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THE SONG OF THE CAMP.

"Give us a song!" the soldiers cried,
 The outer trenches guarding,
 When the heated guns of the campus
 allid
 Grew weary of bombarding.

The dark Redan, in silent scoff,
 Lay grim and threatening under;
 And the tawny mound of Mahkoff
 No longer belched its thunder.

There was a pause. A guardsman
 said:
 "We storm the forts to-morrow;
 Sing while we may, another day
 Will bring enough of sorrow."

They lay along the battery's side,
 Below the smoking cannon;
 Brave hearts from Severn and from
 Clyde,
 And from the banks of Shannon.

They sang of love, and not of fame;
 Forgotten was Britain's glory;
 Each heart recalled a different name,
 But all sang "Annie Laurie."

Voice after voice caught up the song,
 Until its tender passion
 Rose like an anthem rich and
 strong—
 Their battle eye confession.

Dear girl! her name he dared not
 speak,
 But as the song grew louder,
 Something upon the soldier's cheek
 Washed off the stains of powder.

Beyond the darkening ocean burned
 The bloody sunset's embers,
 While the Crimean valleys learned
 How English love remembers.

And once again a fire of hell
 Rained on the Russian quarters,
 With scream of shot, and burst of
 shell,
 And howling of the mortars.

And Irish Nora's eyes are dim
 For a singer dumb and gory;
 And English Mary mourns for him
 Who sang of "Annie Laurie."

Sleep, soldiers! still in honored rest
 Your truth and valor wearing;
 The bravest are the tenderest,
 The loving are the daring.
 —Hayward Taylor.

TO THE ARMY MULE.

The war steed wins his meed of praise,
 Off sharing, on the shining page
 Of history, fame's golden words,
 Which are the hero's heritage;
 In monumental brass he makes
 A part of glory's entourage.

A city once was named for him,
 With thee, O mule, it is not thou!
 No modern Alexander'll find
 In thee a new Baecphalus;
 Thou'rt nothing but a nondescript—
 In life and death inglorious!

I mind me of but one, 'mong all
 Thy kind, who'er on glory's track
 Has made a record—only one—
 And that the white mule Alhokar,
 Who, so 'tis said, bore Mohammed
 To Allah's heaven upon his back.

The battle charger's shade, no doubt,
 Neighs in Valhalla's vestibule;
 But ne'er a niche doth Fame reserve
 For thee, O plodding army mule!
 Thy ghost, among the demigods,
 Would be a butt for ridicule!

Yet, tho' to Glory's camping ground
 Fate ne'er for thee let down the
 bars;

Thou' thou may'st never be mount
 ily while the hero seeks the stars,
 I strike my lyre to celebrate

Thee, O thou toughest old of Mars!
 —Boston Globe.

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NASHVILLE, TENN., AUGUST 11, 1898.

New Series, Vol. IX., No. 51.

LET US FORGET.

BY RUDYARD KIPPLING.

God of our fathers, known of old,
 Lord of our far-flung battle line,
 Beneath whose awful hand we hold
 Dominion over palm and pine,
 Lord God of hosts, be with us yet,
 Lest we forget—lest we forget.

The tumult and the shouting dies,
 The captain and the king depart,
 Still stands Thine ancient altar here,
 An humble and a contrite heart.
 Lord God of hosts, be with us yet,
 Lest we forget—lest we forget.

Far called our navies melt away,
 On dune and headland sinks the fire,
 Lo, all our pomp of yesterday
 Is one with Nineveh and Tyre!
 Judge of the nations, spare us yet,
 Lest we forget—lest we forget.

If, drunk with sight of power, we loose
 Wild tongues that have not Thee in awe,
 Such boasting as the Gentiles use,
 Or lesser breeds without the law,
 Lord God of hosts, be with us yet,
 Lest we forget—lest we forget.

For heathen heart that puts her trust
 In reckless tube and iron shard,
 All valiant dust that builds on dust,
 And guarding calls not Thee to guard,
 For frantic boast and foolish word,
 Thy mercy on thy people, Lord, Amen.

THE LOCAL CHURCH THE POINT OF FELLOWSHIP.

[Address delivered by Rev. J. O. Rust, Nashville, Tenn., before the B. Y. P. U. Convention at Buffalo, N. Y., and published in the BAPTIST AND REFLECTOR by request.]

The point of fellowship! I have to make a point, and you have to see one. Sometimes it is harder to see a point than it is to make one. However, we are both relieved on this occasion, for the point is large and grand—it is the local church.

The local New Testament church is a divine institution; it is as divine as regeneration. It was not a growth, though it did grow; it was a creation. Its organization was completed, though not perfected, at Pentecost; and that day, for the first time in human history, the Holy Spirit took up his residence in an organized society of saints. Since that time each local church which has been organized, indwelt and operated by the Holy Spirit has been a divine institution.

The New Testament writers accord the local church this distinguished honor. The author of Hebrews in the phrase calls it the house of God. Paul, addressing a local church in its corporate capacity, says: "Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?" and Peter splendidly conceives of it as a spiritual temple built of living stones. Living stones, not shaped and sized alike, but each having its own peculiar form and function, are fitted into the beautiful mosaic of this gloriously growing composite structure of human lives and human loves; and above the portal God writes the splendid eulogy: The Home of the Holy Spirit. The local church is the royal residence of the reigning God. No other institution on earth has such an honor; no community, communion, or council can compare with it in the majesty of its dignity as the house of God. The Holy Spirit with the strange, grand genius of ubiquity is everywhere, but with the power of his sovereign personality he dwells in each church in the sublime totality of his divine being.

The Holy Spirit honors the local church, not only by dwelling in it, but also by using it as the mightiest agent of his will. Paul means just this when he calls it the body of Christ. The Holy Spirit dwells in individuals, but in a larger and grander sense he dwells in a church. This side of a church, in an individual, the incarnation of the Spirit is small because of the smallness of the individual. The fullness of the Spirit in a church is an immensely greater fullness than in an individual. It takes the large, composite person-

ality of a church to give the Spirit full expressive and efficient incarnation. I am not sure but that a local church gives us our largest and the ultimate conception of personality, humanly speaking. There cannot be that intimate acquaintance, affectionate association, and cordial co-operation among the saints of a sect to give to a denomination the form and functions of a personality. Beyond a church, out in the broader life of the kingdom, the Spirit does not have efficient incarnation, because believers are not constantly co-operative and unitedly usable. The Spirit dwells in a local church in a certain personal and potential way in which he dwells nowhere else. It was easy for Paul to call it the body of Christ and to conceive of it as a divine organism with Christ as the head, the Holy Spirit as the heart, and the regenerate members that make up the body. As the Holy Spirit dwells in each local church, so each church is a separate and distinct body of Christ, complete in its composite personality, to give the Spirit everywhere an agent of capable versatility of talent and efficient variety of power.

I would not affront you with a dogmatic definition of a church; I care nothing for your definitions; I would impress you with a great Biblical fact. I say it boldly, the local church is the operative idea in all sects; it is not the organizing idea, but the operating idea; and great pity it is with many that the organizing idea embarrasses and embarrasses the operative idea. It is because of this that the local church is the world is operatively in the practice of church autonomy. What pure work of grace that is done is done mainly by the local church. It is in fact the point of fellowship in work. Here the gospel is preached, the ordinances administered, and the saints assemble for work and worship. We get ready to work in our denominational capacity, but we do the work in our local church capacity; a denomination cannot act effectively into work without first acting into a local church. We do a little individually; we do less ecclesiastically; we do most corporately. Providence has guarded the existence and guaranteed the perpetuity of the local church as an institution by making it an operative necessity in all the sects.

The local church is worthy of our highest honor. We should not be driven to disregard it or despise it by any form of cant or criticism. I have four words of warning. I denounce any kind of blatant, braying hate that huris its anathemas at our churches. When patronizing unbetter, arrogant worldliness, cynical sociology or resentful vice utter their imprecations in sneer, or jest, or taunt, or curse at the imperfections of our churches; and when the milk-sops and mutton-heads of Christendom truckle at the feet of a gain-saying world to beg its pardon for being members of the body of Christ, it is enough to make pious adjectives burn red with rage and righteous verbs tremble with indignant passion. Beware of the baleful disposition to apologize for the most sacred honor and the most solemn function you perform in life. Stand up bold and brave for your church as the house of God. Again, I deplore the pale sentimentalities of religious altitudinarians who imagine that the local church is altogether too small and mean a thing for them. They would dissolve the solid and substantial body of Christ and resolve the members back into the original gases and save humanity by holding to the nose of the world the smelling bottle of a lot of vaporized pieties. There are people so tired of actual living in a real church that they sigh for evaporation. They do not want to live a spiritual life, but a spirit life here in the flesh, to be in the next world before they leave this. As our genial friend Bishop Blougram, would say, they are

"As when a traveller, bound from North to South,
 Mounts far in lineas; what's the use in France?
 In France spurs flannel; what's the need in Spain?
 In Spain drops cloth; too cumbersome for a tiger!
 When goes next, and last the skin itself,
 A superfluity at Timbuctoo."

God does not want gas; He wants sons, flesh and blood sons, with stout hearts and strong arms to catch

hold of the world and lift it up to glory. Isn't it grand that God uses and honors plain, honest imperfection that will work? As Mr. Browning quaintly puts it:

"This low man seeks a little thing to do; sees it and does it.
 This high man, with a great thing to pursue, does ever he know it!
 This low man goes on adding one to one, his hundreds soon hit.
 This high man, aiming at a million, misses a unit."

Again I deplore any form of ecclesiasticalism which grows fat with perfunctoriness and dons dignity for duty in order to belittle the local church. By the law of God churches must co-operate up to the point of an effective inter-dependence, but beyond that point there is danger. It is a thousand pities that these local churches were ever organized into "the church," bound by man-made creeds, and burdened with denominational machinery operated by a lot of broad ecclesiastical, "brave with the needwork of Noodledom," with faces out bargain-wise, who practice piety with worldly wisdom and control spiritual sagacity with sectarian cunning. God says no to all this; a curse is upon it. Organization beyond the point of inter-dependence, employing machine bosses instead of the simple agents of co-operation, soon falls away from spiritual life into sectarian lust, and the rot of a carnal corruption eats the heart out of it. Beware of loving this thing above the churches more than the churches themselves. Beware of loving machinery more than the churches.

New Testament ecclesiology one is more than many. The local church in worth and work stands as high above these organizations as God's thoughts are above man's thoughts. My fourth word of warning is this: I deprecate the efforts of a sour orthodoxy to condemn our churches to an endless repetition of old habits and customs, a dull mechanical sameness of life, an unchanging monotony of existence. This dogmatism does new life with theological soothing syrup and rubs it with old phrases soft and smooth to put it to sleep. The church of God is alive; it is an impressionable, thinking, acting personality; and to be a success, it must have the freedom to do new duty. Church sovereignty is not so much local self-government as it is local Holy Spirit government; and the Spirit has some liberties left. The church cannot retain its sovereignty unless it has the liberty within the limits of New Testament principle and precedent to do its full duty under all circumstances. Living in an age of intricate complex conditions, its modes of life must be as various as the variety of circumstances about it. An ultra dogmatism which will not permit a church to meet the maturing obligations of Providence discounts the dignity, despises the duty, and destroys the destiny of God's mightiest agency of grace.

Honor your local church; give your full self to it with ardent devotion. It is God's best way of using us and our best way of serving him. In it you will do most of what you do for the Master. Individual work is isolated energy, denominational work is often dissipated energy; but local church work is concentrated energy. Duty done here has a value and a reward that duty has nowhere else. Of the humble saint faithfully serving his local church I can sing as rapturously as Tennyson sang of the heroes of English valor:

"Not once or twice in our rough island-story,
 The path of duty was the way to glory;
 He that walks it, only thinking,
 For the right, and learns to dwell in duty,
 Love of self, before his journey ends,
 He shall find the northern thistle-blossom
 Into glossy purple, which our rulers
 All voluptuous garden roses."

Not once or twice in our fair island-story,
 The path of duty was the way to glory;
 He that ever following her commands,
 With toil of heart and knees and hands,
 Thro' the long gorge to the far light has won
 His path upward and prevailed,
 Shall find the lopsided, drag of duty sealed
 As close as the shining late in the land
 To which our God himself is moon and sun."

Fellowship centers in the local church. Beyond a church, fellowship is a feeling; often the feeling

throbs with an energy of love that makes it a salutary force; but fellowship as a fact is alone in the local church. In the church fellowship is a mere fancy until it is transmuted into fact by co-operative work. You can love the kingdom, but you work in a church; you can feel for and with all, but you fight with a few. You have real fellowship only with those with whom you work. The fact of fellowship is not in a life out of a church, and the full fact of fellowship is not in a life which does not live the full life of the church.

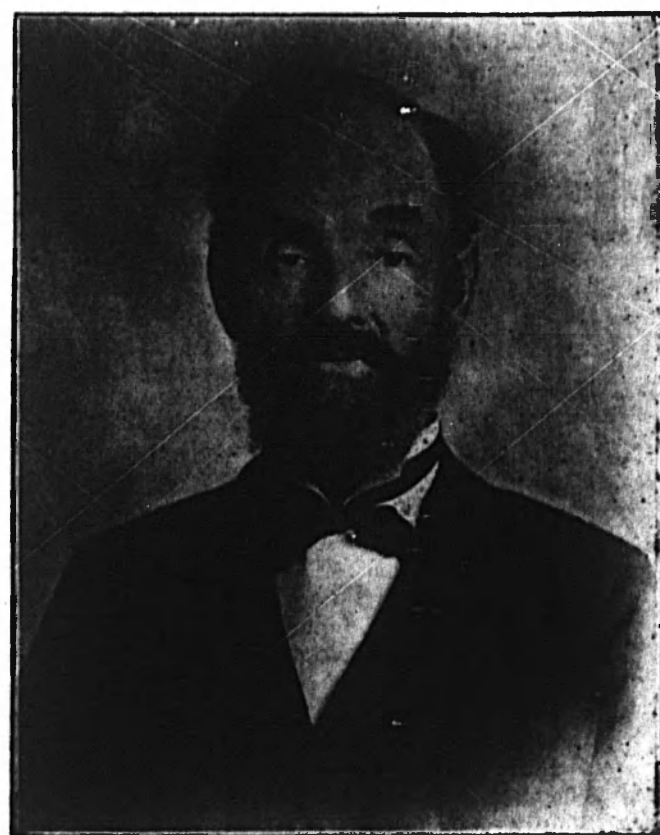
Departmentalism in our churches destroys fellowship; and then it is indeed depart, "mentalism," and come in, "foolism." Hear this: A church is a unity like the mind. The intellect is not divided up into sections each with exclusive functions; our mental faculties are but the names of the different modes of action of the one simple mental unity. A church is a unity; the various services are not departments of a church, but the names of the different modes of action of the one simple church unity. If these services are parts of a church, then when one is absent the church is defective in being; but, if they are only modes of action, then when one is wanting the church is only deficient in life. Many churches are deficient in life, but God never made one defective in being. Only means oneness; oneness means for all members to co-operate in all modes of church action; that is fellowship.

The old Corinthian distress has come upon us again; not exactly in partisan partialities for Paul, Apollos and Cephas, but in a tribe of experts who ply their specialties with a good deal of severe and sensitive dignity and let everything else jealously alone. To give the idea a medical touch, they imagine that apartments in the spiritual temple are to be let out as offices to a lot of professionals in hot competition for practice on the body of Christ. These specialists are not really members of the body, they only practice on the members. Instead of being an eye, they are oculists to look after the eye; instead of being feet, they are simply chiropodists to trim up the extremities. They suffer no pain when distress comes, unless the member over which they preside is involved; and then their distress is not personal, it is only professional. No wonder there is often a low state of health when the physicians so out-number the patients. Matthew's use of the word "symphonize" (xviii, 19) is good warrant for thinking of the church as an orchestra blending the praises of the people into a harmonious whole. If the specialists will not play in the band; they are soloists; they will not execute the symphony, but they will execute the solo who would dare reduce them to an orchestra performance. No, brethren, this sort of thing is not fellowship; it is partisanship; it is hurtful schisms. I would not deny anyone his special gift or grace; I would that all might be expert in some lines; but I plead for heart-sympathy in each for the full life of the church and the participation of all as far as possible in all its modes of action. We have fellowship full rounded and complete only as weak individualities are thus combined into the compounded power of the composite personality of a church.

"Since all flesh is weak,
And weaknesses together, we get strength;
The individual weakest, found wanting, try
Some institutions, honest artifice
Whereby the unity grows compact and firm
Each grasps the other, and so stand in unity
By our embosomed comrades that grow brave."

I am sure that you will be impressed with this thought when you reflect that a church is more than an organization; it is an organism, and the indwelling Spirit is the life principle. We organize a church, not by organizing the organism, for that is already organized, but by getting the indwelling life; then life by its very instincts invents its own modes of action. Often we organize God out of the church. When anything is to be done we anticipate the Holy Spirit; we construct before He can instruct; we execute before He can command. If we hear His voice, at best only part of us act and His will is incompletely done. We need to learn to wait patiently on God in our corporate capacity as a church. That is a marvelous promise to two or three who "symphonize" with the Spirit; heaven and earth are obedient to their agreements; how splendid must be the possibilities of two or three hundred who are "with one accord in one place" waiting for the power from on high! May what you will, the local church alone has the continuous and close-knit fellowship to give the one possible opportunity for people in a corporate capacity to wait on the Lord. Any church, with each member of the organism alive and active, that will try the experiment, will convince the world that it is a divine institution, pentecost will fill every day, and the kingdom will come in a sudden sun-burst of glory. The one vast spiritual need of the world to-day is united and unanimous local church action under the sovereign Spirit of God.

All these conceptions of a church as a unity, an



Elder Thomas Gilbert.

[From "Pioneer Baptist Preachers," by J. J. Burnett.]

Elder Gilbert of Whitesburg, Tenn., was ordained in the year 1850, and has baptized about 4,000 people. He and his father, Elder James Gilbert, were missionaries in the mountains of West Virginia and East Tennessee for more than three quarters of a century, leading hundreds of people into the light and through the water into the Baptist fold.

He is now a battle-scarred veteran, and of late has been greatly afflicted with rheumatism, and is unable to preach.

Bro. Gilbert craves the sympathy and prayers of his brethren. May he have the assurance that the Master, whom he has faithfully served, will not, in his old age, cast him off.

—The workers in glass have given a word to the language. Why is glass a synonym for failure? Because, essaying to make goblets, the workman sometimes fells, and burying his long tube in the glass, he makes a flask, which requires only a poorer head. Flask in Italian is glass. So glass (a flask) becomes the synonym for failure.

The Sunday-school Teacher.

SHOULD INTELLIGENCE OR CHRISTIAN PIETY BE THE PREDOMINATING QUALIFICATION OF A SUNDAY-SCHOOL TEACHER?

[Read before the Sunday-school Institute of Friendship Association by Rev. W. M. Price, Colporteur, and unanimously requested for publication in the BAPTIST AND REFLECTOR.]

The question seems to assume that one or the other of these two factors should predominate in fitting a Sunday-school teacher for his or her work. Other qualifications, as I suppose, are omitted from this investigation that these two may receive special notice and emphasis. I have no wish to minimize or depreciate intelligence in the realm of letters or literary attainments; nay, on the contrary, rather, it should be earnestly coveted as means to an end. The conscientious teacher may be thoroughly equipped for every good word and work, and so be enabled to lay tribute on his intelligence to illustrate and impress "thoughts that breathe and words that burn."

But assuming that a teacher might scale the loftiest heights of intelligence so as to comprehend and "understand all mysteries, and all knowledge," yet his instructions to his class might appear to them merely as "sounding brass or a tinkling cymbal." But with intelligence as the handmaid of piety, and only as such, may fruitful efficiency be hoped for. Intelligence without piety would prove a broken reed to lean upon, with results too not anticipated, but none the less disastrous to the class. Of course they might recognize and respect his learning, but there being no Christ or power in it, no one would be led to the Cross thereby. On the other hand, piety commends itself everywhere and to everybody; and the teacher whose piety is unquestioned by the class, will exert an influence over them for good that they will be powerless to resist. It now becomes apparent that with intelligence and piety, as co-factors in the same teacher, it becomes an easy task comparatively for his intelligence to make impressions upon their minds, while his piety illustrates and exemplifies his teachings in his daily life; and thus the two co-working make indelible impressions upon their hearts. Of course the character of intelligence here considered and emphasized is sanctified intelligence. This sanctified intelligence will seek out and select such methods and lines of thought as shall be deemed most applicable and appropriate for the certain accomplishment of the objects and ends contemplated in a Baptist Sunday-school, i. e., the salvation of the unsaved pupils, and the spiritual growth and development of those already regenerate.

Piety will invoke divine guidance, the accompanying power and the divine blessing. Unsanctified intelligence need not hope to accomplish any of these desired objects; and piety alone need not hope to effect such happy results, only while acting in harmonious union with sanctified intelligence. I conclude then that intelligence and piety work together most effectively and efficiently when as concomitants in the same teacher, inseparably and indissolubly united, thus forming an alliance absolutely irresistible. But if one of these qualifications must be considered of greater importance than the other, I must magnify piety. But are these two qualifications all that are needed in a teacher's armament? If not, what others may be mentioned? I shall only

speak of one, albeit it has suggested itself all along. I allude to the teacher's preparation, preparation, preparation.

No teacher can prepare the lesson after getting to the church-house on Sunday morning; neither can he prepare it in thirty minutes, nor sixty either. I use the word *prepare* in its evangelical sense. The teacher should go from his "closet" to his class. "Paul may plant, and Apollos water, but God gives the increase." Just so with the teacher—his intelligence may be unlimited, and his piety of the highest order, but without preparation he need not hope that anyone will be led to the Savior by him, or her, as the case may be; but with this qualification acting harmoniously with the other two, and all in concert, he may well feel disappointed if the unsaved of his class are not led to Christ as the legitimate and necessary result of his efforts as teacher; but he will not be disappointed, because he is "standing upon the promises of God," who will reward his faithfulness by allowing him to realize the consummation of the longings and yearnings of his soul—the conversion of his class—the teacher's goal.

[American Baptist Flag please copy.]

CHRIST THE REVELATION OF GOD.

BY REV. J. H. THOMSON.

Text, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, hath declared him." John I, 18.

God is invisible, incomprehensible. He is the Eternal Omnipotent Spirit of Life. It is impossible for the human mind to conceive of what is every where at all times, having no local habitation, and no material form. God has manifested himself to man by types and shadows, so that his nature and attributes may be known. His works show his power and the harmony of the creation his wisdom. The capacity for pleasure in his creatures and the abundant means of producing it express his love. The Bible is the verbal expression of his attitude toward mankind, and his providential dealings with men illustrate both his mercy and his justice. But in Christ alone is God manifested so simply that the mind of man can understand him.

Man is slow to learn lofty truths. He demands illustrations and dilutions of great facts and thoughts so much above him. He has attempted to represent to himself by material images the character of the invisible God.

This effort to reduce the Most High to a level with man's ideas is the philosophy of idolatry. Since God could not be seen, man early in his history chose visible objects to represent the presence of his God to him. The sun, "which is but the shadow of the true God," was considered a fit representation of the life-giving, light-dispensing Deity. When the sun disappeared at night the moon was made to do duty as a substitute. The moon does not always appear at night, so the stars and all the hosts of heaven stood for the absent lights. When clouds obscured the sky and sun, moon and stars all disappeared, resourceful man kindled fires upon the high mountains that they might be seen from afar and thus represent the ever-present God. In this way originated the fireworshippers of ancient times. As families increased and were dispersed abroad, they took with them brands from their sacred fires that they might have the presence of their God with them.

When the fire was extinguished, as often happened, the brands, to beautify them, were carved into images of man and animals, birds and insects as taste or imagination suggested, and thus by easy stages man "changed the glory of the incorruptible God into an image made like corruptible man, and to birds and fourfooted beasts and creeping things." It is safe to say that no idolater worships his idol as his divinity, but only as the representation of his divinity.

The Catholic does not worship the crucifix nor the host nor the image of the Virgin Mary, but by these things attempts to make God visible and his presence real. To worship these images as gods would be to do reverence to mere wood, stone and metal, which would degrade man's soul into inferiority to material things; but to make these images represent God is to attempt to reduce the Most High God to the level of his lowest creatures. The worship of images not only delays the soul of man, but it attempts to prostitute the Creator to a lower level than man, his creature.

It is evident that if God and man are ever reunited, either man must rise up to God, or God must come down to man; and the Father granted the universal desire of man when he "veiled himself in flesh" in the person of Christ and reduced himself to man's comprehension, and gave man a God in human form, that he might worship his God without the need of an image to represent him. Christ is the great illustration of God, or, in the words of the text, "He hath declared." And he alone can declare him. Divinity is

essential to the declaration of divinity and man can understand man, so the God-man is the revelation of God to the comprehension of man. We can love man because man is one of us, and God is now given to us in the image of man, as man was first created in the image of God.

God's will is translated in the range of our thought by the words and works of the God-man. Through the human eyes of Christ we are enabled to see the nature of God.

If the human lips of the Son of Man we are made capable of understanding the great doctrines of the Eternal.

In the human life of our Lord we see the illustration of what God is.

If his dual nature he becomes the connecting link between the human and the divine, hence it is a purely philosophical truth that "there is none other name under heaven given among men whereby we must be saved." There was no god in Christ's declaration, "I am the Way." It is the simple statement of a natural fact. In the very nature of the case it cannot be otherwise than true. Christ is "in the bosom of the Father," that is, he is identical with God. He is "God made flesh," "Immanuel." "God with us." His works while in "the likeness of man" interpret to us the attributes and perfection of the divine nature. His power as Creator is shown in the miracles of the loaves and fishes, by giving sight to one born blind and by making a perfect band of one that was withered. His control over the elements is demonstrated by the obedience of the wind and the sea to his command.

His ability to give life is fully set forth in the raising of Lazarus, the giving life to the son of the widow of Naim, and the restoration of the dead daughter of the nobleman. His superiority over Satan is impressed by his commanding the evil spirits and their obedience to him, and is emphasized by the voluntary declaration of the demons that "we know thee, who thou art, the Son of the Living God." Divine love can have no fuller expression than that made in Christ's sacrifice for his enemies, thus forever settling the question of God's willingness to save sinners. His sympathy with human suffering and his gracious deeds in relieving it illustrate the Father's feeling toward the unfortunate and the miserable. His refusal to condemn the fallen woman shows the greatness of God's mercy and the equality of his justice to all who turn to him.

Christ's resurrection declares that death does not take us beyond the knowledge and power of God, but that life and death are but different conditions of the soul with reference to him. The plan of salvation itself is a display of wisdom that is dazzling, but clear to the eyes of every man. Who but God could have solved the problem justifying the guilty? "To declare his righteousness: that he might be just and the justifier of him which believeth in Jesus." No human court ever attempted such a thing, and its bare possibility was not conceived by human minds. Only God could have devised a plan by which a sinner can be saved and a violated law still satisfied.

God adapted himself to our ideas of life in the living Christ. He lived as we live, toiled as we toil, was tempted as we are, experienced poverty as we do, suffered hunger, thirst and weariness, endured the contradiction of sinners, met opposition, adjusted his course to the emergencies of life as we have to do, and in all this showed us how God would live and brought the character of the Father within the range of our vision.

The light of God fell upon the form of man and we have the photograph of our Father, the "express image of His person." As by looking into water we can see the full form of the sun without dazzled eyes, so in human form we can look upon God and see the outline of his perfect character.

As "God was in Christ" so will he be in every man. Christ answers Solomon's question, "Will God in very deed dwell with man upon the earth?" and gives an overwhelming affirmation. Every human body may be the temple, the dwelling place of the living God. As the Son of Man overcame the evils of this world by his divinity, so every son of man may overcome by the power of the indwelling Holy Spirit. In Christ is seen what every human life may be—the companion of God, the likeness of God. Christlike is Godlike.

Man may think over the thoughts of Christ and thus think God's thoughts. He can read the words of Christ and speak God's words. He can imitate the works of Christ and do God's works—*and like God*. We can be as Christ was, a human body with a divine spirit and be like God.

Christ is the meeting point of the human and the divine—the person in whom God and man unite, the avenue by which the Holy Spirit enters the sinful body and God and man are at one again. God and man are one in Christ Jesus.

If God then is so near to us in this life, what may we not expect in the future life, when the limitations of sin are removed and the soul can expand into the full perfection of God? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him."

Like Christ! Like God! Restored to the image of Him who created us. Then will appear the perfection of manhood, the realization of what God meant a man to be.

"God with us!" We with God! Christ in fashion as a man, and a man in the likeness of Christ. The marred image restored. "Christ is all and in all" to you, and "ye are complete in him." "For in him dwelleth all the fullness of the Godhead bodily."

Columbia, Tenn.

Hardshell Baptisms.

Some reasons why I believe we should not receive Hardshells into our church on their baptism:

1. There are persons coming continually from the Hardshell church to the Baptist church and we are receiving them, as a rule, on their baptism. Now, to be Scriptural and honest, is it right to receive them? I don't believe it is, and here are my reasons.

1. We stand as two independent organizations, without any church fellowship existing between us. The Hardshells claim to be the church of Christ and we deny it, claiming that we are the church of Christ, and I believe with all my heart that we are the true church; so I cannot fellowship them as the true church, neither do we invite them to the Lord's Supper. So how can we be consistent and receive them on their baptism?

2. They are not sound in doctrine. In the plan of salvation, the atonement, regeneration, repentance and faith, human instrumentality, Sunday-schools and missionary work they differ from us. If they are sound we are unsound; but from the reading of the Scriptures I know they are unsound on most of the doctrines of God's word, therefore I am unwilling to ask any Baptist church to receive on their baptism.

3. We are the only true church. Christ didn't say, "I will build my churches," but "my church." Christ is the foundation, the author, and only lawgiver in his church. The New Testament makes it plain as to what it takes to constitute a church. There are four points essential.

- (1) A Scriptural church must authorize it.
- (2) A Scriptural administrator is essential.
- (3) A Scriptural subject is essential.
- (4) A Scriptural mode and design is essential.

The Hardshells or the Baptist denomination one is wrong; both can't be the true church of Christ.

If you say we are the same and that they withdrew from us (or, as they put it, we withdrew from them), with a change in doctrine or practice, how can we be consistent in receiving them on their baptism and not invite them to our business meetings, the Lord's Supper, and ask them to delegate to our Associations and Conventions? Brethren, consistency demands that we reject their baptism because they claim to be the church of Christ and that we are heterodox. I contend that if we receive them into our church on their baptism that we say they are the church of Christ.

Our distinctive principles have been the cause of our success and I believe we should stand on the Rock.

If I'm wrong I'll thank some brother to set me right.

White Pine, Tenn.

—If we were asked to define the main difference between the preaching of to-day in leading Baptist pulpits and the preaching we heard in the same kind of pulpits twenty years and more ago, we would say that then the sermons, in the main, explained and pressed home doctrines about Christ, whereas now Christ is presented more directly, and applied to all the wants of every type of individual and, even more recently, to every kind of social organization. Doctrines, carefully systematized statements, about Christ are all important. We must have maps and charts in the intellectual and religious worlds as well as in the material world. The man who stuns at doctrines ought to be consistent and disparage maps and charts. He who opposes a creed should oppose Geography. And yet it would be a mistake to over-estimate maps and charts and doctrines. They have their place. Christ, Christ personally and directly presented to the attracted look of the people, is the preacher's master mission. Let him know thoroughly his chart, his system of thought, and press on safely guided thereby to his goal. Preach Christ. Preach Christ to men, to women, to children, to sinners, to towns, cities and States.—*Baptist Argus*.

CONCORD ASSOCIATION.

This is the oldest Association in Middle Tennessee. It was organized in 1810. It has had a glorious history in the past. Many noble men have been members of it. But there are other noble men now composing it, and its future seems bright. Perhaps never was it better organized than now, and never was it doing more effective work for the Master.

It met this year in its eighty-eighth session with the Rutland Church in Wilson County on August 5th, and was called to order at 10 a. m. by Rev. G. A. Ogle, Moderator of last session. After the letters were read the introductory sermon was preached by Rev. Enoch Windes from the text, "What shall I do with Jesus?"

The following officers were elected: A. J. Brandon, Jr., Moderator; S. H. Price, Assistant Moderator; I. A. Halley, Clerk; J. J. Blair, Treasurer.

Rev. I. A. Halley read the report on Foreign Missions. Speeches were made on the subject by Brethren Halley, J. M. Phillips, L. B. Jarmon, A. J. Holt and E. E. Folk.

The report on Home Missions was read by Rev. S. H. Price, who followed it in a good speech. Brethren Holt and Cleveland also spoke earnestly on the subject.

Rev. L. B. Jarmon read the report on State Missions and Rev. H. F. Burns that on Sunday-school and Colportage work. These reports were made together. Speeches were made on them by Brethren Jarmon, Burns and Holt.

The report on Literature was made by Rev. W. L. Howse. Brethren Howse, Brandon, Phillips, Bryan and Folk spoke briefly.

The report on Woman's Work was read by Rev. A. R. Bond, who also made an excellent speech on it.

We regretted that we were compelled to leave just after dinner on Saturday, and did not have the privilege of hearing the discussions of the other subjects. We learn that they had a good session of the Association Saturday and an interesting time Sunday. The next meeting of the Association will be held with the Salem Church Thursday before the first Sunday in August, 1899.

NOTES.

Rev. P. W. Carney, the popular pastor of the Rutland Church, was kept quite busy looking after the delegates. We all feel under much obligation to him for his kind attentions.

Rev. G. A. Ogle, the former Moderator, is one of the best preachers and most popular pastors in the State. He has been pastor of one church, Bradley's Creek, for nearly twenty years.

Rev. I. A. Halley, of Murfreesboro, remained over and preached on Sunday morning and night for the brethren. We learn that they had large congregations and interesting services.

We had the privilege of spending a night with Bro. B. Lammom, the new pastor at Lebanon. He is now stying with his wife's mother at Mt. Juliet, but expects to move to Lebanon in a short while.

The tent purchased by the Association to be used for evangelistic purposes was erected near the church. It is new, neat, commodious, and we trust will be used to accomplish much good for the Master.

This was considered one of the best sessions of the Association held in some years. The weather was delightful, the attendance large, the speaking good, and there was a sweet spirituality which pervaded the whole meeting.

The hospitality was most abundant. The attendance Friday was some 600 or 700. On Saturday it was estimated at anywhere from 1,000 to 2,500. But there seemed to be plenty and to spare for everyone on both days.

A number of the delegates got off the train at Mt. Juliet Tuesday afternoon. The committee on hospitality was sending them in different houses. Looking at Bro. I. A. Halley, a young man remarked, "I will take this old gentleman." The Murfreesboro pastor grasped his umbrella and looked for a moment as if all his young blood had been aroused and would assert itself in vigorous action.

We enjoyed spending a night with Bro. A. J. Carver at his hospitable home. He is one of the most consecrated and most active laymen in the Association. He is the father of our friend, Prof. W. O. Carver, of the Seminary.

Rev. Albert Bond preached on Friday night. We were sorry that we could not get out to hear him. He has closed his engagement with the Central Church, Memphis. He expects to go to Louisiana this week to visit a field there. We should be glad if we could retain him in Tennessee.

The Association instructed Clerk Halley to send a petition in the name of the Association to President McKinley, and request him to use his influence to put down the accused cauteens in connection with the United States army. This is a good example which we should be glad to see other Associations follow.

The following ministers in the Association were present: H. C. Alley, Albert Bond, A. J. Brandon, Sr., H. F. Burns, P. W. Carney, C. S. Dillon, I. A. Halley, B. Lammom, G. A. Ogle, S. H. Price, J. S. Rlee, J. F. Sanders, A. Sperry, J. P. Thomas and Enoch Windes. The visiting ministers were as follows: E. S. Bryan, W. C. Cleveland, E. E. Folk, Enquist, J. P. Gilliam, A. J. Holt, W. L. Howse, S. W. Kendrick, R. A. Rusling—making twenty-five ministers altogether. With such an array of talkers there was no lack of good speaking. The only trouble was to find time for all to speak.

The following resolutions were adopted in connection with the report on education:

Resolved, That it is with great gratification that we learn of Dr. Whitfield's resignation as President of the Theological Seminary.

Resolved, That we are heartily in favor of the election of the trustees of the Seminary by the States represented.

Resolved, That we also favor the nomination of a brother by the State Convention to fill the vacancy from Tennessee in the Board of Trustees of the Seminary.

The Department of Theology.

SOUTHWESTERN BAPTIST UNIVERSITY. The lines of work to be followed are: General interpretation, homiletics, church history, Old Testament Hebrew and New Testament Greek. Systematic theology is also included. Biblical interpretation will be studied both synthetically and analytically. In this way the subject is gone over twice, and a general and a detailed knowledge of the whole Bible is, or should be, the result.

Dr. Heagle is an author in church history—a long time an ardent student and earnest investigator. He avows his conviction of the continuity of Baptist churches, and loves their noble history. Christ lays down the foundation of the principle in Matt. xvi. 18, which is that his church has existed since his earthly ministry. This principle (not an hypothesis, or something requiring proof), charges us with a duty, and directs in its performance. Baptist history is not yet well enough developed and compiled. Its fragments to a great extent lie strewn among the debris of past records. Original investigation, careful research, ought to be encouraged, and every acquisition applauded. The facts are there if they can be found. This University is a denominational school with a long list of alumni and a large constituency, and ought to be expected to add something to a historical compilation. But if after years of labor this department gathers only a few gold nuggets from the deposits of the river of time, its existence is not in vain. Dr. Heagle is certainly a good man to head such work.

The first five subjects named above are real parts of a theological education; they are essentials. I am not sure but that systems of theology impose restraints on the freedom of honest investigation. There is system, a perfect system; God is its author. God's Bible and his book of providences (church history) will most surely reveal this system. I am afraid of anything modified by human speculation. Therefore I would rather systematic theology was not in the course. But the necessity of the other subjects is clearly seen.

The synthetic and analytic (particularly the analytic) study of the Bible (Biblical interpretation) assisted by the Hebrew of the Old Testament and the Greek of the New, is the surest way to the knowledge of God's system of theology, acquired you see without any additional subject. Certainly the preacher who wants to get his knowledge to the people ought to know the laws of effective discourse (homiletics). There is then nothing foolish, nothing superfluous, in the course which consists of Biblical interpretation, church history, Old Testament Hebrew, New Testament Greek and homiletics. There are certainly aux-

iliary sciences which every candidate for a degree in this department ought to know—grammar, history, logic, moral sciences, and metaphysics. A special course in the school of expression, a well equipped department in this institution, would be of incalculable value to a pastor and preacher.

G. M. SAVAGE.

The Language of the South.

Dear Brother Fulk—I note what you say in your last issue about the comment of certain persons from the North about the language of the South. I believe you mean to correct a wrong impression—preconceived or otherwise—entertained by certain Northern people. One would believe that you meant to charge this ignorance of the South to all Northern people. Permit me to say that I believe this ignorance is the exception rather than the rule. It is only found among the supercilious and foolish.

I remember when I was a boy a gentleman from New York came to our little town in Texas on his wedding tour, for his wife was an old schoolmate of a lady living in the town, and they had come on a visit to her. I remember to have heard him tell his bride that the "Injuns" would catch her, or something to that effect, when she said: "Why, deary, that is not the way to pronounce that word. It is Indians!" "Yes," said he, "but that is the way these people pronounce it." My Southern blood boiled with indignation, and I thought once I would tell him point blank that he knew he was telling a falsehood. But I concluded he was nothing but a soda water fop and I could treat him like the clown did the donkey that kicked him.

I have learned since that my idea of this man was true, for it has been my good fortune to be thrown with hundreds of Northern people since—good, sensible people—and they all regard the Southern people as superior to the people of any other section, taking them as a whole.

While I was pastor in Biloxi, Miss., I heard one Northern gentleman say that the most musical English he had ever heard was that used in the South, and he had traveled all over this country and in England. Another gentleman from East Bay City, Mich., pronounced the best eulogy on the laws of Mississippi I ever heard. But now and then we find a smirking, effervescent dude or an ignorant abolitionist, who, when the war is over, who will take every opportunity to insult those with whom they come in contact here in the South. But we can only expect to get unwholesome odor from the foul mart. The best people of the North admire the South.

H. M. CHAIN.

DeWitt, Ark. [Of course we did not mean to say that all the Northern people have such notions of the South as those we indicated. But too many of them do.—Ed.]

Beginning the Second Quarter.

The first quarter of our Convention year has passed. As we enter the second quarter we call upon our people and ask them to join with us in earnest prayer to God for His guidance and blessing.

We need to pray more for our faithful missionaries. They represent us—let us plead with God for His blessings upon them.

We need to pray more for wisdom in selecting new missionaries. In the next few months the Board will have to appoint several men and women for various fields. It is important that out of the many applying the most suitable shall be selected. Pray God for wisdom to be given for this.

With the many blessings which we have had and continue to have bestowed upon us in the work, there are serious difficulties and some very grave questions to be considered and acted upon. Our Father knows what is best in all of these. Let us trust Him and look to Him for guidance. He can and will overrule all for good.

Let us pray God to give us more of the Spirit of Christ, so that we will rejoice in sending the glad tidings of salvation.

We need to talk with God more about this great work, then we can better talk to one another in daily life, in our churches, and in our great meetings. Let us agree in our hearts that this quarter shall be a season of much prayer for God's guidance and blessings. Many of our Associations will meet. Will the brethren see to it that they make special prayer for our Foreign Mission work?

R. J. WILLINGHAM.

Richmond, Va.

The brick work on the new chapel is done except on the tower. Next week we expect the roof to be going up. But oh! how much is yet to do before the building is finished and furnished. Two dollars more came in yesterday towards the thousand to be raised by women on the dollar proposition. G. M. B.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Dr. A. J. Dickinson of Selma, Alabama, preached at both hours.

Central—Dr. Frost preached at both hours. Very good services.

Third—Pastor Golden preached at both hours to very good audiences. One baptized. Conducted two funerals in the afternoon. Very good young people's meeting.

Immanuel—Bro. W. C. Grace of Sweetwater, Tenn., preached at the morning hour. No services at night.

Centennial—Bro. Kendrick preached in the morning and Bro. Grace at night.

Edgemoor—Dr. Jas. Waters preached in the morning. No service at night.

North Edgemoor—Pastor Sherman preached at both hours. 150 in S. S. Good B. Y. P. U. Pastor goes to assist Bro. Brett in a meeting at Alexandria.

Seventh—Pastor Burns preached at both hours. Very good services.

Howell Memorial—Pastor Howse preached at both hours to large congregations. 118 in S. S.

Mill Creek—Pastor Price preached at both hours. 74 in S. S.

Lebanon—Pastor Lammom preached at both hours to good congregations.

Antioch—Pastor Folk preached at both hours. One received by letter. Meeting begins third Sunday.

Dr. Holt was present and reported a very pleasant time with the children at the Orphans' Home.

Bro. Halley of Murfreesboro was present. He reports a good time at Rutland yesterday. The meeting continues this week.

Brethren Dickinson of Alabama, Grace of Sweetwater, Halley of Murfreesboro, and A. B. Bond were present at the Conference.

Bro. Jarmon reports good work at Franklin.

The next session of the Sweetwater Association will be held with the Baptist Church at Prospect, five miles west of Loudon, Tenn., beginning Thursday, Sept. 8, 1898. Delegates and visiting brothers will be met at Loudon, Tenn., with conveyance if notice is given to the undersigned. *Rev. W. S. Robinsons.*

Adolphus, Tenn.

Though I have been too busy to write I have enjoyed the BAPTIST AND REFLECTOR. I have just closed a glorious meeting at my Hiseville church. There were 18 professions, 21 baptized (some of them had professed a hope last year), a large, old debt to a former pastor paid in full, and all other debts to the beginning of the present year cancelled. The Lord blessed us abundantly. W. H. SMITH.

Cave City, Ky.

Our meeting at Christiansa closed with six conversions and eight additions, four by baptism and four by letter. The church is now in fine condition, and a better church is not to be found in our country. The meeting of old Concord Association was never better in its history. The reports were all good, the speeches of a high type, the attendance not excelled, and all the churches represented but one, with two new churches received. Peace and good will prevailed throughout the session. G. A. OGLE.

The first Wednesday night in August closed the work for our Associational year. Our report to the Association will show an increase of about 80 per cent. over the report of last year. Not one high-pressure collection was taken during the year. All denominational interests were duly considered and every member has been urged to make systematic contributions. Not all have as yet been enlisted, but a greater per cent. of the church have contributed under this system than did under the old.

On Sabbath morning at 6 o'clock Bro. G. W. Bennett's Sunday-school Institute began, holding until 11 o'clock. At the close of the Institute Bro. A. J. Holt preached one of the finest sermons to which I ever listened. The quota for the Association for all missions for this year is \$2,500. Up to this meeting \$1,500 was reported. I believe the remainder of \$1,000 will be raised by the next meeting of the Association.

The discussions upon the subject of being born of God showed that the doors of our churches for the reception of members were too easily entered, hence so much unconverted material worked into our churches, forcing dead weight on the life of the church.

J. M. SMITH.

Trenton, Tenn.

Rest, rest to the weary, Peace, peace to the soul; Though life may be dreary, Earth is not thy goal. O, lay down thy burden, O, come unto me, I will not forsake thee, I will not forsake thee, Though all else should flee.

Memphis, Tenn.

The fifth Sunday meeting of Central Association held its last session with Gibson church. Thirteen churches were represented, seven ministers were present, and about \$100 was sent up for missions. In addition, two public collections were made. Practical subjects were discussed Saturday morning and evening.

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Memphis Association.

This body will meet in the Baptist Church at Whiteville, Sept. 7th, at 8 o'clock p. m. The last session adjourned to convene at Whiteville on Sept. 7th, at 10 a. m., but as there is but one train each day over the N. C. & St. L. Road, and as these trains pass Whiteville a little before 8 o'clock, in order to save time I have conferred with the Moderator, the Chairman of our Executive Board and our church at Whiteville, and by the united advice of all I announce the change of hour from 10 a. m. to 8 p. m.

Blank letters have been sent to the clerks, and it is expected that all the blanks shall be filled carefully. Delegates will ask for certificates on buying tickets, which, when signed by myself, will entitle them to return at one cent per mile. Whiteville is about sixty miles from Memphis. No reduction in rates over any except the N. C. & St. L. R. R., as so few churches are on or near other roads.

J. D. ANDERSON, Clerk.

Carson and Newman College.

At the meeting of our District Associations would it not be wise to call special attention to our State Convention which meets at Athens in October and work up such interest as will insure a representative meeting? As it meets in East Tennessee, let our end of the State be well represented. Those sections that most need the benefits of the Convention are usually not represented.

It is my purpose to reach as many of the East Tennessee Associations as possible. I shall expect to report at each meeting the number of students in the College from that Association, the number studying for the ministry, and the amount contributed to the College by the several churches during the year. The time has come to get down to something practical. Let us learn what we are doing and formulate wise plans for doing more. I hope also at these meetings to test the sentiment of the brethren on the question of organizing the East Tennessee Baptist Education Society, making an annual contribution of \$5 by a Baptist Church, Sunday-school, Society or individual member of a Baptist church the basis of representation in the annual meeting. It shall be its aim to establish terms of affiliation between Carson and Newman College and the Baptist academies of East Tennessee and also to found other academies. By this means we can hope to have co-operation among all our churches and societies in the East Tennessee Association of a general character. Some have thought it would be wise to devote the first night of our Sunday-school Convention in Knoxville next week to the consideration of this matter. J. T. HENDERSON.

Memorial Services.

Memorial services will be held in honor of Dr. C. H. Strickland at the First Baptist Church, Jackson, Tenn., on August 14th. His two brothers, Revs. W. H. Strickland of Morristown, Tenn., and C. W. Strickland of Nashville, Ark., have been invited to be present. At that meeting the following hymn will be sung. It was recently quoted by Dr. Strickland at the close of his sermon on "By the grace of God I am what I am."

SAVED BY GRACE.

Some day the silver cord will break,
And I no more as now shall sing:
But O, the joy when I shall wake
Within the palace of the King.
Some day my earthly home shall fall,
I cannot tell how soon 'twill be,
But this I know—my all in all
Has now a place in heaven for me.
Some day when fades the golden sun
Beneath the rosy tinted west,
My beloved Lord shall say, "Well done,"
And I shall enter into rest.
Some day—till then, I'll watch and wait
My lamp trimmed, and burning bright,
That when my Savior opens the gate
My soul to him may take its flight.

Refrain:

And I shall see him face to face,
And tell the story "saved by grace."
And I shall see him face to face,
And tell the story "saved by grace."
By the way, it was quite a coincidence that just about the time of Dr. Strickland's death the choir of the First Baptist Church, who were rehearsing in the church, next door to the parsonage, for the dedicatory services the Sunday following, had just finished singing "Calvary," which seems so peculiarly appropriate.

Rest, rest to the weary,
Peace, peace to the soul;
Though life may be dreary,
Earth is not thy goal.
O, lay down thy burden,
O, come unto me,
I will not forsake thee,
I will not forsake thee,
Though all else should flee.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.—REV. A. J. HOLZ, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn.

FOREIGN MISSIONS.—REV. R. J. WILLINGHAM, D.D., Corresponding Secretary, Richmond, Va. REV. J. H. SNOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.—REV. C. T. TUCKER, D.D., Corresponding Secretary, Atlanta, Ga. REV. M. A. JONES, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the state may be addressed.

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. University should be sent to G. M. SAVAGE, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HENDERSON, Moses Creek, Tenn.

ORPHANS' HOME.—Send all moneys to A. J. WILKINSON, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. CURRIS, Nashville, Tenn. All supplies should be sent prepaid.

WOMAN'S MISSIONARY UNION.—President: Mrs. A. C. S. JACKSON, Nashville, Tenn. Corresponding Secretary: Miss M. M. CLAIRBORNE, Maxwell House, Nashville, Tenn. Recording Secretary: Miss Gertrude HILL, Nashville, Tenn. Editor: Miss S. E. S. SHANKLAND, 223 N. Vine Street, Nashville, Tenn.

The Missionary Controversy.

REPLY TO J. A. SCARBORO.

BY A. J. HOLZ.

ANSWER TO NO. 11.

Bro. Scarboro says that I "assumed" that the committee appointed in Acts vi. was a board and calls for the proof. My proof is that they performed the duties of a board.

1. They received funds for religious and benevolent purposes. The State Board of Tennessee does the same.

2. They were the custodians of these funds, seeing to their proper care, and just and fair disbursement. The Tennessee State Board does just the same.

3. They received funds from many churches. The Tennessee State Board does likewise.

4. These funds being held for the common support of all members of the church, who had all things in common, were partly used to sustain the missionaries. The Tennessee State Board holds her funds for the sole purpose of sustaining the missionaries.

5. This financial business was left completely under their control. So are the financial matters entrusted to the State Board left completely to our control.

6. These seven men were selected and approved by the church at Jerusalem because of their eminent qualifications for the position. So in like manner were the members of the State Board of Tennessee selected.

Let it be kept in mind that the churches entrusted the keeping and disbursement of their funds to a delegated lot of brethren. There is the board idea in a nut-shell, whether it be called a board or not. The 15 questions of Bro. Scarboro concerning this board or committee are strained. The frequent allusions of Bro. S. to Uncle Remus and such like classic quotations I do not care to follow. The plain Scripture statement of the function of these men is that they "were appointed over this business" and it is not unreasonable to suppose that they attended to their business in a business-like way. That they kept a correct record of funds received and funds disbursed is but reasonable. That they held meetings to attend to this business is also reasonable. That some one presided, that some one was secretary, that some one was treasurer, and that

WOMAN'S MISSIONARY UNION.

Contributions of women and children of Tennessee, as reported to the Central Committee, for the quarter ending June 30, 1898.

ASSOCIATION.	For Missions.	Home Missions.	State Missions.	Orphanage.	S. S. and Colportage.	Min. Educat'n.	Min. Relief.	Membership.
Denham—Mrs. T. M. Ryan, V. P.	2 50		2 50	2 50	2 50			10
Martin W. M. S.								
Hig Hatchie—Mrs. Jos. Townsend, V. P.	10 00	16 80						16
Brownville W. M. S.	8 00	52 00						17
Covington W. M. S.	0 00							15
Milan W. M. S. (last quarter)	1 11							
Hilpey Sunbeams								
Central—Mrs. H. C. Fry, V. P.	1 70			50				6
Medina W. M. S. (six months)				0 00	5 00			
Humboldt W. M. S.	25 00	33 00			10 00			30
Jackson First Church W. M. S. (six months)			5 05					
Trouton W. M. S.								
Concord—Miss M. B. Maney, V. P.	12 50	12 50			2 25			21
Lebanon W. M. S. (last quarter)		1 50						
Murfreesboro W. M. S.		40 00						
Nashville Centennial Church W. M. S. (last quarter)	1 31	1 10	3 01	3 00	42	32	27	100
Nashville Central Church W. M. S.								
Cumberland—Miss J. E. Winn, V. P.		30 00						20
Gallatin Sunbeams (last quarter)	5 00	3 00						20
Little Home W. M. S.		10 00						
Nashville First Church W. M. S. (last quarter)		1 39	1 38					
Nashville Third Church W. M. S.	12 08	12 08	2 18					12
Nashville Third Church Missionary Class	12 08	12 08	2 18					
Springfield W. M. S.								
Eastman—Mrs. M. H. Gibbons, V. P.		1 20	80		1 00			10
New Hopeville W. M. S. (six months)		2 00	10 00					15
Hillsville W. M. S. (six months)								
Memphis—Mrs. West Harris, V. P.								
Memphis First Church W. M. S. (last quarter)	53 35	53 35	3 15					27
Trinity Church W. M. S.	6 00	6 70						
New Salem—Mrs. W. N. Waters, V. P.				35 00				
Round Lick children (last quarter)								
Greene—Mesdames Nelson and Eakin, V. P.'s	2 42	2 41	2 42					23
Chattanooga Central Church W. M. S.	39 50	23 13	6 85					
Chattanooga First Church (six months)		2 06	2 55					
Cleveland Sunbeams (last quarter)								
Sweetwater—Mrs. W. C. Grace	1 00		2 35					
Sweetwater L. A. S. (six months)								
Tennessee—Mrs. J. H. Snow, V. P.	2 50	91 53	2 50	2 50				61
Knoxville Centennial W. M. S. (last quarter)	30 00	7 00	8 00					14
Knoxville First Church W. M. S.	6 15	3 85						
Knoxville First Church Sunbeams		2 00						6
Stanhope W. M. S.								
Tennessee Valley—Miss Ruth Brewer, V. P.	1 00	1 00	1 00					12
Union—Mrs. J. B. Alexander, V. P.								
McMinnville W. M. S.	28 00	30 00	37 80	12 00	25 20	10 00	1 52	51
Western District—Miss Evie Brown, V. P.								
Paris W. M. S.								
Total	\$ 251 05	\$ 441 04	\$ 91 00	\$ 63 35	\$ 44 12	\$ 20 40	\$ 1 70	788

Several Societies report other sums spent in benevolence and local church work which cannot be classed with the seven objects of our Convention.

Letters received during quarter..... 75

Letters written..... 277

Leaflets mailed..... 1,013

Annual reports mailed..... 264

Mission cards mailed..... 2,400

Bible day programs, etc..... 525

Bible cards..... 208

Total..... \$21 30

Respectfully submitted,

M. M. CLAIRBORNE,

Cor. Sec. and Treas. W. M. U. of Tenn.

The expense of mailing the above named literature was \$13.10, defrayed by the following contributions:

there were sub-committees to look after certain phases of their work may be reasonably taken for granted. Such procedure seems to us not only reasonable but necessary to efficiency.

It is not necessary for us to be told that there were such officers, in order that we may have such officers. We have a moderator at our church meetings, and a church clerk, although the Scriptures do not in so many words authorize the appointment or existence of such officers.

ANSWER TO NO. 11.

Bro. Scarboro denies that Bro. Bostick was sent out by the "Gospel Missioners." I am willing to abide by the facts. Bro. Bostick did come to America whether he was sent or not. Bro. Bostick did represent Gospel Missioners whether he was authorized or not. Bro. Bostick did travel around and stir up the churches whether directed to do so or not. Bro. Bostick did receive money for Gospel Missioners whether they sent him for the purpose or not. Well, this is the work of a Corresponding Secretary whether you call him that or not.

2 Cor. xi. 8.

I am glad that Bro. S. admits the co-operation of the churches in Paul's statement, "I robbed other church-

es, taking wages of them to do you service." 2 Cor. xi. 8. He admits the co-operation, but wishes to deny the means necessary to carry it into effect. So sure as two or more churches agree to co-operate in any undertaking, there must of necessity be some sort of a mutual understanding or plan of co-operation between them. I once knew a number of churches to agree to co-operate in the support of a superannuated minister. Was there anything wrong in that? Each church appointed a committee to look after the matter in that church. These several committees had a joint meeting in order to concert of action and agreed upon a plan of co-operation and appointed one brother to receive, receipt for and pay to the old brother all the funds sent, as the old brother was too feeble to look after it. Was this wrong? Yet there is the Board idea in all its features.

SHORTAGE.

The allusion of Bro. Scarboro that a certain Board brother charged a State Secretary with had accounts and a possible shortage of \$10,000, is not fair unless it had mentioned names. Those who read our papers generally knew that the allusion was made to Dr. Hayden's charge against Dr. Cranfill. The

Texas State Board, of which Dr. Cranfill was Secretary, most emphatically denies that Dr. Hayden is a "Board man" and also that Dr. Cranfill is short in his accounts. They ought to know better than Bro. Scarboro. This leads me to remark that there has never been a case known to history, that has fallen under my observation, and I have never heard of such a case, where a State Secretary of a Baptist

convention is but men, it is true, and are by no means infallible; but amidst the crash of breaking banks, defaulting cashiers, faithless trustees and absconding guardians, history has failed to record a single case where a Missionary Secretary or Treasurer has proven dishonest to the funds entrusted to him.

ACTS XV.

I am glad to see that Bro. S. admits that this Jerusalem council was an advisory co-operation of churches. That is all under heaven a convention is. Bro. Scarboro tries in vain to fasten on conventions legislative powers. Who ever heard of a Baptist Convention making laws for the government of the churches? I shall venture to assert that such a thing has never occurred and I will venture to prophesy that such a thing will never take place.

REPLY TO NO. 1V.

My opponent complains in number four that I do not give due weight to his arguments. I thought I had made a particular reply to every argument he offered against Boards. But in his reply he shifts his position. Instead of insisting that Boards are an "heirarchy," "oligarchy" or a "despotism," he tries to prove that Missionary Baptists who believe in Boards are not guided by the Holy Scriptures, but by their judgment. Missionary Baptists readily agree that human judgment is an important factor, as we interpret the Word of God thereby. In saying that we are guided by what our judgment decides that the Scriptures teach, we but announce what is already known. I suppose that Bro. Scarboro and his people profess also to be guided by what their judgment decides to be Scripture teaching. No Missionary Baptist, living or dead, ever set aside the teachings of the Word of God and substituted human judgment instead.

The Scriptures clearly set forth our duty: "Do ye into all the world and preach the gospel to every creature." Here are our marching orders. The

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Pardon me, I have departed from my usual method of argumentation to reduce Bro. Scarboro's method to an absurdity. This is rightly named destructive, for if literally followed out it would destroy every church in the land. Our plan is constructive. Preserving in tact the foundation, we take heed how we build thereupon, but we build.

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(To be Continued.)

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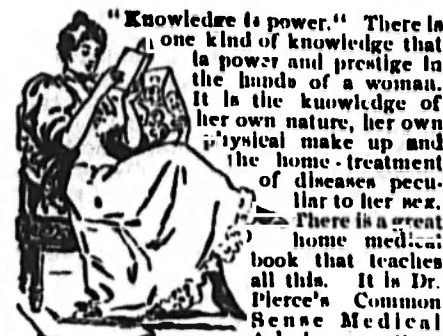
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"Knowledge is power." There is one kind of knowledge that is the power and prestige in the hands of a woman. It is the knowledge of her own nature, her own physical make up and the home treatment of diseases peculiar to her sex. There is a great home medical book that teaches all this. It is Dr. Pierce's Common Sense Medical Adviser. Over 1,200,000 American homes contain copies of this work. It is used to cure \$1.50; now it is free. For a paper covered copy send 21 one-cent stamps, to cover mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y.; French cloth binding, 31 stamps.

This great book tells all about a medicine that is an unfailing cure for all weakness and disease of the delicate organs distinctly feminine. That medicine is Dr. Pierce's Favorite Prescription. During the past thirty years over a thousand women have used it with marvelous results. It imparts health, vigor, vitality, strength and elasticity to the organs that bear the burdens of maternity. It fits for wifehood and motherhood. Taken during the period of gestation, it makes the coming of labor easy and almost painless. It completely banishes the pain and misery that are the result of a woman's neglecting her womanly health. An honest medicine dealer will give you what you ask for, and not try to persuade you to take some inferior substitute for the little added profit he may make thereon.

Mrs. Jas. Schaffner, of Freemansburg, Northampton Co., Pa., writes: "It is with pleasure that I write to let you know the great good I have received from your medicines and the local self-treatment at home. I was troubled with female weakness, had no action in my back at the time, sometimes so severe that I could not lie in bed at night. I tried different doctors but they could not help me. Then my husband got Dr. Pierce's Common Sense Medical Adviser, and induced me to try Dr. Pierce's medicines. After taking six bottles of the 'Favorite Prescription' I feel like a new woman."

Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. One "Pellet" is a gentle laxative, and two a mild cathartic. Druggists sell them, and nothing is "just as good."

Board went wrong in his accounts. If such a thing had ever happened it would have been widely published. Secretaries are but men, it is true, and are by no means infallible; but amidst the crash of breaking banks, defaulting cashiers, faithless trustees and absconding guardians, history has failed to record a single case where a Missionary Secretary or Treasurer has proven dishonest to the funds entrusted to him.

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The Scriptures clearly set forth our duty: "Do ye into all the world and preach the gospel to every creature." Here are our marching orders. The

Board people think this command can be carried out more effectively by their plan. The brethren of Bro. S. think their method the best. Is not this the heart of the controversy? But our brother is pertinacious in his demands for the chapter and verse that authorizes Boards. His fifteen questions in number three punctuate the demand for the literal and exact authority for a Board, with its President, Secretary and Treasurer, all just as we have it. It is difficult indeed to satisfy one who holds to the letter of the law, and who is entirely oblivious to its spirit. This is just why the Pharisees stood out so stoutly against Christ, and this is why Campbellism and Mormonism are so hard to handle. This is precisely why Romanism to-day holds to transubstantiation. Literally our Lord did say, "This is my body." Yet Bro. Scarboro uses his judgment against the literal interpretation of Scripture and believes Jesus meant "This represents my body."

Missionary Baptists believe in carrying out our Lord's great commission. How to do it we are not told. As I have been already set forth, there was no invariable method in the apostolic day. Peter was sent by a vision to preach to Cornelius. Philip was sent by the Spirit to preach to the Eunuch. Paul was sent by certain prophets and teachers at Antioch. Barnabas went to Cyprus with Mark according to his own judgment. The entire body was scattered by persecution and went everywhere preaching the word. In the entire absence of any invariable apostolic method, are we not justifiable in the adoption of any method that will best carry out the principle just so such method does not subvert divine teaching? Bro. S. and his brethren deny and Missionary Baptists generally claim this right and just here we part company.

CONSTRUCTIVE VS. DESTRUCTIVE.

The method adopted by those Missionary Baptists that believe in Boards is constructive. The method of Bro. Scarboro and his brethren is destructive. Bro. Scarboro's method would destroy every Sunday-school in the land. Do you ask how? Well, just point out the chapter and verse authorizing the Sunday-school. No "glittering generalities," if you please. No interpretation of passages. No human judgment by any means. Just give us the direct command or the unquestionable example. What is its President or Secretary or Treasurer? What divine right has a Sunday-school to legislate and make a rule to get there at 9:30 a.m. Sunday; to rise at two taps of the bell; to be seated at one tap; to take places in classes at three taps? This must certainly be an "oligarchy."

Cannot any Sunday-school boy see that this line of argument strictly adhered to would destroy the institution itself? Truly "The letter killeth." Apply these fifteen questions that Bro. S. asks some "Board man in Tennessee" asked him to put to me. Apply these or similar ones to a church, and see if we can find anywhere a church that will fill the measure.

Who was the pastor of any church in the apostolic day? Who was its clerk? Who its treasurer? When did it hold its conference meetings? Who was its moderator? When did they grant or receive a letter? When did they vote on the reception of members? We Missionary Baptists that believe we have Scripture warrant for our Boards, believe in all these things, although we cannot prove them save by the very arguments and interpretations that justify our belief in Boards. Bro. Scarboro and his brethren believe in these things too, but according to his method of interpreting Scripture he has not a particle of Scripture authority for them. Suppose one of Bro. Scarboro's churches wish to build a

house of worship, where is their authority for such a procedure? Bring out your Bible, brother, and put your finger on the text. Well, if your church is going to build a house anyhow, you must not dare to appoint a building committee. Whoever heard of a building committee in the Bible? But if you are determined to have one anyhow, don't dare to let them let out a contract with plans and specifications. These things are perfectly foreign to the plain literal teachings of the Bible. Besides this, a sub-letting of any contract with specifications, etc., would be "delegating authority" and a veritable "oligarchy" would supervene an abomination of desolations in the house of the Lord.

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BAPTIST AND REFLECTOR.

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Consolidated August 11, 1898.

NASHVILLE, TENNESSEE, AUG. 11, 1898.

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J. J. HURNEIT, Corresponding Editor.
A. B. CABANISS, Field Editor and General Agent.

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2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.
3. If you wish a change of post-office address, always give the post-office from which, as well as the post-office to which you wish the change made. Always give in full and plainly every name and post-office you write about.
4. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.
6. Advertising rates liberal and will be furnished on application.
7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

STATEMENTS.

Statements are being sent to those of our subscribers who are in arrears calling their attention to the fact and requesting a renewal of their subscription. We hope that they will give prompt attention to these statements. The summer is proverbially dull with religious papers. Our subscribers have usually been very kind. But we should appreciate their assistance at this time. Read our premium offers on other pages and take advantage of one of them if you like.

THE METHODIST PUBLISHING HOUSE CLAIM.

We published recently the principal facts in connection with the claim of \$288,000 collected by the Methodist Publishing House, this city, from the government. We gave these facts at some length so that our readers might have a thorough understanding of a matter which has attracted so much attention all over the country. We took them from the report of the Book Committee of the Methodist Publishing House, and from the report in the *Nashville American* of the testimony of Dr. Barbee and Major Stahlman before the Senate Investigating Committee. Since that time we have secured a copy of the official report of this committee. It covers 110 pages, and gives in full the testimony of Dr. Barbee and Major Stahlman, and of everyone else connected with the matter, including the Senators to whom it was said the misrepresentations had been made. This official evidence bears out completely and even more strongly the reports in the papers. It is an awful record which it presents to stand against the representatives of a great denomination. We felt like hanging our head in shame as we read it.

We have a few other remarks to make on the subject by way of comment on the facts given in our previous article, and in the official testimony. We shall speak plainly, but kindly, and we shall try to speak what we believe to be true.

1. The plain truth is—and we regret to say it—that, according to the official evidence, deception was practiced upon the Senators in order to obtain the payment of the claim. There is nothing else to make out of it.

Such conduct as that of Dr. Barbee and Major Stahlman, according to their own testimony, is indefensible from any moral standpoint. It would be reprehensible upon the part of any one, but upon the part of the representatives of a great religious denomination, it is most disgraceful, outrageous. It is enough to make the blood of every honest man boil with righteous indignation, and to

bring the blush of shame to the brow of every Christian. The issue in the case is a moral one. The question is not whether the claim was a just one, but whether it is right to use deception to obtain money for a good cause. On this issue there can be but one position among Protestant Christians. They have never adopted the Jesuitical doctrine that the end justifies the means. With Paul, they repudiate the theory that we may do evil that good may come.

2. It is most astonishing that the Book Committee of the Methodist Publishing House, with Dr. Collins Denny as Chairman, should have officially announced that after a thorough investigation they found that Barbee and Stahlman had not been guilty of any wrong doing. What was the matter with them? Were their eyes blinded, or was their moral sense blunted? By their endorsement of Dr. Barbee, they made themselves responsible for his conduct, and must share in the public condemnation. So also with the Publishing Committee of the Methodist General Conference.

The Senate Committee in the report said: "The church has been injured by the misconduct of its agents, but for such misconduct it is held entirely blameless."

That would be true if the authorities of the church should repudiate the "misconduct of its agents." But when they exonerate them and endorse their actions the whole church becomes officially involved.

3. Brethren Methodists, as President McKinley said to Senator Hale, there is but one thing for you to do, and that is to return the whole of this \$288,000 to the government. And this you ought to do without waiting for the action of the Senate. You cannot afford to be the beneficiaries of ill-gotten gains. Unless you do this, this money will curse you. It will burn your fingers to the sockets. It will be a millstone about your neck. It will wither all your spirituality. It will rise up against you in every protracted meeting you attempt to hold, from McKendree Church to the farthest backwoods circuit. You will yourselves become preachers of a lying word, and you will be regarded by the world. Looking simply at the matter from a financial standpoint, you will lose in the end far more than the \$288,000. Clear your skirts of this iniquity. Wash your hands of the whole business. The Lord's people should have clean hands. We do not speak as a Baptist. We speak as a Christian. This action of your representatives has brought the cause of Christ into disrepute. While you will suffer most, all denominations will suffer with you. This action, if unatoned for, will be thrown up in the faces of us all as showing the falsity of the religion of Jesus, when its prominent followers can be guilty of deception and go unpunished.

For our part we repudiate such conduct as utterly unchristian. We protest that it does not represent Christianity. But it will be hard to make the world understand that fact.

In Christ's name we beg of you to return the Babylonish garment and the shekels of silver and the wedge of gold, even if you do not stone the Achaans in the camp. If you do not, you need not expect to win victories.

SPAIN'S AWAKENING.

The following extract from *El Herald* of Madrid indicates that the people of Spain are at last coming to their senses, and beginning to realize how utterly incapable they are in a contest with a power like the United States:

"This is horrible! This is dreadful! On account of the lost ships? No Spaniard would weep over ships lost in another Trafalgar. On account, then, of the blood that was shed? There is Cuba covered with our blood, and nobody ever thought of it. What makes our grief greater is not the extent of our disaster, but the consideration that what for us was annihilation was for the Yankees the affair of one moment. These figures tell their own tale:

Cadamo is killed, and with him hundreds of obscure heroes fell also. But what did it cost Dewey to produce such a terrible catastrophe? Six wounded sailors. Our best fighting ships, our admirable cruisers, our swift destroyers are sunk off the Cuban coast, their crews are slain or captured with Admiral Cervera at their head, but what did such a complete victory cost San Juan? One dead and two wounded. These figures make not only a striking contrast, but they produce the effect of red-hot iron in the flesh.

Is there no means by which we may kill as we are killed? Is there no means by which the guns

of our ships may cause a slight scratch on the enemy? In a Trafalgar all would certainly be fire and shells and death, but fire and shells and death would equally reach the two contending foes, and thus glory would be equally shared. But in these battles of today there is no limit to our adversity. The Colon, the Vuesga, the Oquendo, the Maria Teresa, the Pluton, the Furor, all struggle like lions, but their supreme collapse comes through depression like wild beasts tired of running before the conqueror's sarcastic hurrahs.

These utterances certainly sound in very curious contrast with the braggadoelo expressions of the Spanish papers and officials and people at the beginning of the war. They show how completely the vanity has been taken out of Spain, and how humble she has become. This, however, was the very thing she needed.

The editor of the *Courier-Journal* in commenting on the extract from *El Herald* says: "This perception of their utter helplessness and incapacity is the most hopeful sign for Spain that has yet appeared. For hundreds of years she has been dreaming a fool's dream comparable to the fiction of Chinese wisdom and power." Of Spain he says: "Once disabused of the idea that she is a great Power, and losing her colonies, she may develop her magnificent internal resources. Her soil is fertile and she can support a population three or four times as large as her present one. Nothing will be done until she understands her true position before the world."

THE CHAIN LETTER.

The chain letter craze has been revived. The favorite form of it is: Some person writes a letter to a friend with a request to make three copies of that letter, putting the next highest number on all three and sending them to three of his friends. He is then to return the letter to the original sender, enclosing 10 cents wrapped in paper. "Any one not wishing to do this," the letter states, "is earnestly requested to return the letter to the first party, that she may know the chain is broken. This may seem a small matter to you, but the breaking of the chain will involve serious loss. Those who receive letter No. 25 will return it, as that completes the chain."

This may seem a small matter. Someone, however, has figured out what would be the effect, with the following result:

No. of Letter.	Persons Contributing.
1	1
2	3
3	9
4	27
5	81
6	243
7	729
8	2,187
9	6,561
10	19,683
11	59,049
12	177,147
13	531,441
14	1,594,323
15	4,782,969
16	14,348,907
17	43,046,721
18	129,140,163
19	387,420,489
20	1,162,261,467
21	3,486,784,401
22	10,460,352,203
23	31,381,056,609
24	94,143,178,827
25	282,429,536,481
Total	429,644,803,421

If each one of these should contribute the 10 cents as requested the sum would amount to \$42,964,480,342.10.

The only trouble about it is that as a matter of fact there are only about one and a half billion inhabitants in the world instead of over four hundred billions. Unless every man, woman and child in the world will forward their letter with the requisite dime at least two hundred and sixty-six times, the chain will never be completed.

But seriously, these chain letters are a dreadful nuisance, and we advise our friends to throw them in the waste basket whenever they get them.

OPEN YOUR EYES.

In an address to the graduates of Crozer Theological Seminary, at the late commencement, Dr. J. C. Hiden of Richmond, Va., discoursed as follows: "If you are to succeed in the pastorate you must keep your eyes open. You Hebrew graduates have found out that, in writing your exercises, it was important to know what to do with your Dugwili Forte; but I can tell you that, in your pastorate,

it will be a great deal more important to know what to do with the long-tongued and short-tempered deacon, who is vexed with you because you did not invite his stupid nephew to supply your pulpit during your vacation. The Hebrews were so much in favor of women's rights that they gave a feminine form to their verbs. To be sure, most other nations have somehow worked along without this arrangement. Still, in writing your Hebrew exercises, you have found it important to humor these feminine verbs by making their nominatives agree with them. But in your pastorate it will be much more important to make yourself agree with that leading sister in the sewing circle; for her tongue may be like the map of the globe—having both latitude and longitude."

OUR SCHOOLS.

Our different colleges in this State will be opened in a few weeks now. We hope that every Baptist boy and girl in the State who possibly can do so will attend one of these schools. Their parents, we believe, owe it to their children, they owe it to themselves, they owe it to the world, they owe it to the cause of Christ, to give their children all the educational advantages they can. If they leave their property to these children they may soon spend it, but if they will put that property into their heads and hearts it will be there forever. We wish that we could see a wave of educational enthusiasm sweep over the State from one end to the other. There ought to be at least 300 pupils in Carson and Newman, as many in the Southwestern Baptist University, and 100 each in Boscobel and Brownsville Female Colleges. Let us pray and work to that end.

PERSONAL AND PRACTICAL.

The following dispatch is said to have been published in Madrid soon after the battle of Santiago: "Cervera, after a brilliant victory, has entered the United States." He is still here.

Dr. J. B. Moore, of San Antonio, Tex., is to assist Bro. J. N. Hall in a meeting at Trezevant, Tenn. His many friends in Middle Tennessee would be glad to see him and hear him while he is in the State.

We want to join the *Christian Advocate* of this city in expressing our hearty commendation of the *Nashville American* and *Nashville Banner* in their fight for morality and good government in the city. Mr. Yancey of the *American* and Mr. Baskette of the *Banner* are deserving of much praise.

Dr. A. J. Dickinson of Selma, Ala., is supplying the pulpit of the First Baptist Church, this city, in the absence of Dr. Hawthorne during the month of August. Dr. Dickinson is one of the most thoughtful and eloquent preachers in the South. We are glad to have him among us even for so short a time.

It is reported that Eugenie, ex-Empress of France and widow of Louis Napoleon III., is dying at her English home. She has had a very eventful but sad life, having lost her crown, her husband, and her only son, the Prince Imperial, who was killed in a war with the Zulus in Southern Africa in 1879.

Not long ago Gladstone was asked to speak into a phonograph a message to be heard in after years. And this was what he considered of most importance to leave as a message: "I owe my health and vigor through a long and busy life to the Sabbath day with its blessed surcease from toil."—*Western Recorder*.

A law has been passed in Norway, the *Christian Herald* says, which makes girls ineligible for matrimony unless they can bake, knit and spin. There will be a great demand for knitting needles and spinning wheels in that land. We should think also that there would be a great demand for wives in that land.

Dr. W. C. Grace of Sweetwater is in the city visiting relatives and friends. He is always welcome to Nashville, as indeed he is everywhere he goes. He is president of the East Tennessee Sunday-school Convention. He says they are anticipating a fine meeting of the Convention next week, and he hopes to lead both Middle and West Tennessee.

Our Nashville pastors are considerably scattered this summer. Dr. Lofton, as is well known, is in Europe; Dr. Hawthorne is supplying the Memorial Church, Philadelphia; Bro. Rust is supplying the First Church, Richmond, Va. Brethren Golden and Sherman are out of the city usually during the week assisting in meetings. They will all return by September.

Dr. W. D. Powell has resigned as missionary of the Southern Baptist Convention in Mexico. His resignation has been accepted to take effect as soon as he has arranged for the transfer of the property held by him for the Board. As we have previously stated, he has accepted a position as interpreter on Gen. Miles' staff, with the expectation that he will become a missionary in Cuba after the war.

A dispatch from Madrid dated last Sunday says: "Apparently the public is little concerned about the progress of the peace negotiations. There were bull fights as usual today and the customary amusement proceeded with the utmost gaiety." This shows the character of the Spanish people—fun-loving, idle, ignorant, vicious. What matters it to them if all of their colonial possessions are taken from them, just so their precious bull fights are left for their enjoyment on Sunday?

The total population of the Hawaiian Islands, according to the latest census taken there, was something more than one hundred thousand, divided according to nationality as follows: Americans, 3,080; Japanese, 28,467; Chinese, 21,616; Portuguese, 15,201; Hawaiians (pure and mixed), 39,594; British, 2,290; Germans, 1,432. Out of this comparatively small, though heterogeneous population, there are 14,000 lepers, and in spite of all endeavor to stamp it out leprosy is increasing.

We have been having a great deal of rain this summer, much more than usual. Has the war had anything to do with it? It is said, you know, that it always rains after a battle, on account of the concussion of the atmosphere caused by the explosion of so much powder? We have read about the tremendous down pour of rain around Santiago. We do not know whether there has been more than usual. It may be that the clouds produced there by the explosions have drifted Northward.

We hope our East Tennessee readers will remember the meeting of the East Tennessee Baptist Sunday-school Convention at Knoxville next Tuesday, and that many of them will be present. As we have stated before, there were over one thousand persons, delegates and visitors, in attendance upon the meeting of the Middle Tennessee Sunday-school Convention. We do not know whether our East Tennessee brethren will be able to surpass this record or not. We should be glad, however, to see them do it, for the sake of the cause. And we say this despite the fact that we know Dr. Grace and Bro. Moore would crow over us if such should be the case.

Rev. R. D. Haymore of Mt. Airy, N. C., writes to the *Religious Herald* as follows: "The church here has been unfortunate, and had been without a pastor for more than a year. The membership had scattered and become somewhat discouraged. From the first sermon preached after I came, to the last one, which was last Sunday night, the hand of the Lord has been with us. Only three services out of six months I have been here, preaching every Sabbath morning and night, have we failed to have either conversions or additions—an experience I never had before." His many friends in this State will be glad to know that Bro. Haymore is doing so well in North Carolina.

We stated two weeks ago that Spain had sued for peace. Our government agreed to grant the suit on the following conditions: The freedom of Cuba, the cession to the United States of Porto Rico and of the Ladrone Islands, and the Philippine Islands to be held by the United States pending the decision of a joint commission to decide what shall be done with them. Nothing was said about a war indemnity to be paid by Spain. A reply was received from Spain on last Monday, but at this writing it has not been given to the public. It is expected, however, that Spain will accept these conditions, though there may be some quibbling over the question as to who shall assume the Cuban indebtedness, which now amounts

to about \$550,000,000, about \$4,000,000 of which has accrued since the beginning of the Cuban war three years ago. We shall have something more to say on the question next week, when matters will be in a more definite shape. It looks now as if the war is about over.

The *Baptist Argus* says: "One of our denominational papers has \$10,000 of accounts in unpaid subscriptions on its books. Isn't there just as much obligation to pay this debt to a paper as any other debt?" You are very new at the business, Bro. Prestridge, or you would understand that the average subscriber looks upon what he owes a religious newspaper in a very different light from what he does a debt due to others. A man who will pay every debt or obligation that he owes to other people, and who would feel insulted if he were in the least accused of dishonesty, will take a religious newspaper out of the office and read it for months, and sometimes for years, without paying for it, and then when the editor asks for the amount due on the paper he will get insulted and say he does not like to be "dunned," will claim that he never subscribed for the paper, or that he subscribed for it only for a short time, will refuse to pay for it and wind up by ordering his paper stopped. Of course, this is not true of every subscriber. We are glad to know that it is not true with reference to many of ours, but some people will do that way, as Bro. Prestridge will find after he has been in the business a little longer.

The *Catholic Church Progress* recently said: "It is a disgrace to our army to have the vulnerable Baptist adventurer and pretended anti-Catholic fanatic Diaz employed as an interpreter on the staff of General Miles. There were plenty of more honest and intelligent Cubans available whose appointment would not have been an insult to a third part—and the most patriotic part—of the American people." This shows the blind rage of the Catholics when they were baffled in trying to secure the recall of the appointment of Diaz on the staff of General Miles. The *Progress* speaks about the Catholics being the "third part" of the American people. As a matter of fact, they number only about eight million, men, women and children, saloon-keepers and all the Catholic population, whereas the population of the country is seventy-five million. But a more astonishing statement still is that the Catholic is "the most patriotic part of the American people." This is too ridiculous to be treated seriously, especially when reference is had to the present war. The *Journal and Messenger* well says with reference to the quotation from the *Progress*: "Such utterances by Romanists go far to reconcile us to the sayings and methods of the A. P. A. The methods of not a few Romanists, at the present time, seem almost to compel the organization of anti-Romanists for the protection of truth and the turning of the weapons designed for the overthrow of Protestantism, or its nullification, on this continent."

Dr. E. A. Taylor has offered his resignation as pastor of the First Baptist Church, Memphis, to accept a call to the First Baptist Church at Vicksburg, Miss. On another page he tells us something about his new field. We learn that the call was unanimous and enthusiastic. His resignation at Memphis is to take effect on September 20th, the close of his fifth year as pastor there. We are very sorry to lose him and his excellent family from Tennessee, but we commend them very cordially to the Baptists of Vicksburg and of Mississippi. In going to Mississippi he is only returning home. He was born in Louisiana, but was reared in Mississippi, was educated at Mississippi College, and his first pastorate was at Grenada, so that he will feel very much at home, we are sure, with the Mississippi brethren. The Memphis *Commercial Appeal* in speaking of his resignation says: "Dr. Taylor came here five years ago from Utica, N. Y., and was most heartily welcomed. Dr. Taylor is a Louisiana by birth, but was reared and educated in Mississippi. Mrs. Taylor is a Tennesseean. Her home was at Murfreesboro. The welcome, then, five years ago was most gracious, and the most cordial relations have existed between pastor and people during the entire time. The church has progressed under his ministry. Over 300 members have been added to the church, the old church debt has been paid off, a mission church built at Johnson Avenue and Dunlap Street, a magnificent parsonage has been purchased at 100 Adams Street. Last year more than \$1,000 was given to missions by this church." Bro. Smith, one of the oldest deacons, said in the deacon's meeting that he never saw the church in better condition. They have subscribed this year a few hundred dollars more than will be needed to pay current expenses.

THE HOME.

TO-DAY.

Lord! for to-morrow, and its needs,
I do not pray;
Keep me, my God, from stain and sin,
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for to-day.

Let me in season, Lord, be grave,
In season, pray;
Let me be faithful to Thy grace,
Just for to-day.

And if to-day my life
Should ebb away
Give me Thy sacraments divine,
Sweet Lord, to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

—Selected.

Clear Gift.

"About thirty years ago," said Judge P., "I stepped into a book-store in Cincinnati, in search of some books that I wanted. While there a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the sales-man's reply.

"How much do they cost?"

"One dollar, my lad."

"I don't see how I can afford to buy so much," He turned to go out, and even opened the door, but closed it again and came back.

"I have got sixty-one cents," said he; "could you let me have a geography and wait a little while for the rest of the money?"

How eagerly his little eyes looked for an answer! and how he seemed to shrink within his ragged clothes when the man not very kindly told him he could not. The disappointed little fellow looked up at me, with a very poor attempt at a smile, and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"Oh, yes, if you like," said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I will try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully, and told the gentleman just what he wanted.

"You want the book very much?" said the proprietor.

"Yes, sir, very much."

"Why do you want it so very, very much?"

"To study, sir. I can't go to school, but I study when I am at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn the places where he used to go."

"Does he go to these places now?" asked the proprietor.

"He is dead," said the boy softly. Then he added after awhile, "I am going to be a sailor too."

"Are you, though?" asked the gentleman, raising his eyebrows curiously.

"Yes, sir, if I live."

"Well, my lad, I will tell you what I will do; I will let you have a new geography and you may pay me the remainder when you can, or I will let you have one that is not new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new ones."

"It will do just as well, then, and I shall have eleven cents left towards buying some other book. I am glad they did not let me have one at any of the other places."

The bookseller looked up inquiringly, and I told him what I had seen of the little fellow. He was much pleased, and when he brought the book along I saw a nice, new pencil and some clean, nice white paper in it.

"Thank you, sir, you are so very good."

"What is your name?"

"William Haverly, sir."

"Do you want any more books?" I now asked him.

"More than I ever can get," he replied, glancing at the books that filled the shelves.

I gave him a blank note. "It will buy some for you," I said.

Tears of joy stood in his eyes.

"Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I will buy a book for mother," said he; "I thank you very much, and some day I hope I can pay you back."

He wanted my name, and I gave it to him. Then I left him by the counter, so happy that I almost envied him, and many years passed before I saw him again.

Last year I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm, that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were all practical seamen of the first class; but after pumping for one whole night, and the water gaining upon them, they gave up in despair, and prepared to take the boats, though they might have known no small boat could ride such a sea. The captain, who had been below with his charts, now came up; he saw how matters stood, and, with a voice that I heard distinctly above the roar of the tempest, ordered every man to his post.

It was surprising to see these men bow before the strong will of their captain and hurry back to the pumps. The captain then started below to examine the leak. As he passed me I asked him if there was any hope. He looked at me, and then at the other passengers, who had crowded up to hear the reply, and said resolutely:

"Yes, sir, there is hope as long as one inch of this deck remains above water; when I see none of it then I will abandon the vessel, and not before, nor any one of my crew, sir. Everything shall be done to save it, and if we fail it will not be from inaction. Bear a hand, every one of you, at the pumps."

Three during the day did we despair; but the captain's dauntless courage, perseverance, and powerful will mastered every man on board, and we went to work again.

"I will land you safely at the dock of Liverpool," said he, "if you will be men."

And he did land us safely, but the vessel sunk, moored to the dock. The captain stood on the sinking vessel, receiving the thanks and the blessings of passengers as they passed down the gang plank. I was the last to leave. As I passed he grasped my hand and said:

"Judge P., do you recognize me?" I told him that I was not aware that I ever saw him until I stepped aboard his ship.

"Do you remember the boy in Cincinnati?"

"Very well, sir; William Haverly."

"I am he," said he, "God bless you!"

And God bless noble Captain Haverly!—*Sailor's Magazine.*

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Labor, If You Would Live.

"The world owes me a living" appears to be the native language of the tramp, and, if not so expressed in this language, it is the echo of a sentiment seriously entertained by a wider and more elevated circle than that of the tramp. It is the misleading idea that breeds disregard, even contempt, for rightful living; the soil whence springs communism, anarchy, and all that agitate and disturb peace and order of the nations of the earth. And although, in its common acceptation, this sentiment or phrase is false, thousands actually neglect that duty required of them to supply their daily bread in striving to spread and enforce this pernicious doctrine, in some form or other.

In truth, the world, neither socially nor politically, owes any man a living but he who earns it by honest labor properly applied, and when so done the world seldom fails to pay promptly.

This inclination of getting without earning, and its twin brother, idleness, becomes wider spread as population increases; and when hard times, which are most often inevitable, come, and want pinches sore, this class of people raise the hue and cry against the community at large, often violently revolting against the peace and rightful order of things, and we have riots and strikes, with all their attending evils, which but add to the privations of those who are already the greater sufferers.

One would naturally suppose, as it requires less labor to earn an honest support now than in former years, due greatly to improvements made on all means of gaining a livelihood, that this inclination to exact it as a sort of due would be supplanted by that pleasure naturally arising from having acquired or accomplished something worthy with our own hands and our means. And still more so, to thus acquire a home, "be it ever so humble," is assured still greater pleasures and happiness.

An honest vocation is the avenue through which all those blessings of life are to be reached. Every man, therefore, should seek a vocation, have regular employment. This is a duty he really owes to the world—to his fellowman as well as to himself—and

WORN-OUT WOMEN

Most women are drudges. Some are willing, some are unwilling. Some women drudge for themselves, some for their family. Their routine is endless; no matter how ill they feel they work.

Women never half take care of themselves. Early decay and wrecked lives abound, mainly through neglect. Every woman should have the book called "Health and Beauty," which the Pe-ru-na Medicine Co., Columbus, O., will mail on request. It tells women some easy things to do to protect health, and all about the virtues of Pe-ru-na for women's peculiar ills. Miss Lizzie Peters, Mascoutah, Ill., writes:

"I am perfectly cured of female weakness by taking Pe-ru-na and Mun-a-lin. I have gained thirty-seven pounds since I began taking Pe-ru-na. My friends are wondering what makes me look so bright and healthy. I would like to let the world know what a wonderful medicine Pe-ru-na is."

Woman's diseases are mainly catarrh of the pelvic organs. Pe-ru-na drives out every phase of catarrh.

Mrs. Eliza Wike, No. 120 Iron Street, Akron, O., writes:

"I would be in my grave now if it had not been for your God-se remedy, Pe-ru-na. I was a broken-down woman, now I am well."

whence he derives the greatest share it supplies bread and raiment; it develops and educates him; it quickens his powers physically, mentally, morally and spiritually; this, certainly, is a great end, one worthy of even more laborious effort than it usually costs to attain. And to attain those truly great ends, it was wisely made necessary that man should labor with both body and mind. And so it behooves every one to still the idle inclination to live without labor, and of secretly coveting that which rightfully belongs to others.

—James I. Baird.

The king of Siam has a body guard of female warriors, i. e., 400 girls, chosen from the strongest and handsomest of all the ladies of his land. Some of the gallant boys of the First Tennessee will want a transfer to the king's guard.

In three months of war, the minister said, we had raised an army of 300,000 men, sunk twenty-five Spanish men-of-war, captured or destroyed forty merchantmen, killed 2,000 Spanish sailors, and captured two admirals, 23,000 men and an important city.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S
GREEN
BAKING
POWDER

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

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

301 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Editor: Julia Vestiga Robinson.
Our editorial address: Mrs. Besse Maynard, 62 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for August, HOME BOARD.

The Bonny Boy in the Brown Duck Suit.

The hills that knew him are lone and gray. And the house that loved him is still today. For mile on mile through low land and dust, he comes on, as a soldier must; but his heart keeps true to the life and fate The bonny boy in the brown duck suit.

The cause he chose is the cause of right. And his arm is strong for the bitter fight: And dreams of glory and shining fame, beckon him on with their phantom flame: And the battle's din is his soul's salute The bonny boy in the brown duck suit.

The hills that knew him are lone and gray. And the house that loved him is still today: For there where the graves are green and deep, He has laid him down to his long, sweet sleep. And his eyes are shut and his lips are mute— The bonny boy in the brown duck suit.

—J. Gertrude Menard.

—There has been a great revival of patriotism since this war began. Every boy and girl you meet is decorated with the national emblems. Flags float on the breeze. Patriotic songs echo from the hills. That is well. But won't you add to it a revival of interest in the work of our Home Board? Let us be more in earnest in carrying the light of the gospel into the dark places of this great land we love so well. One way in which you can help will be to send ten cents to Dr. I. T. Tichenor, Atlanta, Ga., asking him to send you *Our Home Field* for a year. It is a little paper full of news from this part of our Master's vineyard. If you can persuade nine others to go in with you and send \$1 it will be all the better, and I am confident you will say it was a wise investment at the close of the year. Then I want to ask you if you are doing all you can in the home mission fields just about your doors. Look well to that. Are there none of the Lord's "little ones" you can look after? You can be a missionary right in your own home just as truly as if you went to Africa or Japan. Watch for opportunities. Give kindly invitations to those who are not coming to your Sunday-school or church. If it is clothes that are lacking a hint to your mothers or older sisters will generally supply them. Seek out the sick and helpless ones who must abide at home. Take your papers to them. Read to them. Oh! just get the heart willing and interested, and the way will come. And don't forget the soldiers. I am so thankful for what you have done in the way of sending literature to Camp Thomas. Our Private Headley has appreciated your help so much. Pray earnestly, every one of you, for those boys in blue who lie on uncomfortable cots in the hospital tents, parched with fever, homesick and miserable, many of them doomed to die far from home and friends. Pray for them and their mothers. May God send us peace at an early day!

Christian Warriors.

The statement has been made in the public prints that the naval hero, Hobson, who was formerly president of the Y. M. C. A. at Annapolis, "prayed on the deck of the Merrimac as she bore him on his terrible mission into the narrow channel of the harbor of Santiago. His life motto is: 'To do justly, to fear God and love mercy.'" Captain Phillips of the battleship Texas, immediately after the fight with Cervara's squadron, according to the dispatches,

"called all hands to the quarter deck, and, with bare head, thanked God for the almost bloodless victory. 'I wish to make confession,' he said, 'that I have implicit faith in God and in the officers and crew of the Texas, and my faith in you is secondary only to my faith in God. We have seen what He has done for us, in allowing us to achieve so great a victory, and I want to ask you all, or at least every man who has no scruples, to uncover his head with me and silently offer a word of thanks to God for His goodness toward us all.'"

Dewey is a Christian. The Commander in Chief of our army is a Baptist. Diaz is with him. Many others of the commanding officers in our army and navy are prominent Christians.

The chief executive of the nation is conspicuous for his Christian life; the same may be said of many of those by whom he is officially surrounded. The statement has been publicly made that Secretary of the Navy Long, whose department has been so signally successful and so wonderfully protected from reverses and calamity, spends at least one hour in prayer each day for divine guidance in the administration of the great arm of the government over which he presides.—*Our Home Field* for August.

Young South Correspondence.

This is a week unique in the history of the Young South since the present editor took charge. Come close to me. Bend your heads low. Listen! I want to whisper softly to you. In the seven days since I last wrote to you I have received but one letter! Did you ever hear the like of that? Well, the tides ebb and flow. We are down—down to the lowest depth. There is much need of faith. I am so glad I have faith in the righteousness of our cause, faith in the great Father who rules even the smallest of our affairs, faith in you, dear Young South Band! I am not one whit disheartened, nor must you be. Another week will see us floating high again. There are dimes and dollars waiting to be sent I'm sure. It is hard to make unusual efforts these hot mid-summer days. You have said "another week will do as well," and put off the pleasant words we are long to hear to a more convenient season. Isn't that it? But how is our dear missionary going to feel in her far-off home when she opens this paper and sees just this one lone letter? I know one thing. She will write these names in letters of gold in her heart as the ones who did not forget Japan when the others forgot her. She will feel like framing these prized lines and hanging them on her wall. Just suppose nobody had written! Now, for fear of such a dreadful calamity as that, do you, and you, and you sit right down and make sure that her dark eyes are not saddened next week. It looks as if we had lost interest, you know. Just think of her tolling so faithfully in her loneliness as our substitute, and hasten to speak the most cheerful, sympathetic words you can, and bring all the tidings into the store-house!

But who wrote the one letter? Well, I'm coming to that. First, though, let me tell you of a very wonderful dollar that has come to us all the way from China. One of the Lord's dear workers there sent it to a young friend of mine to do a good work in the Savior's name, that has already been accomplished in another way. So this friend, who loves this work of ours in Japan, has turned it over to me. "I am sure," she says, "a missionary to China will be glad to help one in Japan." I believe a very special blessing will go with this dollar as it goes back over the great Pacific. Pray that it may be



There's nothing in Ivory Soap but soap, good, pure vegetable oil soap. There's nothing to make the linens streaky, no alkali to injure the finest textures. The latter forms quickly and copiously, and wash-day is a pleasure instead of a drudgery. Try it in the next wash. The price places it within reach of every one. Look out for imitations

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used for the conversion of more souls than one.

Now, you shall have the letter. It bears date Nashville and we know the hand-writing well:

"Enclosed please find \$1, our birthday money. We have sent Mr. Headley a number of *Youth's Companions*. We sympathize with you deeply in your late sorrow."

LILLIAN BETH,
GEORGE BETH,
DIAZ BETH.

I have always thought so much of these little friends. After this they will be doubly dear. As one star shines out in the darkness, as one rose blossoms in a myriad of leaves, as the voice of one sweet singer after a long silence, so is this dear message in the dearth of this strange world!

I thank you for your sympathy. May a sorrow like mine never come to you! I thank you for the help given the soldiers. The *Companion* will be highly appreciated. There are so many boyish faces among the soldiers. They go to my heart, because I know some mother is praying at home for each one. I thank you for the offering which I think you must mean for Mrs. Maynard's work. God keep you ever such earnest, faithful workers in His name.

I hope to have quite a different experience to report to you next week. Do what you can immediately. I want August to pass July, our second quarter to go beyond the first. Will you see to it by doing your part? Our fifth year must be the best. In great hope,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

First quarter—Fifth year \$10 82
July offering 51 70
First week in August 7 70
FOR JAPAN.
Lillian, George and Diaz Beth, Nashville 1 00
Missionary to China, Shanghai 1 00
Total \$20 15
Received since April 1, 1889.

For Japan, fourth year's salary \$14 04
"Fifth year's salary 10 00
"Colporteur 2 00
"Postage 15
Total \$26 15

—A word about nervous children. Of course, there might be none, but there are thousands, says the *London Mail*. Never scold them nor make fun of them. They suffer enough without your threats or your sarcasm. Pretend not to see their awkwardness when in company, nor their grimaces when alone. A case was discussed the other day of a boy ten years old, who, on being vexed, and often without any apparent provocation, will clench his hands and make the most frightful contortions of the muscles of his face and head. His poor mother fears he is idiotic. By no means. He is the brightest boy in his class at school, fond of reading and of natural history, but he is of a highly nervous temperament, and has not been taught to control the little wires, so to speak, on which he is strung. This is no single case. There are thousands of children who give way to their nerves in a like fashion. Talk to them about these curious little fellows that should be their servants, not their masters. Never chastise them. The man or woman who whips a nervous child is on a level with the brutes that have no reason. Encourage them. Help them. Be patient with them. They are the making of our future successful men and women, for they will work hard at whatever they undertake. Trace up your own nervous first, then be indulgent toward the capers of your nervous children.—*Ex.*

Flavor Never Changes.

Kin-hee
Coffee

Roasted Java and Mocha.

Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. Mrs. Besse's booklet, "Coffee & Cakes," free. JAS. BECKEN & CO., Chattanooga, O.

RECENT EVENTS.

—Dr. J. M. Stiffer will supply for the Second Church, Richmond, Va., during August.

—During a special meeting at Warren, Ark., 20 new members were added. Pastor Charles W. Daniel of Pine Bluff did the preaching.

—Dr. Chas. L. Cooke, President of the Hollins Institute, Va., for nearly fifty years, has recently been laid up with a severe illness.

—Rev. D. F. Head, one of the most prominent ministers of Louisiana, died on July 20th. We tender our deep sympathy to the bereaved.

—The Jellico Baptist Church, of which Rev. W. B. McGarity is pastor, has recently spent \$1,300 in improvements. Bro. McGarity has been doing a fine work at Jellico.

—Revival services have just closed (July 31st) at Magnolia, Ark. There were 20 accessions, 19 by baptism. Pastor E. B. Miller of Arkadelphia aided Pastor O. J. Wade in the meeting.

—We have received a catalogue of Shumons College, Abilene, Tex., of which Dr. O. C. Pope, formerly editor of the *Baptist Reflector*, has recently accepted the presidency. We wish him much success in his new field of labor.

—Bids are being received by the Board of Trustees of Ouachita College for the construction of the new auditorium and conservatory which is to be erected adjoining the woman's building. The cost of the building will be about \$12,000.

—Insurance Agent—"We can't insure you." Old Man—"Why not?" Insurance Agent—"You are ninety-four years old." Old Man—"What of that? Statistics will tell you that fewer men die at ninety-four than at any other age."—*Baltimore Jewish Comment*.

—It is announced that Dr. A. C. Davidson has resigned the presidency of Georgetown College, Georgetown, Ky., to accept the pastorate of the South Side Church, Birmingham, Ala. Dr. Davidson is a noble man, strong, sweet spirited, and a fine preacher. We congratulate the South Side Church upon securing him.

—Some professed Christians are like early peaches in this country. These peaches get red and seemingly ripe on the outside, but in the center they are green and not fit for use. These professed Christians seem to be all right for a while on the outside, but they are green at the heart and are not what they seem to be. Are you one of these early peaches?—*Baptist News*.

A TEXAS WONDER

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months treatment, and will cure any case above mentioned. All orders promptly filled. Send for Texas testimonials.

E. W. HALL, Sole manufacturer, P. O. Box 218, Waco, Texas. Sold by Page & Sims, Nashville, Tenn.

READ THIS.

Gonzales, Texas, July 4.—This is to certify that I have used Hall's Great Discovery for Kidney and Bladder troubles, and I am satisfied that I have been very greatly benefited by it. I can fully recommend it to others similarly afflicted. JAS. F. MILLER, Banker and Ex-Congressman.

—Rev. E. Z. F. Golden has resigned the pastorate of the church at Cuthbert, Ga., the resignation to take effect November 1st. The *Christian Index* expresses the hope that before the first of November arrives the love of church and pastor will prevail and they will stay together. If, however, Brother Golden will leave Cuthbert we should be glad to have him in Tennessee.

—Dr. J. C. Hiden's sixtieth anniversary as pastor of Grove Avenue Baptist Church, Richmond, Va., occurred on Sunday, August 8th, and in his annual sermon he gave the following figures: Sermons preached, 120; addresses delivered, 140; pastoral visits, 2,950; baptized, 32; received by letter, 5; received by experience, 3; restored, 2; number now on the church roll, 432.

—The organization of the Northern Baptist Press Association was perfected at the meeting of the B. Y. P. U. A. Convention at Buffalo. The following officers were elected: President, Rev. George E. Horr, D.D., of the *Watchman*; Secretary and Treasurer, J. S. Dickerson of Chicago; Executive Committee: T. O. Conant of the *Examiner*; L. H. Trowbridge of the *Michigan Christian Herald* and the other officers. The next meeting will be held at the time of the Baptist Congress.

A correspondent of the *Charleston News and Courier* writing from Camden S. C., says: "The Baptist congregation have shown their appreciation of their pastor, Rev. A. T. Jamison, in a very substantial way. They have, upon their own motion, voted him a leave of absence for one month and presented him with a purse to pay his expenses while away. Mr. Jamison is just entering upon the fourth year of his ministry in Camden, and he is not only held in high esteem by his own congregation, but by the community at large, irrespective of denominational lines. Mr. Jamison is a very earnest, active and successful worker, and fully merits all the good wishes so generously bestowed upon him."

—At this season of the year many young men and women leave the country for New York City for a course of study or to begin their business or professional careers. The Young Men's Bible Class, The Young Ladies' Class for Bible Study, The Young Ladies' Bible Class, Class in the Greek New Testament, The Young People's Society, of the Fifth Avenue Baptist Church, 4 to 8 West 46th Street (Rev. Wm. H. P. Faunce, D.D., Pastor), desires to reach these young people, and therefore asks your aid. If you will send the name and address of any young man or woman you know to be in the city to The Young Men's Class Secretary, Robert A. Shaw, 4 West 40th Street, one of the members of these classes will be very glad to call and invite them to visit the class and church. The class meets on Sunday morning at 9:45, under the leadership, respectively, of Mr. Charles E. Hughes, Mrs. Chas. W. Sanders, Miss Jessie Frances Smith and Prof. S. C. Johnson.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. This Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. The cure of the blood is the key to the cure of the disease. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free. P. J. CHERRY & CO., Props., Toledo, O. Sold by druggists, price 75c.

WHO'S SHELLABERGER?

He's the Wire Rope Man, of Atlanta, Ga., and sells the best and cheapest rope in existence for all purposes. Freight paid. Catalogue free. Write for it. K. L. SHELLABERGER, 36 P St. Atlanta, Ga.

The Combination Oil Cure for Cancer

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have hitherto been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and price of Oil. Address Dr. D. M. Hye, Box 25, Indianapolis, Ind.

—All delegates and visitors expecting to attend the Memphis Association, which is to convene with the Whiteville Church on September 7th, will please send their names to the committee at an early date that homes may be provided. Please state whether coming on cars or private conveyance. The Association will be organized at 3 p. m.

M. W. PREWITT,
S. M. SMITH,
M. A. WEIN,
Committee.

A WIFE EQUAL TO A GOLD MINE.

My husband, it was in debt, and I being anxious to help him, thought I would sell self leading him and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make \$1.00 on each iron and have not sold less than ten any day I worked. My brother is doing well, and I think anyone can make lots of money anywhere. Write to J. E. CASKY & CO., St. Louis, Mo., will start anyone in the business, as they did me. If you address them.

Mrs. A. RUSSELL.

—The Eastanabee Association fifth Sunday meeting convened with Cog Hill Baptist Church. Delegates present from thirteen churches. A most commendable spirit was manifested by the brethren; each seemed to esteem his brother better than himself. Result: Able discussions, delighted congregations, and on Saturday at the conclusion of a happy effort and a simple soul-melting sermon by Rev. W. H. Rantons, a licentiate, the large congregation of Christians joined in a spontaneous hand shaking while many wept as they bade each other God-speed. The spiritual songs by Sister R. M. Varnell were sweet and inspiring. The hospitality was unbounded. The body enjoyed the presence of our dear old brother, Rev. Mike Higdon, and Bro. Ware. We had a most enjoyable as well as able sermon on Sunday by Dr. N. B. Goforth. Collected and forwarded for State Missions \$9.02. The time-honored Baptist custom of extending the parting hand, in which Baptists, Methodists and Presbyterians joined, brought tears to many eyes. The body left a revival spirit behind. The next meeting in October goes to Friendship Church, Polk County.

C. G. SAMUEL, Ch'm.

Consumption Cured.

An old physician retired from practice, and placed his hands by an East India alchemy the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also positive and radical cure for Nervous Debility and all Nervous complaints. Having tested his wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers Block, Rochester, N. Y.

A Baptismal Scene.

I had the pleasure of witnessing a baptismal scene yesterday that was entirely scriptural, i. e., the candidates were professed believers in Christ, the administrator was an ordained minister of the Baptist denomination, with the authority of Beech Grove Church to baptize said believers, the mode was

immersion in the river, in the name of the Trinity. However, it would have been entirely scriptural if it had been in a pool or baptistery. At the same place about one year ago I saw the same person (Bro. J. T. Early) immerse 28 persons on one occasion. This is exceedingly gratifying when we learn that only about eighteen months ago this church was somewhat divided, and was an uninviting field.

The church is now enjoying the blessings of God abundantly, and her membership is a united one. The pastor is well beloved by his own people and by outsiders also.

Doubtless there are few young men of such spiritual power as Bro. Early. He is preaching to two churches in Friendship Association and two in Central Association, but he expects to give up one of them because of the distance from his work, as he is still in school at Laneview Academy. Some church in reach of him needing a pastor should speak in time.

I enjoy the BAPTIST AND REFLECTOR very much. I wish it could go into every Baptist home in our grand old State. J. B. SPIRIT.

Fruitland, Tenn.
New styles in Shoes and Trunks. C. B. Horn & Co., 200 Union St.

Resolutions.

WHEREAS, Our Southwestern Baptist University at Jackson persists in allowing match games of ball to be engaged in by the students of the University and to encourage the same by their presence and otherwise, contrary to the known wishes of the denomination.

Resolved, That we, the Baptist Church worshipping at Center, enter our solemn protest against all such, and that we withhold all material and support until we are officially notified that such things will not be longer tolerated and allowed.

Resolved, That we use whatever influence we may have with other churches of the denomination to have them take action in regard to these growing evils.

Resolved, That a copy of these resolutions be sent to the faculty and Board of Directors of the Southwestern Baptist University and also to the *Reaper* and BAPTIST AND REFLECTOR for publication.

By order of Center Church, Fruitland, in regular conference, July 10, 1898.

J. N. KOFFMAN, Ch'm. Pro Tem.
W. C. RIMMER, Clerk Pro Tem.

Shoes and trunks at C. B. Horn & Co., 200 Union St.

STAMPS FOR EVERYTHING.

Births, deaths, and marriages are subject to the new stamp tax law. So Collector Lynch has decided. Three stamps is the price for Federal acquiescence in a marriage ceremony, one on the affidavit, one on the license, and one on the clergyman's or justice's certificate. A physician's certificate of birth must carry with it a 10-cent stamp. Every certificate of death must also bear a 10-cent stamp. So long as the war continues no American can come into the world, go out of it, or take another part of it unto himself without paying Uncle Sam for the privilege.—San Francisco Report.

"What has Spain ever done for the world?" asked an Eastern writer. At least one valuable service. She has shown it that the United States is a great naval and military power.—Kansas City Journal.

PLYMNER CHURCH
BAPTIST
1111
Write to Plymouth Bell Foundry Co., Cincinnati, O.

Tennessee Associational Meetings.

AUGUST.

Nolachucky—Thursday, Aug. 18, Warrensburg.

Cumberland Gap—Tuesday, Aug. 21, Wolfenbarger Chapel.

Duck River—Thursday, Aug. 25, Tullahoma.

Chilhowee—Thursday, Aug. 25, Maryville.

Mulberry Gap—Tuesday, Aug. 30, Beech Grove, Hawkins Co.

SEPTEMBER.

Walnut Grove—Thursday, Sept. 1, Laurel Bluff Church.

Big Emory—Thursday, Sept. 1, Caney Ford Ch., 6 m. Rockwood.

Unity—Saturday, Sept. 3, Ebenezer Ch., 6 m. Bollivar.

Watauga—Tuesday, Sept. 6, Rom Mt. Ch.

Memphis—Wednesday, Sept. 7, Whiteville Ch.

Ebenezer—Wednesday, Sept. 7, Columbia Ch.

Sweetwater—Thursday, Sept. 8, Prospect Ch., Roun County.

Central—Wednesday, Sept. 14, Oak Grove Ch., 8 m. Milan.

Eastanabee—Thursday, Sept. 15, Ocoee Ch.

Friendship—Wednesday, Sept. 21, Dyersburg.

Wiseman—Wednesday, Sept. 21, Dixon Creek Ch.

Clinton—Thursday, Sept. 22, Andersonville Ch.

Tennessee Valley—Thursday, Sept. 22, Ogden, 7 m. Dayton.

Holston Valley—Thursday, Sept. 22, Plum Grove Ch.

Weakley Co.—Friday, Sept. 24, Pleasant View Ch., 2 m. South of Duketown.

Duck River—Saturday, Sept. 24, Darden.

Indian Creek—Saturday, Sept. 24, West Point.

Union—Saturday, Sept. 24, Mucedonia, Smith Co.

Beulah—Tuesday, Sept. 27, Oblon Ch.

Tennessee—Tuesday, Sept. 27, Knoxville 2nd Church.

New Salem—Wednesday, Sept. 28, Plunket's Creek Ch.

Ocoee—Thursday, Sept. 29, Concord.

William Carey—Friday, Sept. 30, Poplar Hill.

OCTOBER.

Judson—Saturday, Oct. 1, Maple Grove Church Dickson Co. 8 m North East of Tennessee City.

Western District—Tuesday, Oct. 4, Union Ch.

Northern—Tuesday, Oct. 4, Milan Ch., Union Co.

Cumberland—Tuesday, Oct. 4, Erin Church, Houston County.

Enon—Wednesday, Oct. 5, Peyton's Creek, Smith County, 5 m North of Carthage.

Dover Furnace—Wednesday, Oct. 5, Hickory Grove Ch. Montgomery Co. 3 miles West of Oakwood.

Sevier—Thursday, Oct. 6, Friendship Ch.

G. W. District—Friday, Oct. 7, Shiloh, near Westport.

Midland—Wednesday, Oct. 12, Fairview Ch.

Providence—Thursday, Oct. 13, Chandler's View, Knox Co.

State Convention—Thursday, Oct. 13, Athens.

NOTE. The above table was compiled from the minutes of the Associations. If, however, any mistakes

GEORGETOWN COLLEGE, GEORGETOWN, KY.

Owned and controlled by The Kentucky Baptist Education Society. A College for Young Men and Young Women. Chartered in 1828. 25 Instructors. 15 Departments. Attendance last session, 357. In the heart of the Blue Grass Region. Accessible by three lines of Railroad. Buildings new, with all modern improvements. Faculty of active thinkers of the Gospel and Young Men who give evidence of a call to the Ministry are given their tuition. For further information apply to Rev. A. C. DAVIDSON, D.D., President, or Rev. W. B. CURTIS, General Agent.

Boscobel College for Young Ladies.

Nashville, Tennessee.

This College is located in a beautiful natural grove. By its commanding site, picturesque design, and the extent and quality of its accommodations, ranks with the finest colleges in America. Within all the resources of Art and ingenuity, backed by abundant means, have been employed—comfort has not been sacrificed to taste. Faculty has few equals, and no superiors. The best advantages offered in Literature, Music, Art, and Elocution. Liberal in charge. Fall term begins Sept. 7, 1898. Write for beautiful illustrated Catalogue and terms.

MISS E. and C. JAMES, Lady Principals. H. G. LAMAR, President. SAM'L P. SNOW, Director of Conservatory of Music.

Evergreen Hymns

Fifteen cents each, postpaid. This little collection of Gems of Hymns for revival occasions, prayer-meeting use and old-time religion remembering and engagements is receiving liberal patronage. Send and get a few. Address Baptist and Reflector, Nashville, Tenn., or R. G. Craig, 39 Union St., Memphis, Tenn.

VIRGINIA COLLEGE

FOR YOUNG LADIES, Roanoke, Va. Opens Sept. 8th, 1898. One of the leading schools for Young Ladies in the South. Magnificent buildings, all modern improvements. Campus acres. Grand mountain scenery in Valley of Va., famed for health. European and American teachers. Full course. Superior advantages in Art and Music. Students from twenty-five States. For catalogue address the President, MATTIE P. HARRIS, Roanoke, Virginia.

—We are prepared to furnish lists of Superintendents of Sunday-schools and Clerks of Churches in any part of the United States. Correspondence solicited. Address First Baptist Church, Newport, Ky., care A. V. Sizemore, Pastor.

POTTER COLLEGE

The most beautiful place in the South for girls. Look for a complete catalogue of everything to make school life happy. 50 cents in one. Paps from 25 States. Write for catalogue.

BOWLING GREEN, KENTUCKY

THE MOONEY SCHOOL

FOR BOYS.

W. D. MOONEY, A. M. Headmaster, FRANKLIN, TENN.

If you wish your boy under good discipline and careful instruction, in a school where all the influences are good, send for catalogue.

FOR SALE.

1200 acre blue grass farm. Level, very rich; deep soil; no rocks; stone nearly all removed; in cultivation; 400 acres in blue grass and timber; can use machinery on nearly every acre; several fine springs on the place; large creek; improvements modern and in best condition; 25 story brick residence, 10 rooms; 22 tenement houses, 3 barns, 1 gin-house; rock fence almost around farm and cross fence; 1 mile to railroad station. No prairie or better improved, or more productive farm in the South. In the beautiful blue grass belt of Middle Tennessee. Improvements cost over \$25,000. Will sell for \$50,000. 33 page catalogue Free.

W. H. CRAWFORD & CO.

Southern Colonizers, real estate, rental, and loan brokers, 1212 1/2 Union street, Nashville, Tenn.

Timber & Mineral Lands, Farm & City Property

SHAFTER'S VICTORY.

Gen. Shafter captured not only more troops than there are in Porto Rico, but the territory surrendered with Spain's army is larger by more than 1,000 square miles than the whole of Porto Rico. The brilliancy, extent, and value of the Santiago campaign and the whole extent of the work accomplished by the splendid army of volunteers and regulars under Shafter are yet to be fully explained and appreciated.—New York World.

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OBITUARY.

NEAL.—On June 18, 1898, it pleased God to call from our midst to his home above our beloved brother, C. Robert Neal, aged 31 years 5 months and 10 days. It seems a strange Providence that one so energetic and useful in his neighborhood should be called away in the prime of young manhood. And while we feel most keenly his loss we most sincerely bow in humble submission to the will of the Wise Ruler who doeth all things for the best. How appropriate the words of our dear Lord, "What I do thou knowest not now, but thou shalt know hereafter." John viii: 7. Bro. Neal joined Round Lick Baptist Church in the fifteenth year of his age and was an exemplary member thereof till death.

Resolved, That we as a church extend to the bereaved loved ones our earnest sympathy and commend them to Him who will all their sorrows heal. May the Lord sanctify the memory of this son, brother, husband, father, Christian and highly esteemed citizen to the eternal good of those who knew and loved him.

J. P. GILLIAM,
WILFORD NEAL,
ALICE CLIFTON.

BOWDEN.—Whereas, Our Heavenly Father, in his infinite wisdom, has seen fit to call from the walks of men and from our companionship our beloved brother and superintendent, Lynn Bowden; and

Whereas, We mourn the untimely death of our brother whose life was cut down as by a flash from the fire of the fell destroyer, leaving to us the sweet memory of his earnest, faithful Christian work. Therefore, be it

Resolved, That in the death of Bro. Bowden the Sunday-school has lost a most efficient and consecrated leader, he having served in that capacity since its organization at this place.

Resolved, That the church is called to mourn the loss of a most humble and Christ-like deacon, who ever strove to promote the cause of his Savior.

Resolved, That the community has lost a good, honest, upright Christian citizen, whose life was an inspiration to us, and whose examples are worthy of our emulation.

Resolved, That we sympathize with and share in this deep affliction that has been visited upon his devoted family, and that we commend them to our gracious Heavenly Father who careth for them.

Resolved, That a copy of these resolutions be spread upon the record of both church and Sunday-school, and that a copy be sent to the bereaved family and that a copy be furnished the BAPTIST AND REFLECTOR, Baptist Reeper, Paris Post Intelligence and Paris Press for publication.

MOLLIE LITTLETON,
MARY H. MOHRIS,
W. E. MOHRIS,
MARY JOAN,
J. E. SKINNER, Pastor,
Committee.

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OBITUARY

BENNETT.—Once more the death angel has visited our community and bore away our beloved brother, J. W. Bennett; he was born Sept. 24, 1848; died June 24, 1898. He professed faith in Christ September, 1863; was baptized into the fellowship of the Missionary Baptist Church at Union, Wilson County, Tenn., September, 1866, of which he lived a consistent member until his death. He was ordained a deacon; he gave liberally of his means to support the gospel; he was always ready to aid in every good work. He was loved by all who knew him. He leaves a wife and eight children and a host of relatives and friends to mourn his loss. But we sorrow not as those who have no hope, for our loss is his eternal gain. Weep not, dear sister, you will meet your dear husband. Sleep on, dear brother, until the resurrection morn.

W. L. DAUGHTERY,
W. H. ALBURY,
C. L. BAIRD,
Committee.

BARK.—Sister Beale Bark departed this life June 29, 1898, in the twentieth year of her age. When quite young she professed faith in Christ and joined the Seventh Baptist Church, Nashville, Tenn., in which she lived a consistent member until her death. She was deeply interested in the welfare of her church and Sunday-school, and was never absent from the services when able to attend. As organist she has often led our congregations in sacred song and praise to God. For many weeks her suffering was intense, but she bore it with sweet Christian submission. During all her illness she never murmured or complained. When she realized that her illness had become serious she told her mother that if it was the Lord's will to take her she would be ready. She gave this assurance just a short while before she died. The Seventh Baptist Church and Sunday-school passed the following resolutions:

Whereas, It has pleased our Heavenly Father in His infinite wisdom to call from the labors and sufferings of this life to the saints rest above our dear sister, we part from her with sad hearts, but rejoice in the assurance that she laid down the cross to take up the crown.

Resolved, That in the death of our sister her parents have lost an obedient and faithful daughter, her brothers a sweet and affectionate sister, the community one of its truest characters, and the church a faithful, earnest and devoted member.

Resolved, That we thank God for the gentle life and Christian example of our departed sister, and for the glad hope we have of meeting her in the "Sweet by and by."

Resolved, That we extend to the parents and brothers our deep and heart-felt sympathy, and pray that the Holy Spirit may comfort and sustain them in this their great bereavement.

Resolved, That these resolutions be spread on our church and Sunday-school record, that a copy be furnished the family of the deceased, and that a copy be sent to the BAPTIST AND REFLECTOR and request its publication.

ANDREW McWHITTEN,
HUBERT BELL,
H. F. HURNS,
IDA CHAVES,
Committee.

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 A land beyond the oceans of the west,
 Where tho' with rincest rites freedom
 and truth
 Are worshiped; from a glorious mother's
 breast,
 Who, since high Athens fell, among
 the rest
 Sate like the queen of nations, but in
 woe
 Turns to her chainless child for
 succor now.
 And draws the milk of power in wisdom's
 fullest flow.

"This land is like an eagle whose golden
 plume
 Floats moveless on the storm, and in
 the blaze
 Of sunrise gleams when earth is wrapt
 in gloom;
 Great people! As the sands shall those
 become.
 Thy growth is swift as morn, when
 night must fade,
 The multitudinous earth shall sleep beneath
 thy shade.

"Nay! start not at the name—America!"
 —S. Q. in New York Sun.

HER PAPA.

My papa's all dressed up to-day;
 He never looked so fine;
 I thought when I first looked at him
 My papa wasn't mine.
 He's got a beautiful new suit—
 The old one was so old—
 It's blue, with buttons, oh, so bright
 I guess they must be gold.

And papa's sort o' glad and sort
 O' sad—I wonder why;
 And ev'ry time she looks at him
 It makes my mamma cry.

Who's Uncle Sam? My papa says
 That he belongs to him;
 But papa's jokin', 'cause he knows
 My uncle's name is Jim.

My papa just belongs to me
 And mamma, And I guess
 The folks are blind who cannot see
 His buttons marked U. S.

U. S. spells Us. He's ours and yet
 My mamma can't help cry.
 And papa tries to smile at me
 And can't—I wonder why.
 —Boston Globe.

THINGS WORSE THAN WAR.

What thing is worse than war?
 That men no longer should possess
 That ancient virtue, manliness—
 Too weak in body and in mind
 To still protect their womankind.
 This thing is worse than war.

What thing is worse than war?
 When unto men the thing called trade
 Doth stand for all that God hath made;
 Unheeding, as their gold they count,
 If Moses still be in the mount.
 This thing is worse than war.

What thing is worse than war?
 Self-satisfied at ease to be;
 Content if only we are free;
 To harken with untroubled breast
 Unto the cry of the oppressed.
 This, this is worse than war.

Ah, very good in peace
 And yet too high may be its price;
 Shall manhood be the sacrifice?
 Must honor go, shall duty yield,
 That we escape the deadly field?
 Away with such a peace!
 Shaler G. Dillier.



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 She tore the azure robe of night,
 And set the stars of glory there;
 She undimmed with its gorgeous dyes
 The milky lair of the skies,
 And striped its pure celestial white
 With streakings of the morning light;
 Then, from his mansion in the sun,
 She called her eagle-bearing hand,
 And gave into his mighty hand
 The symbol of her chosen land.

Majestic monarch of the cloud!
 Who reared aloft thy regal form,
 To bear the tempest trumpeting round,
 And see the lightning lance driven
 When strike the warriors of the storm,
 And note the thunder-drum of heaven—
 Child of the sun and the 'tis given
 To guard the banner of the free,
 To hover in the sulphur smoke,
 To ward away the battle-stroke,
 And bid its blinding clouds afar
 Like rainbows on the side of war,
 The harbingers of victory!

Flag of the brave thy folds shall fly,
 The sign of hope and triumph high,
 When seeks the signal trumpet-tone,
 And the long time comes gleaming on;
 Ere yet the life-blood warm and wet,
 Has dimmed the glistening bayonet,
 Each soldier's eye shall brightly turn
 To where thy sky-born glories burn;
 And, as his springing steps advance,
 Catch war and vengeance from the glance,
 And when the cannon-mouths loud
 Give in wild wreaths the battle sound,
 And glory's banners rise and fall,
 Like sheets of flame an midnight's path,
 Then shall thy meteor glances glow,
 And covering foes shall shrink beneath
 Each gallant arm that strikes beneath
 That lovely messenger of death.

Flag of the sea! on ocean wave
 Thy stars shall glitter o'er the brave.
 When death, creeping on the gale,
 Sweeps darkly round the belted sail,
 And frightened waves rush wildly back
 Before the broadside's reeling rack,
 Each dying wanderer of the sea
 Shall look at once to heaven and thee,
 And smile to see thy splendors fly
 In triumph o'er his closing eye.
 Flag of the free heart's hope and home,
 By angel hands the color given,
 Thy stars have lit the welkin dome,
 And all their lines were born in heaven!
 Forever float that standard sheet!
 Where breathes the foe but falls before us,
 With Freedom's soil beneath our feet,
 And Freedom's banner streaming over not
 —Joseph Rodman Drake.

NOTES AND COMMENTS.

BY J. C. HIGGS, D.D.

And still we gaze, and still the wonder grows
 That one big head can carry all he knows.

We mean "the big head" of Mr. Joseph Cook, who breaks loose afresh in the *Independent* of July 29th. His subject, as usual, is a large one. Indeed, Mr. Cook is built on a large scale, physically and mentally; and it would seem incongruous in him to treat of any subject that even suggested anything of moderate dimensions. His theme this time is so big as to be pretty much out of the range of ordinary mortals; but it seems to fit Mr. Cook to a "T." "Ultimate Imperial America"—doesn't it sound grand? Just pause for a moment, and edify your vocal organs by repeating the magic words over a few times. What a mouth-filling, ear-satisfying effect! Of course it would be arrant folly to spout this fine effect by asking the irrelevant question, "What does it all mean?" How many of the musicians who sing and play Mozart's "Gloria," the oratorio of "Father," or the "Moses in Egypt," ever bother their brains as to what they mean? So you may just give your brains a glorious holiday, and let your mouth and ears expand themselves on "Ultimate Imperial America."

Mr. Cook informs us that "only schools and churches make a broad suffrage safe;" but he does not trouble himself to explain the phenomenon of "Tam-

many"—that thorn in Mr. Cook's flesh—which has thus far held its own in New York, in spite of all the schools and churches of that great metropolis; and Mr. Cook himself seems to think that the schools and churches of the South have thus far failed of their mission, though he still has hope of us for the future—perhaps when "Imperial America" becomes "ultimate." Hear him: "States that have a really republican form of government (the New England States?) ought not to be yoked together unequally with those which are ruled by the principle caste (the Southern States?) unless there is good reason to believe that the latter may be ripened into better fashions. Our nation hopes so to ripen our present Southern States," etc.

Well, we must admit that we folks down South are green—so green that we don't know the meaning of "Ultimate Imperial America." But, if there be a ripe region anywhere in the land, we should say it is Boston and vicinity; and our old friend, Geo. E. Horr, of the *Watchman*, testifies that "caste" cannot be more powerful in Savannah than he knows it to be in Boston! Why don't folks "ripen" up there towards the North pole? Maybe the climate is to blame. Governor Vance used to say "that they have nine months winter and three months cold weather."

But let us have another choice morsel from Mr. Cook's pantry: "Armies, navies, adute (how about honest?) diplomacy, will be perilously indispensable; but abundant schools and alert churches among crude and distant populations will be more obviously necessary to make American Imperialism safe." Now, if a thing is "indispensable," we confess that we are not "ripened" enough to see how anything else can be "yet more inexorably necessary;" but then it is not our business to endow Mr. Cook's sentences with meaning.

One more choice bit from Mr. Cook: "The plans of Providence, so far as revealed to us, appear to tend toward international amity, and a limited alliance among all English-speaking nations." The information which Mr. Cook received when "the plans of Providence" were "revealed" to him, seems to have been "limited" to a very remarkable degree. Indeed, it does not appear to be much more definite than a guess. Why did he not learn more? When the "plans of Providence" are "revealed" to a man, we count him a prophet; and we naturally expect him to give us more real information about matters beyond the ken of ordinary mortals, who are not "ripened" enough to be favored with revelations.

In his "Sacred Mountains," the Rev. Joel T. Hendley describes calvary and the crucifixion; and discourses thus: "How heaven regarded this disaster, and the universe felt at the sight, I cannot tell." Upon this Edgar A. Poe comments: "Only think of it! I cannot! J. Hendley, really cannot tell how the universe 'felt' once upon a time! This is downright bashfulness on the part of Mr. Hendley. He *could* tell us, if he would only try. Why did he not inquire? Had he demanded of the universe how it felt, can anyone doubt that the answer would have been, 'Pretty well, I thank you, my dear Hendley; how do you feel yourself?'"

Poe then adds: "'Quick' is a word that sounds well only in the mouth of duck; and upon our honor we feel a scruple in using it—nevertheless the truth should be told; and the simple fact is, that the author of the 'Sacred Mountains' is the autocrat of all the quacks." Richmond, Va.

Not Purchaseable.

In Satan's temptation of Christ in the wilderness there was one appeal to him which demands especial attention. It was an attempt to purchase Christ. As given by Matthew it was the last of three great temptations which were pressed upon Christ. Satan said: "All these things will I give thee if thou wilt fall down and worship me." Some people have sought to break the force of this temptation by saying that Satan did not own the things which he said that he

would give to Christ. If there were no sense in which this was true then of course Christ must have known it, and hence there would have been no power at all in that temptation; but there was enough truth in the proposition to make it a real and forcible temptation. The fact is, Satan tried to purchase Christ, just as he had successfully tried thousands of others before that time. He succeeded in buying Eve with the promise that she would be "as God, knowing good and evil," if she would partake of the fruit of that tree. This was the reward which Satan held out to Eve, and it was such a flattering inducement that she yielded to it. But Christ could not be bought. Though he might come at once in possession of the whole world, and added worlds, by simply surrendering his honor and his manhood to another person, yet he would not. He was, however, under a great temptation to do so. To become the instant possessor of kingdoms, without any special effort, without paying a cent for them, was a mighty temptation to a poor young man. Christ was of just that age when such a temptation appealed with great force to him, yet he preferred to remain poor, forever poor, rather than sell out his honor, his integrity, his manhood. But, alas, how many there are in these days who will sell themselves for material gain! Men in legislative halls have sold their votes for the prospect of being retained longer in office. They have bartered themselves away for political power. Others, however, prized their manhood so highly that they would not sell it for a million of dollars. All honor to such men! They are not be purchaseable.
 C. H. WERNICK.

Don'ts for Preachers.

Dr. S. A. Northrup, in a recent address to the ministerial students and faculty of William Jewell College, Missouri, gave a series of "don'ts" for twentieth-century preachers. They are timely, to the point, worthy of thoughtful consideration, and are as follows: "Don't exaggerate. Don't fool with double. Don't let success tip you over. Don't dabble in business ventures. Don't snub anybody, not even a book-agent. Don't jolt in rite; vary your services and methods. Don't make long pulpit prayers. Don't imitate others—better be a poor originator than a flunkey. Don't preach long sermons. Don't be cold in your delivery—preach red-hot from the heart a positive gospel. Don't speak in a monotone—the voice has many keys; play on as many as possible. Don't harp too much on one string—variety is pleasing, and God's Word gives ample choice of themes. Don't let people out with long introductions—you can spoil the appetite for dinner by too much thin soup. Don't neglect study and closet prayer—the finest pipes give forth no music unless filled with the divine breath. Don't brawl or screech—too much water stops mill-wheels, and too much voice drowns sense. Don't scold your congregation or your burden-bearers. Don't go on after you have finished, saying, 'As I said before; if you said it before, say something else after; let the elation of the mill cease when the corn is ground.'"

—Lieutenant Holston, who so daringly sunk the *Merrimac* in Santiago Harbor, was an active member and President of the Young Men's Christian Association at Annapolis. A former classmate of his writes of him: "In mental ability he was unanimously considered first in his class, but the demerits he received would always draw down his general standing. These demerits he never received for bad behavior, but always for untidiness. When Holston should have been blacking his shoes he was reading his Bible or sitting in a deep dream, oblivious to ordinary surroundings. He was very religious in a quiet way. He never mentioned it, but he read his Bible an hour or more every day. As would be natural among boys, he was chaffed some about this, but all the chaff and sly remarks passed unnoticed by him. His course continued the same, his Bible consuming as much of his time as did any other of his books."