

broken, has on it an undecipherable inscription in 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, Avidius Daucous, who has been conjectured to have been an Irish manufacturer of bottles in Rome.

London, England

A Debt of Gratitude; or, Paul's Thanksgiving to God for the Thessalonians.

BY REV. S. S. JONES.

"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 doctrine is this: *Whoever will not love the truth, believing 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 eternity. The destiny of the Thessalonians was diametrically opposite that of the persons described in previous verses. This opposite destiny is altogether 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 them.

If anyone is disposed "to fuss" 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 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 helplessness. The point is: He is responsible for his helplessness. It is a *no*, 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 ability to repent and believe? If so, many have never used such grace, and so it is reasonable to conclude they are the greater sinners for the abuse of such grace. We might grant this much, and yet more is done for those who do repent and believe. They are quickened; that is, *made alive* and raised up to sit in heavenly places in Christ Jesus. (Eph. ii.) It is both unphilosophical and unscriptural to say that one is made alive by repentance and faith; for according to Paul an unquicken sinner is walking "according to the course of this world, according to the prince of the power of the air, who worketh in the children of disobedience."

Paul therefore must mean this quickening when he 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 Letter: 2:5.—v. 5, "Our gospel came not in word only, but also in power and in the Holy Ghost, and in much assurance."

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

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 doctrine 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 of 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 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 things which leave their impress on our souls. The work of a Christian life is "to be transformed in character"—to undo the evil already deeply rooted 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 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 knows he does choose to grow weeds and briars. 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 his soul.

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, Moses, David, Peter, Paul and John are fine specimens of manhood, but Jesus only is the perfect man. Put on Christ therefore instead 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 ideal of excellence; cherish him above all others in your heart and then you will continually grow more and more into a perfect knowledge and likeness of him. Not all at once. Oh no. That is not possible, but gradually, slowly, more and more; that is, day by day you shall approximate full knowledge and perfect resemblance. In this way though we have been conformed to this world we may be transformed into the likeness of Christ.

We know there are among our acquaintances persons in whose presence we cannot indulge base thoughts 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 fisherman he chose for his daily 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 had been companions of Jesus. But they have not as John, James and Peter had been? No, not in the flesh, but as really in the thought, the mind, the heart. They see him not, but they cherish 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 supremest 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 Christ.

Nashville, Tenn.

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. I gave him "What Baptists Believe," 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. H. 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 a man of good education, fine appearance and preaches well. He is well recommended, and stands here (among those who know him) as a pious, 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 staunch Baptist.

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 is 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 reader.

Are you reading the Bible with any more relish, with any greater eagerness, 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 delightfully 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 feelings 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 pernickulous 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 give?

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. WETHERS.

—There is an odd love letter in the British Museum, a proposal of marriage for the hand of an Egyptian princess, made 3,600 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 BIRTHRIGHT.

SERMON BY REV. J. H. 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 piety, 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 benevolence.

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. He stayed at home with his mother, kept out of the sun, and preserved the whiteness and beauty of his complexion.

Having inherited his mother's nature, he 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 and valor.

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.

Birthright was simply the right to rule, and to wear 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 dying."

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 proposition more unmanly, unbrotherly, and disgraceful?

I shall make no attempt to vindicate Esau, but I do not hesitate to affirm that, in this transaction, his conduct was incomparably less iniquitous than that of his brother.

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

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 his own life. He would rather die than part with the friendship of one who is 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 endure.

Esau's conduct was ignoble. He ought to have given to his brother such a rebuke as would have made him 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 fur-covered 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 ill-founded, that 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 original Jacob.

How many men have elevated themselves to official positions in this country by tricks as dishonorable and despicable as that which bereft Esau of his birthright. If God should send forth an angel to kill all the Jacobs within the precincts 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 have 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 lagged. His courage was gone, and every feeling of his being seemed to be merged into hunger. In this defenseless condition the temptation came upon him and he fell.

No chain is stronger than its most defective link. A man's character is no stronger than it is at its weakest point. In measuring a person's ability to overcome temptation, we must not consider how much he can bear when he 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 is poor, destitute, friendless, alone, and when the wants and cravings of his physical nature demand immediate satisfaction.

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 insane, savage and brutal.

There are parents 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—have 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 his 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 dust 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 abyss, 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 drink 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 confess 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 brimstone." This habit grows upon a man until it dehumanizes 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 fiery fingers of this dreadful habit. At last, pinched, shriveled 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 he 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 him, he will be swept 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 him 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 waits until hope is dim and faith is feeble and the heart is troubled and friends are absent.

In all our seaports there are storm signals. No prudent captain weighs anchor, spreads his sail, and puts out to sea while those signals are up. Neither 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 steamships, brigs, schooners, and all manner of craft moving in the same direction—beating 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 shelter."

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 omnipotence. 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 supper of the Lamb; it is our privilege to wear a crown more resplendent than any orb that glitters 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 birthright.

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 barter his manhood for money.

That politician who wins his way to congress by bribery, and by alliances with gamblers and liquor-dealers, 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, despoils 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 exultations.

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 all this 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 largest seating capacity of any church in this city. The pastor has been here nine years and his heart has 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. Parryman 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 to 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 music 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 Parryman 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, Lee 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 Association 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 come.

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 Ladies' Society gave him a reception at a private residence 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 45 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 tell 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 arcade. There are five Baptist Churches in Utica, but unfortunately the two largest are within a square of each other.

I returned Saturday and reached the city at the hour Deacon Winston's son William, aged 22, died. We held services next Sunday night in his memory. William professed hope two years ago while at Mississippi College. He was in every way an excellent young man, intelligent, industrious, ambitious and upright in 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 people. Memphis, 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 baptism. 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 ago Rio 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 appointed 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 denominations and have joined our ranks. Among the number that were buried 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 Whitsett 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.

I 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 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. Whitsett's resignation. At least I sincerely believe it.

This being the case, Bro. Whitsett is daily 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 institution demands that he respect the judgment of the brethren. 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 men, far-sighted men, men who have been watching the controversy and the development 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 the direction of peace and prosperity, not the peace of a few to the exclusion of the many.

In regard to the confessed blunders that were made and the question in history I am not so much concerned. 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 misunderstood.

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 east of Dyersburg, on Wednesday, September 22nd, beginning at 10 o'clock. A large attendance is desired, and all who may desire transportation from Dyersburg will please write to the chairman of the Entertainment Committee, J. H. Jones, Dyersburg, Tenn. Should you be unable to send your name 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 Peazell sick, but able to be present and administer the Lord's Supper. Bro. Lannon preached at both hours. Two received for baptism.

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

Seventh—Pastor Wright preached at both hours. Received five by letter. Pastor is assisting in a meeting at Alexandria.

Immanuel—Bro. Hall preached at both hours. Pastor Ramsey is still away, but improving.

Edgemoor—Large congregations. Pastor Rust preached at both hours.

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

North Edgemoor—Pastor Sherman 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.

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

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.: 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." Knoxville.

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 Jeffries preached. 284 in S. S. Meeting begins with Rev. A. J. Fristoe, Petersburg, Va., assisting.

Rev. T. A. Payne, colporteur, 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.

McKenzie, 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 card stating time, some one will be there with means of conveyance. Correspondence especially solicited. W. B. WELLS. Boma, Tenn.

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 Association which meets at Dumlpin 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 Dumlpin, Jefferson County, Tenn., at once. J. F. HALE, Pastor. Dumlpin, Tenn.

I have just closed an interesting meeting at Laurel Creek, in which the Lord greatly blessed the church with a general revival. Five happy converts were baptized. The mission spirit was greatly increased. Bro. P. Moore, who has been the pastor there forty years, was with us. He is feeble in health but strong in spirit. Laurel Creek's future is bright. J. B. ALEXANDER, Colporteur.

The Western District Association will convene with Thompson Creek Church, Weakley County, Tenn., Tuesday, October 5th. Conveyance will be furnished from Glasgow 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 train. RUTHERFORD BRETT, S. N. FITZPATRICK. Carthage, Tenn.

Carthage, Tenn.

Rev. Mr. Barnett of Nashville preached for us Sunday morning and at night. We feel benefited 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 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. McMinville, Tenn.

I have just closed another glorious revival with 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 Dyersburg 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. Halls, Tenn., September 9th.

Halls, 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 Pastor 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 unconverted. 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 has removed from the labors of this life to that rest that remaineth 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 of our sympathy be sent to the husband and mother of our sister, also to the BAPTIST AND REFLECTOR for publication.

MISS S. E. S. SHANKLAND,
MISS M. M. CLAIRBORNE,
MRS. G. W. JARMAN,
Committee.

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 has 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 colporteur, 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, Tenn., 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 baptism 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 Cumberland Association. ALVAH F. GORDON. Adams Station, Tenn.

Indian Creek Association.

This field of great destruction 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 colporteur 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 excellent 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, Ala.

We all love the BAPTIST AND REFLECTOR.

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BAPTIST AND REFLECTOR.

The Baptist. Estab. 1836. The Baptist Reflector, Estab. 1871.
Consolidated August 16, 1890.

NASHVILLE, TENNESSEE, SEPT. 16, 1897.

EDWARD E. FOLK, EDITOR.
W. J. QUINBERRY, ASSOCIATE EDITOR.
A. B. CABANISS, FIELD EDITOR AND GENERAL AGENT.
SAM. W. MEEK, BUSINESS MANAGER.

SUBSCRIPTION PER ANNUM, IN ADVANCE.
Single copy, 25 cts. Clubs of 10 or more, \$1.75. To ministers, \$1.50.

OFFICE—University Press Building, 208 N. College St.
Telephone No. 1548.

Entered at postoffice, Nashville, Tenn., as second-class matter.

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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 doctrines.

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 Martinite heresy in Texas may be interested in a brief statement of the history of Martin's career in this State. In 1899 the heresy had shown clearly what it was and that year M. T. Martin 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, and in response to Martin's piteous appeal, the church, after having deposed Martin, granted him a letter of dismission. He was subsequently re-ordained by the church at Martin, which, since that time, has divided on the Martinite issue. As a result of Martinism in Texas the following Baptist churches have been divided, and Martinite churches organized out of the disaffected element: Wallis, Chandler, Martin, Liberty Hill, Jonesboro, Malakoff, Comanche, Stephenville and Waxahachie, and many others have been greatly injured by the heresy. Wherever Martin held meetings there were re-baptisms and alienations from the old-time Baptist faith. Associations were split and in some cases whole churches went over to the heresy, not enough Baptists remaining to maintain an organization. Nor is this all. 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 heretics: I. B. Dean, J. T. Dean, A. J. Williams, J. N. French, W. I. Wingo, C. T. Sanders, W. M. Webb and Raddia Andrews, and several of smaller 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 organization.

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 I thought discussion was necessary to show what Bro. Martin's views really are and what they would lead to. We have reached the time of demonstration. What has occurred at Glover 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 is springing up in Mississippi. With the results of Bro. Martin's peculiar views and methods all around me, I could not give the least sanction to anything that will help to scatter 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 plunge 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 known 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., also told us in the BAPTIST AND REFLECTOR of August 19th something about the effects of Martinism in Mississippi.

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 ye 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 havoc 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 *Flag* 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 identified 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 havoc which it had wrought among many churches there. These things were not done in a corner. All Texas was filled with their noise, as well as all Georgia and all Mississippi. Under these circumstances the plea of ignorance sounds rather strange in a man like Bro. Hall. But any rate, if he was ignorant of these views at the time he allied himself with Bro. Carswell, he has since then had ample opportunity to investigate and learn what they were. He knows that they were recently overwhelmingly condemned by the Baptists of Mississippi, as they had been previously by the Baptists of 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 Martinite doctrines by Brethren Martin, Carswell and others wherever they have gone, whether in Texas or Georgia or Mississippi. We have had our share of strife here. We now want to get together and we do not want any one coming 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 possible about this matter, preferring to turn our attention to the things that make for peace, and have only spoken when forced to do so in self defense and in protection to the Baptists of Tennessee.

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 organized 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 Memphis, and was called to order at 10 o'clock a. m. by Capt. P. H. Strickland, Moderator of last session.

After the enrolling of the delegates the following officers were elected: Moderator, P. H. Strickland; Clerk, J. D. Anderson; Treasurer, J. M. Smith.

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 Whitsett matter. After considerable parliamentary sparring an amendment was finally adopted calling for the resignation of Dr. Whitsett. 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 splendid work which has been done by the colporters under his direction in the bounds of the Memphis Association.

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 2,433 members in the Association; baptisms last year, 184; contributions for all missionary purposes, \$2,104.10.

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

The next meeting of the Association will be

held in Whiteville on Wednesday before the second 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 Euzella Buntyn, was a student at the Brownsville Female College some years ago.

NOTES.

On Thursday afternoon an interesting ladies' 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 located 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 pastor.

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 ministers 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. Mahan.

Education and Publications, Prof. J. H. Richardson.

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

Home and Foreign Missions, Dr. W. C. Grace.

All of these reports received thorough discussion, especially that on Education and Publications. Excellent speeches 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 Sweetwater Seminary, which amounted

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 sermon.

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.

NOTES.

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 epidemic of diphtheria 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 felt 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.

—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.

—We acknowledge receipt of an invitation to the marriage of Rev. Berry T. Lannom to Miss Maggie 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.

—We are delighted to learn that Dr. R. R. Acoee, 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.

—Rev. J. D. Winchester, pastor of the Third Baptist Church, Atlanta, Ga., has accepted a call to Orangeburg, 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 field.

—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 sleeping. 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. He thought 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 book, 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.

—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 version. He says: "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 *eis*. But Mr. Dale claims to know something about Greek himself, and he advances the novel theory that "it takes two *eis* to put a man or thing into something else; and it takes two *eis* 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 business, 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's* 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 want 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 be 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 considerable loss to the publishers. We should be glad to have the *Recorder* give us in a year from now the result of its experiment.

THE HOME

My Callers.

As I swung in my hammock one mid-summer day, Carelessly dreaming the long hour away, First came a big bumble bee, noisy and bold, Richly dressed in a suit of black velvet and gold.

And next a gay butterfly came sailing by, With wings edged with polka dots, blue as the sky, He tarried a moment to bid me "Good-day."

Then lightly and gracefully fluttered away, The last of my callers, an impudent chap, Perched in spilling my afternoon nap, In vain all my efforts to drive him away;

The ill-mannered fellow determined to stay, 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 perceive How quickly your troublesome caller will leave."

-Ez

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.

She was hardly conscious that she was speaking aloud till her friend, Will Lillil, happening to stop, spoke to her:

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

"I guess it's 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 you talking about, Faith Evans!" he exclaimed, laughingly.

"No, no, nothing so dreadful as that," she answered, "but I was just thinking how 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 way seems—"

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

Why, anybody who studies like you do is sure to be remembered."

"I don't know, Will. I'll soon have to be mother's main stay. You see things have not gone well with us since father died, and I don't see any way for me to be educated as I want to be. Though I graduate this year, still my store of knowledge, 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 mother and the children."

"I'll tell you what I'd do. I would not worry about the future; it always makes one unhappy. Be thankful over the present."

"Why, I never would be troubled then!" said Faith, as though the idea were entirely new.

"Of course not, you couldn't be."

"What a nice, big bundle of cheerfulness you are, Will Lillil. I'll be sure to take your advice."

Will looked at her kindly. She did not know how hard his lot was, or what an effort it was sometimes for him to be cheerful.

"Thank you," he said, that's a compliment worth having. But I must be going. Be hopeful and it will all come out right. Good-bye."

"Will Lillil is not like other boys. I'd rather see him than anybody when I feel troubled," said Faith, after he had gone, and she went to help her mother with a pleasant smile on her face and a happier heart than she had had in a long while.

"Can I help you, mother?"

"Yes, you may watch my bread for me while I cut the meat for supper. If you won't let it burn I'll give you a surprise after supper."

This aroused Faith's curiosity, and she began to question her mother, eagerly:

"Is it for all of us? What is it? Of course it's something nice!"

"Why, Faith, I can't tell you. It wouldn't be a surprise. One thing, though, you can know, it's all for you."

"Met I'm so afraid Jack and Janie will be disappointed."

"That will be all right. You'd better look at the bread."

Faith just did look in time, for the bread was getting too brown.

"It isn't burnt! I can have my treat!" she cried.

Mrs. Evans laughed at the idea of Faith's thinking she would really forfeit the surprise if the bread burned.

Faith had an inkling that it was a letter. She was very impatient for supper to be over so that the great secret could be revealed.

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 mother's lap and cried.

"Why, Faith, I thought you'd come nearer dancing a jig than crying."

"It does seem queer, but I can't help it. Let me see again what the letter said:

Faith 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 immediately and tell

me how she likes the idea. Your loving brother, CHARLIE.

"That seems too good to be true," said Faith. I reckon lots of girls wish their mothers had 'Brother Charlie.'"

"Yes, indeed they may, but, my dear, you must not forget to be as thankful to God as you are to your Uncle 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 Lillil lost his heart and—well—Faith seems to have found it. They now live in the ideal cottage with its pretty little yard in front and a rose bush running over the 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 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.

He said to him: "Never show 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 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 he found 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 father, said: "Now let us both lead different lives."

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 earnings of the Boston and Montana Copper Company this year will be \$2,500,000.

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

A Happy Woman.



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

are inseparable. 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 in a recent letter to Dr. Hartman:

"I have followed your advice and feel much benefited by it. I am satisfied your medicine and kind advice 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 feeling 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 free correspondence, is his free book, written for women only. This book will be sent to any address for a short time, by The Pe-r-u-na Drug Manufacturing Company, Columbus, Ohio.

On a capital of \$4,500,000 four companies have combined to monopolize 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 America.

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 Russian crown jewels.

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

DR.

PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor, 304 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulia Vestigia Mariorum.

Our missionary's address: Mrs. Heale Maynard, 25 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for September, Japan.

A Band Exercise.

SOME FACTS ABOUT JAPAN.

Leader.—Is Japan an old nation? Band.—Its reigning house is the oldest in the world. The origin of the race is not certainly known, but it probably came from the continent of Asia, possibly through Corea. 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 mile.

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 Ohio. 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, Kishiu, Shikoku and Hokkaido, formerly called Yezo. It is said to have three hundred and fifty sea-ports.

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 camphor are largely exported, and untold wealth is 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 hate more than any other people.

L.—What can you say of their politeness?

B.—They are noted for their politeness and suavity of manners.

L.—What is the title and power of the chief ruler?

B.—He is called the Mikado. Until recently he was an hereditary despot, and was supposed to be a divine being. Formerly he was regarded with 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 a written constitution, by which their political rights were secured and religious freedom was guaranteed.

L.—What peculiarities did the Japanese have?

B.—Three of the seven grounds for divorce were theft, disobedience or impotency to a mother-in-law, and who know best how to grade the Orphanage needs. I am deeply grateful though to these dear girls for this practical suggestion, and no one will be happier than I to see it carried out.

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. Abstracts of the official reports of the government are often printed in the English language. Feudalism and caste are things of the past. The first Parliament met in 1890. In the recent war with China the Japanese have shown great ability both in the field and in diplomacy.—From Japan, by Rev. Frank Russell.

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 intelligent 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 bit 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. I am sure I want you to realize 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 this lazy September.

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

"We are just home from the Centennial, and while in Nashville we went out to the Orphan's 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 well-behaved, 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 carried some distance from an inconvenient place, and that it was hot when they received it at the house. We all appreciate a cool drink, and we know the necessity of pure water. Let's drill them a well at the door! We send a small gift, half for Japan and half for the Orphanage."

MAGGIE DRAKE, LEMURA DRAKE, ALTA DRAKE.

I am so glad of this pleasant tidings from the Orphanage. But I am just a little doubtful of the expediency of a "well-fund" until the debt is paid. What does Mr. Golden say? Shall the Young South drill a well at this juncture? I know we can do it, if we put our hearts in it. But I think we should be led by those on the ground, who know best how to grade the Orphanage needs. I am deeply grateful though to these dear girls for this 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 there is anything wrong, let me know. I am so thankful for the continued interest of these Verona workers.

The next comes from Roddy from another we have learned to rely upon: "I enclose you 08 cents to be used

IVORY SOAP

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

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 useful 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 privately. I hope sincerely that the fifteen mite-boxes sent on July 5th, to Miss Apple Mulherson, 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 "Juveniles" to be retarded.

Now comes a very brief note from friends at Ada, Granger 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 it for you? I find no record of either of these offerings reaching me. Ask your postmaster to try to trace them.

There seems to me to be more letters 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 Kingston, just a short distance above Chattanooga. Some one has suggested to me that it is always thus on the eve of a change of postmasters all over the country. I hope President McKinley will soon settle matters and things go smoothly for four years to come. Please don't be discouraged. Try a post-office order or check next time, and then you can duplicate when one is lost. As this came safely, although directed to 804 instead of 304 East Second St., perhaps there will be no more trouble.

Adairville, Ky., sends the next kind message:

"I enclose 70 cents, the proceeds of my missionary box, and 10 cents for my little ones, to be equally divided between the Orphanage and Mrs. Maynard."

MRS. LAURA GORMAN.

I think these are new members, and we all bid them heartiest welcome, and thank them for their help.

Here's one to make us rejoice from Campville:

"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 Collerville, 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. Willford's Band of "Earnest Workers."

Now, won't you take it in that our half-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 yours, LAURA DAYTON EAKIN.

Receipts.

First quarter's offering \$154 30

July offering 41 02

August offering 21 25

First week in September 1 25

Second week in September 6 95

TOTAL \$235 77

FOR JAPAN.

A. L. and M. Drake, Verona 32 00

A. M. Rose, Roddy, Verona 20 00

Friends at Ada 2 00

Mrs. Laura Gorman, Ky. 1 00

Little B. Herschel and Emmet Gorman 25 00

Mattie Strong, Collerville 50 00

Frances Reed, Collerville 50 00

Daisy Willford, Collerville 50 00

TOTAL \$235 77

FOR ORPHANAGE SUPPORT.

Mrs. Laura Gorman 1 00

J. H. and E. Gorman 1 00

J. H. Burrows, Campville 1 00

Jessie Burrows, Fisherville 1 75

A. L. and M. Drake, (for well) 32 00

TOTAL \$56 75

Received since April 1, 1897:

For Japan: (Wanted \$3.00 by Sept. 25, 1897) 32 47

" Orphanage Support 7 70

" Orphanage Debt 11 45

" James C. Warner Fund 10 15

" Colportage 4 30

" State Mission 15 00

" Cuba 1 00

" Mexican School 1 00

" Foreign Board Debt 64 00

" Postage 600 00

TOTAL \$300 00

TOTAL \$536 77

TOTAL \$536 77

TOTAL \$536 77

TOTAL \$536 77

TOTAL \$536 77

TOTAL \$536 77

TOTAL \$536 77

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TOTAL \$536 77

TOTAL \$536 77

TOTAL \$536 77

RECENT EVENTS.

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

—Dr. Byron A. Woods, pastor of Gethsemane 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 he could 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 Bardonia, 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 of registered votes in order to be given such license. Bro. Provence openly charges that the saloon-keepers have been practicing fraud in order to make it appear that they had secured a majority of votes. We wish him much success in his fight.

—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 Biloxi, 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 1776. 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 1645 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 magazine for the home, on the order of the *Ladies' Home Journal*. The name of the editor is not given, but he evidently knows his business. The mechanical work is excellent. The

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price of the magazine is \$1 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 penitentiary at Columbus, Ohio, and failing 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 most flourishing condition. It was organized and dedicated a little over a year ago by Bro. A. J. Holt and Rev. R. J. Wood. Starting with a membership of only eleven, it has rapidly grown until now it has 80. Bro. Wood 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 in connection 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 & Co., Props. Toledo O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by him for his firm. WATSON & TAYLOR, Wholesale Druggists, Toledo O. ALDRING, KIRWAN & MARVIN, Wholesale Druggists, Toledo O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

—WHEREAS, W. H. Whitlitt, president of the Southern Baptist Theological Seminary at Louisville, Ky., has published in the *Independent* and Johnson's Encyclopedia an history that which is very subversive to Baptist interests and contrary to the teachings of all of our pious church historians; and that the Board of Directors see fit to retain the said Whitlitt as president of said Seminary; therefore be it

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

Adopted by Chicago Association, Indian Territory, and ordered sent to the BAPTIST AND REFLECTOR for publication.

E. WINSTON, 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 Forsythe, 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 lukewarm to Christ, and to develop the spiritual life of our membership.

Resolved, That we recognize in Bro. Barnett an intellectual culture, an aptness 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 pre-eminent usefulness in the Christian ministry.

Resolved, That we cordially commend him to the church at Forsythe as an able preacher of the gospel of Christ, as a conscientious and painstaking pastor, and as a man whose example and influence cannot fail to strengthen the cause of truth and virtue in any community.

Resolved, That we will cherish the memory of Bro. Barnett's work in our church and congregation, and will follow him with fervent wishes and prayers for his success and happiness in the kingdom of the Lord.

Ordination Service.

Pastor Norris and Elder E. B. Pendleton 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 organized 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, whose examination being entirely satisfactory, the church instructed the presbytery to proceed with the ordination of the brethren. The ordination sermon was preached by W. L. Norris. Prayer by E. B. Pendleton, during which the hands of the presbytery were laid on the candidates. Bro. Norris delivered 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 presbytery followed by that of the church, and dismissed by Bro. Norris. After the dismissal, Bro. Jas. Polston made an earnest appeal to the church to pray for and support the officers elect in the performance of their duties. May our Heavenly Father bless this service to the good of all present, and to the honor and glory of his name.

E. B. PENDLETON, Clerk.

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Some years ago a missionary and collector 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 something 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 attend a ball that night. The young lady had a crown to wear, and the little girl picked it up, looked at it, scrutinized it, and finally the young lady said, "My sister, what are you doing? Put 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 would add just one star to my crown."

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 where 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—I 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 believing and trusting heart. She was saved. Do you tell me God had nothing 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 with God's eternal truth?

W. C. LUTHER, Bible District Sec. Am. Bap. Pub. Society, Atlanta, Ga.

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Old Series, Vol. LXI.

NASHVILLE, TENN., SEPTEMBER 23, 1897.

New Series, Vol. LX, No. 5

Death.

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

The little earth is such a merry place,
The distance beyond is so supreme,
I have no doubt that all the mighty spaces
Between us and the stars are filled with faces
More beautiful than any artist's dream.

I like to think that I shall yet behold them,
When from this waiting room my soul has soared.
Earth is a wayside station, where we wander,
Until from out the silent darkness yonder
Death awakes his lantern and cries, "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 nearest,
The spirit friends on earth we held the nearest.
And in the shining distance God's great throne.

Whatever disappointment may befall me
In plans or pleasures in this world of doubt,
I know that life at worst can but delay me,
But no malicious fate has power to stay me
From that grand journey on the Great Death route.
—Ella Wheeler Wilcox.

Lessons From Timothy's Life.

BY REV. T. W. YOUNG.

Our Scriptures are rich in glimpses of men and
women very much like ourselves. We 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 imagina-
tion, but the impressions we gather of this young
Christian Achilles are very similar to those we get
of John.

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 possi-
bly had abandoned his own heathen religion and be-
come tolerant of, if not a proselyte to, the Jewish re-
ligion. His 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 grand-
mother, 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 Scrip-
tures, 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 best 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 Christian 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 lay 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 impressive period of
life create within your child a love for the truth, the
beauty and the good. Give them a tendency in
thought and life Christward. Formation is possible
and comparatively easy if begun in time, but for-
mation is always doubtful and difficult.

Timothy's religious teaching seems to have been
left to his mother and grandmother. His father
gave that work over to the boy's mother. He never
sought to impress his own religious views. Modern
fathers too willingly surrender the religious teach-
ing in the home to their wives. This is an unfair
division of responsibility. Absence from home, ab-
sorption in material and secular things is no excu-
se 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 Christianity has been both taught and
lived.

When Paul and Barnabas entered Lystra the peo-
ple first received them as gods, then stoned them as
criminals. It didn't seem to be a good time for con-
versions to Christianity. But when they left the
heathen town, among the few who had heard and be-
lieved 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 he leaned till his
ministry ended.

God has some very choice spirits in very obscure
places. Timothy grew up in Lystra, an obscure
heathen town, removed from culture and the human-
izing influences of civilized life. From carefully
gathered statistics we are told that 73 per cent. of
our successful men come from humble, obscure
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
charactered names at whose mention our hearts beat
with a quicker bound were worn by sons 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 dis-
covered and brought out into a larger life and ser-
vice. 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 Timothies 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-
tor. His unselfish spirit was never stained with
base ingratitude. He wept at separation from his
teacher and rejoiced in his presence. Together they
labored, faced dangers, and slept in prisons. Chris-
tian mothers, fathers and friends who have helped
us on in the right should be enthroned in our affec-
tions and held in grateful remembrance. This is the
spirit of Christ.

Timothy never shirked a duty because it was dif-
ficult or dangerous. When some one must be ap-
pointed to delicate and difficult tasks in Berna, in
Corinth, in Philippi, in Thessalonica, Timothy was
the one to do it. He even became a voluntary pris-
oner that he might be with, to cheer and comfort, his
aged teacher till the last. Fidelity marked his life.
Heroism, intrepidity and tact in duty-dog add
lustre and dignity to life. The diamond's brilliancy
is brought out under the bracing of the fiery
wheel. The greatness of character shines brightest
in adversity. The grandeur of Timothy's character
is seen best in his unwavering faithfulness to Paul

and the gospel in the face of danger and death. He
was beaten to death, tradition tells us, by an Ephes-
ian mob for protesting against their licentious wor-
ship.

The gratitude of the church to Paul will never
cease for his discovery of Timothy. From heathen
obscurity this shrinking, delicate, sensitive young
man rose to adorn the gallery of Christian heroes.
In him the Spirit of God triumphed over the weak-
ness of natural disposition. No wonder Paul is
wont to call him "my beloved child." The lessons
from this young man's life are an encouragement to
Christian mothers, a rebuke to the neglect of Chris-
tian fathers, an inspiration to all Christian teach-
ers, and a blessing to all whose aim is fidelity in
duty.

Ann Arbor, Mich.

Man and His Future Destiny Are Under God's
Control.

T. W. YOUNG.

Whilst the final destiny of man is to some extent an
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 supreme control of a great
and noble Being, whose wisdom, mercy, and love
are boundless as all universal worlds, which have
their existence within the realms of illimitable space.
And it is upon this knowledge, combined with faith,
hope and trust, that is based the foundation of all
religious creeds and doctrines of human kind as re-
gards their various theories of the great principles
of Christianity, regardless of what they may be.

We can express our own views and make a guess
as to the final destiny of man, but we must not
forget that the final destiny of man is to some extent
an 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 supreme control of a great
and noble Being, whose wisdom, mercy, and love
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religious creeds and doctrines of human kind as re-
gards their various theories of the great principles
of Christianity, regardless of what they may be.

When it is a well known fact that God controls the
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 per-
mitting them to understand so plainly and so fully
His teachings, whilst others of intelligence equally
as sincere in seeking to obey His mandates, are not
allowed to do so?

If any true and honest church member or Christian
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 intent of various passages included
within the teachings of God's great code of informa-
tion, and we perhaps possess the right of believing
them to be correct, but, in 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
readings as we may do ourselves.

Nor can we assert with any positive certainty or
Christian fairness that our interpretations of the
teachings of the Bible or that the doctrines as taught
by our special religious denominations or sects are
all right whilst those of others are all wrong.

If we would be liberally dealt with ourselves we
must not be illiberal with others in whom God has
the same interest that He has in us. Nor should we

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