitaltt shall be removed from sald Seminary or retract and make proper apologies.

Adopted by Chickson Association, Indian Territory, and ordered sent to the BAPTIST AND REFLECTOR for pub-

E. WINBUEN, Moderator. J. B. Lusk, Clerk.

Rev. F. W. Barnett.

Whereas, Rev. Frank Willis Barnett, who has so faithfully served The First Church, Nashville, during the protracted sickness of our pastor, is about to leave us and to become pastor of the Baptist Church in Foreyths, Ga.,

Resolved, That the church is profoundly grateful to Bro. Barnett for the zealous and self-denying manner in which he has labored to turn the lupenitent to Christ, and to develop the spiritual life of our membership.

Resolved. That we recognize in Bro. Barnett an Intellectual culture, an antness for teaching, a gentleness of spirit, a warmth of affection, a clearness of judgment, and a faith in the promises of God, which fit him for preministry.

as a conscientious and painstaking pastor, and as a man whose example and lufluence cannot fail to strengthen the cause of truth and virtue in any presbytery followed by that of the church, and dismissed by Bro. Norris.

memory of Bro. Barnett's work in our | to pray for and support the officers church and congregation, and will fol- elect in the performance of their duties. low him with fervent wishes and prayers for his success and happiness in | to the honor and glory of his name. the kingdom of the Lord.

Ordination Service.

Pastor Norris and Elder E. B. endleton met with Mt. Vernon Baptist Church on last Monday at 7:30 o'clock p. m. to assist pastor J. A. Mitchell in the ordination of Brethren G. W. Colley, A. F. Page, H. M. Butler and Jas. Polston to the deaconship of Mt. Vernon Church.

The presbytery was organised by the election of Elder W. L. Norris moderator, and E. B. Pendleton clerk. The candidates were presented by Bro. J. M. Koonce. The moderator examined the candidates, which examination being entirely satisfactory, the church instructed the presbytery to proceed with the ordination of the brethren. The ordination sermon was eminent usefulness in the Christian preached by W. L. Norris. Prayer by E. B. Pendlaton, during which the Resolved. That we cordially commend | hands of the presbytery were laid on oim to the church at Forsythe as an thecandidates. Bro. Norris delivered able preacher of the gospel of Christ, the charge. Pastor Mitchell presented the Bible to them as a safe guide to instruct them in their official duties.

This beautiful and impressive service closed with the extension of hands of After the dismissal, Bro. Jas. Polston Resolved. That we will cherish the made an earnest appeal to the church May our Heavenly Father bless this service to the good of all present, and

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Baptist State Convention.

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The Bible-Winning Souls.

Some years ago a missionary and

colporter of the American Baptist

Publication Society gave a little girl

just nine years of age a copy of the

Bible. She read it and believed in

Christ as her own dear Savior. She

had an efficient, consecrated Sunday-

school teacher who taught her some-

thing about soul-winning. The little

girl felt impressed to do something for

her Master, to lead some soul to

Christ, to add some star to her crown.

One day she went into the room of an

elder sister who was preparing to at-

tend a ball that night. The young

lady had a crown to wear, and the lit-

tle girl picked it up, looked at it,

scrutinized it, and finally the young

lady said, "My sister, what are you

doing? I'ut that crown down, put it

down--what are you thinking about

any way?" The little girl said, "I

was thinking of what my Sunday-

school teacher said last Sunday, that

If I could lead a soul to Christ I

The young lady went to the ball,

but she didn't remain long. She soon

returned. The words, "if I could lead

a soul to Christ and add just one star

to my crown," rang in her ears-they

were written indelibly upon her heart.

She returned and entered the room

wiere her little sister was sleeping.

knelt down by her bed-side, and with

up-lifted hands to God, she prayed,

"O God, i am a sinner-- am lost--

I am undone," and she prayed the

prayer of the Publican of old, "God

be merciful unto me a sinner," and

God came to her rescue just as He

always does in the case of every be-

lieving and trusting heart. She was

saved. Do you tell me God had noth

ing to do with this case? But He did.

O, let us do what we can to add stars

to our crown. How better can we do

it than in furnishing the perishing

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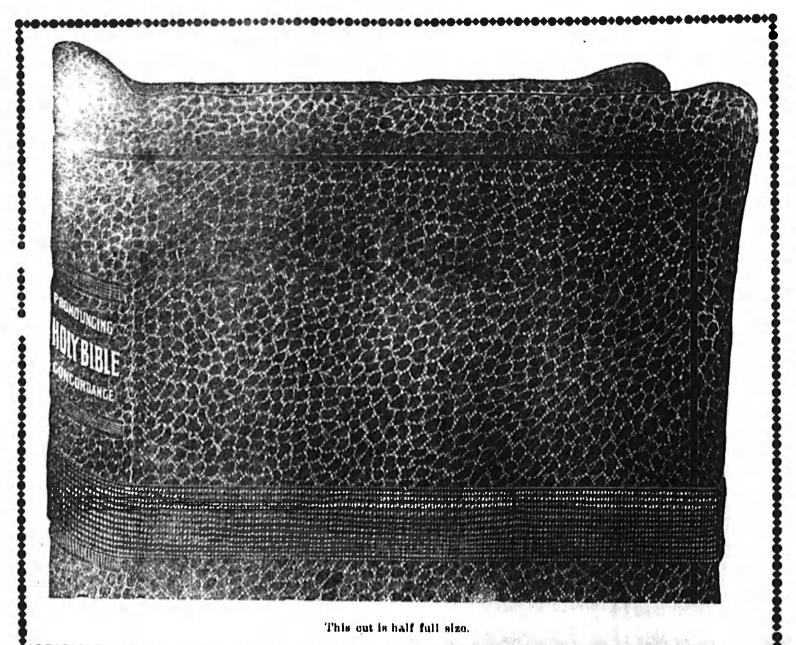
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entrery cured. It has been one year since I need the freatment, the disease has not returned, and I feel like a new person.—Mrs. KATR ELLEGOOD, 2221 Walnut St., St. Louis, Mo. 34 years ago 1 had risings in my ears, had Cutarrh 30 years, hearing tailed, for many years could not hear loud conversation two feet away, had continunt roaring in eurs, hourseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health

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OBITUARY.

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Memorial and Resolutions.

Memorial and resolutions on death of Mrs. Marietta Sears Major by the Baptist Missionary Society of Clarkeville, Tenn.

At noon on June 11, 1897, Sister Marietta Major entered into rest, after a long illness, from a life of ceaseless love and service on earth into the may live glory of that more beautiful way of A perfect life, for others all to give. living, where the beloved of the Lord 'She was a daughter of a "King"find rest from their labors. In the nearest relations of life we find her first a loving and dutiful daughter down to the close of those other two lives so closely connected with us, and as a loving, devoted, cheerful, happy mother, a companion and chum (as the bereaved daughter so tenderly expressed her loss) to her children. She was a woman of genius, but she did not think it necessary to be eccentrio because she was superior in mental endowment. She was of that sort of genius which counted indefatigable We who are left must do, effort as a means of development. As she would say,

She came by rightful inheritance into the possession of her quick intellect, her insatiable love of books and learning, her well-rounded mind. Her welldoing was not an impulse, but a principle. She was not variable, a creature of moods and tenses, eager and enthusiastic to-day, cold and indifferent to-morrow. We knew where to discharged great deal of nucous, was deaf in right ear sufment, good will and rare discretion. Even when we knew her condition was critical we did not think she would die Surely she, so strong, would rise in triumph over that dread foe: but she is gone from us. During the many months of confinement to her room messages came to our meeting from her, and someetimes closelywritten papers from ready pen, but to-day we miss her, and realize that the lips are silent that used to lead us in prayer and in song, and the pen laid down forever. The willing work" er here found work to do in heaven. We did not know how to spare her. but our Father makes no mistakes.

At a meeting of the committee appointed to draft resolutions expressing our deep sorrow, the following was respectfully submitted:

Whereas, It has pleased God to take from our midst our dear Sister Major, whose hands were ever ready and heart ever willing to engage in all work for the Master.

Whereas, This Society has lost one of its most useful, honored members, and the community the influence of a thoughtful Christian woman; therefore

Resolved. That while our hearts are stricken with sorrow we bow to the inscrutable wisdom of God in closing this useful life. We cannot fathom His design, but we do not lose our trust. The more inexplicable His dealings the more complete is our confidence, for we believe in His perfect wisdom and His perfect goodness.

Resolved, That we treasure up the lessons taught by the life and death of the departed, and we recognise her example worthy of emulation.

Resolved, That we place no flowers upon her casket from this Society, as has been our custom, for they so soon fade and die; but place as a memorial \$15 worth of books in Carson and Newman College, to be a living testimony of our love and esteem for

Resolved, That we tender our united sympathy to the "home circle" in this their sore bereavement, and that these resolutions be recorded in the minutes of this Society, a copy sent to the family of our sister and published in the BAPTIST AND REFLECTOE, Western Recorder and the city papers.

MRS. GEO. WARFIELD, MRB. H. C. GERHART, MRS. JOHN HURST, MRS. O. M. BLACKMAN.

IN MEMORY OF MRS. MARIETTA SEARB

A golden link has been removed From out our chain.
Our Father' took his own beloved Unto himself again.
Ohl beauteous life, to show how one

Her eleters we-Loving so well His praise to sing

All His to be, We must not grieve, she ever liveth still In every heart of hearts, and always will.

Seeing all beauty of this life
Her "Father's" plan,
Nothing was dark or sad to her
Naught hard for man.
Her faith inspired more than she ever dreamed. She was so real-living-all that she

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Working the Master's will right through In our own weak way Knowing to us, some day, the call will come

To meet the faithful in our Father's MRS. WORTHMAN,

of W. M. S., Clarksville, Tenn.

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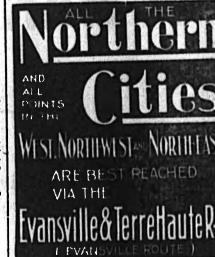
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Pantist an Reflector

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I think of death as some delightful journey That I shall take when all my teaks are done. Though life has given me a beeping measure Of all best gifts, and many a oup of pleasurs, Still better things await me further on.

Death.

This little sarth is such a merry planet, The distance beyond is so saprems, I have no doubt that all the mixbty spaces Between us and the stars are filled with faces More beautiful than say artist's dream.

I like to think that I shall yet behold them, When from this waiting room my so il has soured. Barth is a wayside station, where we wander, Until from out the sliest darkness yonder Death ewisge his lantern and erise, "All aboard!"

I think death's train sweeps through the solar system And passes suns and moons that dwarf our own, And close beside us we shall find our dearest, The spirit friends on earth we held the nearest. And in the shining distance God's great throne Whatever disappointment may bofall me

In plans or pleasures ta this world of doubt. I know that life at worst can but delay me, But no malicious fate has power to stay mo From that grand journey on the Great Death route. -Eile Wheeler Wilcox.

Lessons From Timothy's Life.

Our Scriptures are rich in glimpess of men and women very much like ourselves. We would lose much of the inspiration of the gospel should we be deprived of the fragmentary notices of the impulsive Peter, the thoughtful Thomas, the loving John, the practical James, and the learned and courageous Paul. But one of the most beautiful and suggestive characters in the Bible is Timothy. Painters and sculptors have done little to influence our imaginatlod, but the impressions we gather of this young Christian Achilles are very similar to those we get

Paul on his first missionary journey discovered young Timothy in Lystra, and gives us a glimpse of his home life. His father was a Greek, who possibly had abandoned his own heathen religion and become tolerant of, if not a proselyte to, the Jewish religion. Hie mother was a devout Jewess, who had married outside the circle of her own people, as was then common. The unfeigned faith of Eunice Paul commends. In the home lived also his pious grandmother, Lois, who must have a hand in training young Timothy, like all grandmothers. But in this case the young boy was not spoiled. These two godly women united in teaching Timothy the Scriptures, and in imparting to him their faith.

The home life of Timothy suggests the importance of the religious teaching and training of children in the home. The best school of Christ is the Christian home. The hest teachers are Christian parents. There is a prevalent and deplorable disposition on the part of parents to turn over the religious teach ing of their children to the Sunday-school, to the Junior Society, to the church. These agencies are divinely approved. They have done much and will do more for the Obristian teaching of the youth, but were never designed to do the work of the parent in the home. I would enter no plea for the return of the old catechism. A restoration of the by gone methods of past generations would not be desirable. We have now better books and better methods, but I would lav upon the conscience of Christian parents the duty of teaching their children gospel truths. Every Christian home should have a kindergarten for Christ, where every day the little ones are taught through eye and ear, mind and heart the stories and truths of the gospel. In this impressible period of life create within your child a love for the trna, the beautiful and the good. Give them a tendency in thought and life Christward. Formation is possible mation is always doubtful and difficult. Timothy's raligious teaching seems to have been

left to his mother and grandmother. His father gave that work over to the boy's mother. Ha never sought to impress his own religious views. Modern fathers too willingly surrender the religious teaching in the home to their wives. This is an unfair division of responsibility. Absence from home, absorption in material and secular things is no excu-e for shirking this divinely imposed responsibility. The wise counsel, the firm will, the manly character of the father are needed in the religious training of children. When mother and father unite in the blessed home life in teaching their children for Christ and the kingdom's sake they will be saved from many heart throbs on account of disobedient sons and daughters. It is of immense advantage to a boy to go out into the world from a Christian home, where Caristianity has been both taught and

When Paul and Barnahas entered Lystra the people first received them as gods, then stoned them as criminals. It didn't seem to be a good time for conversions to Christianity. But when they left the heathen town, among the few who had heard and believed was the lad Timothy. Seven years later when Paul revisited Lystra, friends tell him that young Timothy, now a young man of twenty-two, had stood firm, and is held in good esteem by all From that time Paul takes Timothy to be his bosom friend and companion, the staff upon which be leaned till his ministry ended.

God has some very choice spirits in very obscure places. "mothy grew up in Lystre, an obsence religious creek and doctrines of human kind as the heathen town, removed from culture and the humanising influences of civilised life. From earefully gathered statistics we are told that 73 per cent. of our successful men come from humble, obscure as we may of the several doctrines and creede, such homes. it is difficult for the young to overcome the perils of early abundance. "It is the pride." said James A. Garfield, "of every American that many cherished names at whose mention our hearte beat with a quicker bound were worn by cons of poverty who conquered obscurity and became fixed stars in our firmament." it is not a calamity to be born in obscurity and poverty; the calamity is in always re-

maining there. These choice spirits of secret growth must be discovered and brdught out into a larger life and service. When a distinguished scientist was asked what was his greatest discovery he replied: "Michael Faraday." Paul's greatest discovery was Timothy. In homes of obscurity about you it is possible to make a "divine find" that will enrich the world. Let Christian teachers and pastors seek out these hidden Timothles and get them into our schools. Possibly the greatest service you can render to God is to discover some noble-hearted boy or girl hidden in poverty, and by a timely word and a helping hand you may add another light and leader to the Master's kingdom.

Timothy never forgot his discoverer and benefac- allowed to do so? tor. His unsullied spirit was never stained with base ingratitude. He wept at separation from his teacher and rejoiced in bis prasence. Together they labored, faced daugers, and slapt in prisons. Christian mothers, fathers and friands who have helped us on in the right should be enthroned in our affections and held in grateful remambrance. This is the spirit of Christ.

Timothy never shirked a duty because it was difficult or dangerous. When some one must be appointed to delicate and difficult tasks in Bersa, in Corintb, in Philippi, in Thessalonies, Timothy was the one to do it. He aven became a voluntary prisoner that he might be with, to cheer and comfort, his aged teacher till the last. Fidelity marked his life. Herolem, intropidity and tact in duty-dolag add lustre and dignity to life. The diamond's brilliancy is brought out under the brnleing of the easery wheel The greatness of character shines brightest in adversity. The grandaar of Timothy's character is seen best in his unwavering faithfulness to Paci

and the gospel in the face of danger and death. He was beaten to death, tradition talls us, by an Ephesian mob for protecting against their licenticas wor-

The gratitude of the church to Paul will naver cease for his discovery of Timothy. From heather obscurity this shrinking, delicata, sensitive young man rose to adorn the gallery of Christian heroes. In him the Spirit of God triumphed over the weaknes of natural disposition. No wonder Pani la wont to call bim "my beloved child," The leavens from this young man's life are an encouragement to Christian mothers, a rebuke to the neglect of Christian fathers, an inspiration to all Christian teachers, and a blessing to all whose aim is fidelity la duty.

Ann Arbor, Mleh.

Man and His Puture Destiny Are Under God's Control

Y MOM. C. M. SLAUGHTED

Whilst the final destiny of man is to some artest as unsolved mystery to mortals of earthly existence; it? should ever be a source of much comfort for us to know that it is under the suprame contr. I of a great and noble Being, whose wisdom, merey, and love! as boundless as all universal worlds, which have their existance within the realms of Illimitable epasi-And it is upon this knowledge, combined with faith, hope and trust, that is based the foundation of all of Christianity, regardless of what they may be.

We can express our own views and make as guments as close and open communion, the proper modes of baptism, and various other forms and technicalities connected more or less with our beliefs as regards the general principles of Christianity, but we at last and alone can only rely for safety apon our faith, hope and trust in the power, love and marcy of Blan who has supreme control of the destinies of bamas kind, and all other living atoms of the universe.

This being true, as I suppose all religious elasees must acknowledge it to ba, then why is it that brothers must war against brothers and sisters against sisters or church members against church members, a .d goepel ministers against others of like calling, only because each and all of them cannot precisely in the manner interpret or understand the true meaning of God's holy words in many minor particulars?

When it is a well known fact that God controls tim human mind, and every act or impulse connected. therewith, why is it that many persons will claim such partiality on His part for themselves, though permitting them to understand so plainly and so fully His teachings, whilst others of intalligence equally as sincere in seeking to obey His mandates, are not

can give a plain and proper answer to either one or both of these two questions, I would be pleased to have them do so at their earliest convenience.

We may have our own views as regards the true meaning or interset of various passages included within the teachings of God's great code of information, and we perhaps possess the right of believing them to be correct, bat, is my opinion, we cannot justly claim the right of denouncing or condemning others of equal intelligence and honesty who are not permitted to interpret or understand Scriptural reading as we may do ourselves.

Nor can we assert with any positive certainty or or Christian fairness that our interpretations of the taschings of the Hible or that the doctrines as taught by our special religions denominations or seets are all right whilst thosa of others are all wrong.

If we would be liberally deals with ourselves we mast oot be illiberal with others is whom God has the same laterest that Methas is us. Nor should we