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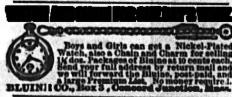
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QUERR SALARIES.

Probably few people to-day know that the original name of the State of Tennessee was "Franklin," or that, in 1788, the salaries of the officers of this commonwealth were paid in pelts; but the following is a correct copy of the

"Be It enacted by the General Asaembly of the State of Franklin, and it is hereby enacted by the authority of the same: That from the first day

of January, 1788, tha salarlea of the officers of this commonwealth be as follows, to wit:

"His excellency, the governor, per annum, 1,000 deer akins.

"His honor, the chief justice, 500

deer skins.
"The secretary to his sacellency, the governor, 500 raccoon shins.

WHO'S SHELLABERGERS

Ha's the Wire fence Man, of Atlanta, Ga., and salle the best and chapped feating in a sisteme for the feating of the feating o

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BULLETINS OF VICTORY.

Not a few of the great commanders of different countries have, when announcing a victory endeavored to improve on Caesar's famous "Veul, vidi, vici;" but the present war has as yet produced nothing atriking of this sort. Some of the messages of the past are worth recalling. John Sobleski when sending the Mussulman atandards captured before Vienna to tha Pope, sent also this message: "I came, I saw, Ood conquered." It is related of the Russian Gen. Suwarrow, when yet a Masian Gen. Suwarrow, when yet a Major and la command of an outpost, that he desired to attack the enemy, but that this was forbidden under pain of death by the Commander-in-Chief. Judging that the attack should not be delayed, Suwarrow dared to disobey orders, encountered the enemy, defeated them, and then sent this message to the Commander-in-Chief: "As a soldier I deserve death for disobeying my-orders; as a Russlan, I have done my duty, the enemy is no more." This was forwarded by the Commander-in-Chief to the Empress. who in reply sent this dispatch to Suwarrow: "As sent this dispatch to Suwarrow: "Aa a soldier, I leave you to the mercy of the Commander-in-Cblef; as a Russisn, I congratulata you as my Lieutenant-Colonel." Later on in his career, when ha had captured Prague, he wrote thus to the Emprasa: "Hurrah! Pragual Suwarrow!" And Catherine, equally terse, again promoted him thus: "Bravo! Field Marshall Catherine!"

Turenne announced the victory of Dunen, by which Dunkirk was retaken from the Spanlards. In these words:

from the Spaniards, In these words:
"The enemy came, was beaten. I sm
tired, good night." Perhaps the shortest message ever acnt by a commander
was the one word Sir Charles Napier
chese whorewith to announce his victory at Hyderabad, in the province of Scinde. It was "Peccavi" (I have slunsd).—London Mall.





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Old Series, Vol. LXi.

NASIIVILLE, TENN., NOVEMBER 3, 1898.

New Series, Vol. X., No. 11.

CRUCIPIED WITH CHRIST. Crucilled with Christ is dying, Spirit from the flesh set free Happy change! no pangs or sighing flut a glorious likerty! Life of my life, Christ in power now lives in Death devoid of aught distressing, Which the soul with gladness init For it brings a vital blessing When the sinful breath exhites

When my Savior Given me life that never falls! Death becomes transliguration, Quivering with no touch of pain Radiant with a new creation Truly, thus to die is gain,

Life immorial Then begins its glorious reign! Hall! all bull this crucifixton! Be its holy raptures mine: Come, sweet death, with no restriction. At the cross I all resign! Making life in Christ divind

SUNSET SCENES.

-Sidney Dyer, in Commonwealth

HY REV. W. C. GOLDEN.

We were nearing the western line of Arlzona. The conductor called out, "Yuma, Yuma, twenty minutes for dinner!" I looked out through the car window, and there was a crowd of half-clad, barefooted Indians. There were children, young men, and young women, aged men and aged women-a picture of real life. Tall, black-eyed, brownish, copper-faced, coarse, black-haired men sat on the fences or climbed lazlly over the box cars that stood on the switch. They seemed to be perfectly harmless, but a kind of chilly feeling ran over me as they jabbered to each other and moped around in the sunshine.

The first thing we heard as we stepped off, the train was a kind of grunt from the Indian women as they sat on the ground within ten feet of the train. They all had something to sell. Shells from the Colorado river that runs near by, rocks from the Yuma reservation just across the river, and quaint work of their own hands constitute their entire stock in trade, and they sit there and, wait for each incoming train. I noticed a number of the women had a board of some three feet in length with small wood hows about three inches high at each end and increasing to about eight or ten inches at the other. This funnel shaped affair was covered with coarse goods and balanced on the knee as they sat flat on the ground. The small end of it was on the ground. I noticed that it moved frequently and so I wanted to know what it was and what it was for. A closer observation revealed the fact that there was a little Indian babe in each one of these curious recepticles -Indian cradics.

There was a tall old man that looked to me to be about one hundred years old, moping lazily around selling bows and arrows. His black eyes and daring countenance made you think of all your dreams of Indians, and bring afresh the words you heard some miles back at a little town called Montesuma. Montesuma was a great chief in early days. The town was named for him, but just north of the town is a range of mountains on whose crest Is plainly cut the huge figure of a man. The Indiand say it is Montesuma asleep, and that some day he will awaken to gather his people into his empire of which they say he was robbed. I could not help but wonder what this old man thought and felt about the past crucity and the present condition of his people, who are fast fading from the earth

There was something inexpressibly sad to me as I looked at these people and thought about them.

Their copper colored faces still glow with the stripes of vermillion and green, laid off in fanciful figures. As our train pulled out, the white walls of the Territorial Prison were seen, behind whose high protections doubtless, many of these people work out life sentences for crimes perpetrated in revenge for the deeds committed upon their people in days gone by. Soon these poor unfortunates will have gone from the earth, and their names will live only in history. There is a sadness about their history that must linger as long as the story of these people shall remain with men.

After the white town of Yuma had faded from sight, and the little willow booths and wigwams of the Indians had grown less of a curiosity, I ventured to say that we were in California. Then I heard the "Ob's" and "Ah's" all down the cur. for we were passing over a miserable, ionesome looking desert. For a long time we traveled over what is said to have been the bed of an ancient sea. The hills on either side show the surf line, where the waters beat their mark into the stone, in their restless plashing against the shore. It is believed that the Gulf of California once extended up and flowed all over this region. With the marks of ancient occupants of parts of this country there is also a tradition that long ago this region was fertile and populous. This tradition tells the story of a great city, the capital of a numerous race that has long since disappeared from the face of the earth. It was after one of these stories that a young lady sald, very quietly and unassumingly: 'This is a country of cultivation, irrigation and exaggeration."

On went our train beyond Manunoth Tank and Volcano Springs, where they told us that mud volcanoes bubble up to a height of from five to twenty feet, but we falled to see them. They were on their good behavior and so we saw none of their curious exploits. It is said that along here is the healthlest country in the world. And like El Paso and other places in New Mexico and Arizona, people who have gone out there invalids, are now well and hearty. It does seem that there is everything there that will help those suffering, especially with lung trouble, and nothing that could be against them. Many men who are now well and able-bodled will tell you that they came here hardly able to walk and some of them had to be carried from the train to their room.

Some distance to the south of the railroul, there appeared a snow-like sheet covering some miles, and glistening in the sunlight like a wasted sea of precious gems. "That is a salt lake," said the conductor. But instead of being a few miles in area, as I thought, he informed us that it was thirty miles long, and ten miles wide. The air is so clear and pure that you would declare that it could not be more than two miles across it. It is a vast marsh fed by thousands of springs from the mountains fur off, and whose waters rapidly evaporate as it ripples down under the cloudless skies. The evaporation leaves over this vast marsh a white sheet of salt that sparkles in the sun like a valley of gems or a sea of ice. To realize fully the splendors of that reglon, they told us that we should be there on a moonlight night to see the snow mantled mountains hanging over this white sea of suit.

The first hundred miles or so of California is dry desert land, but after that is passed, it begins to show Itself. From Salton and this salt lake on, you begin to see why eastern tourists spend annually over five million of dollars here. It is a wonderful country, 880 miles wide and 770 miles long, with fifty million of acres of arable land and twenty mil-

lion of forest. It is a land of sunshine and flowers. All through the West beginning with San Antonio, you can see and hear of old Missions. Many of them live only in history, others by the heap of ruins where the priests once gathered the Indians and taught these superstitious mortals that which was but little better than their own weird traditions and imaginations about the future.

The old white walls of the Missions that areastill standing are well worth visiting. However much you may differ in your belief from the monks, who not only superintended but who helped to build these wonderful structures, you must admire their unselfishness and devotion to their religion. The buildings are massive, with many rooms and apartments. They are usually surrounded with high wails for protection, that made them a kind of fort as well as a protection against any intruders. They have more the appearance of a prison or a graveyard than a place of worship. They have a large audience room with wonderful pictures cut or painted on the inner walls as well as on the outer. The little rude benches made me think more of a children's play-house than anything else. In fact much of this large room for worship looked to me as though it were prepared especially for children, but of course it was for all the people who would come there for worship.

There was not only a solemn feeling but a sad feeling that clung to me all the time as I went from room to room and from cellar to cellar about the old, old Mission. There were deep, dark, underground rooms into which we could not go. What these were for I could not tell. Great caverns seem to have been made in the building far back to the rear of the main place of worship. Flights of steps running up here and down there as ways of entrance and exit. I wondered what dark deeds had been performed in these dark rooms by still darker hearts and minds. In the audience room, I wondered how many souls had been aroused to think upon the eternlty yet to come, but I fear left to grope in darkness concerning Him who came to redeem them from eternal woe. A chill of sadness came over me as we strolled through these wonderful old places. Their very appearance seemed to me to be but relles of lost hopes and misdirected zeni.

-The Examiner says that Rev. A. J. Dian was wounded in the battle of Santiago, but that he has recovered and that he is at work again on his old field in Havana, under the support of the American Baptist Publication Society. In a note to Dr. Seymour, written from Havana, he says: "I arrived here on the 15th inst. and found everybod well. Among the members of the congregation a great many have died from starvation, and others are in great want of food. Our missionaries are in bad shape; some of them, especially the women. did not receive salaries for four or five months. The spirit of the outside people is very good, as they all want separation of the church and State. On Sunday, the 18th Inst., I will have a service in the building with my congregation. I hope to have a large attendance. The schools are very flourishing, and last Sunday they had a congregation in one of the stations with a large attendance, perhaps 800 people. The number of the school attendance is from 200 to 300 daily at different departments. The Lord has protected His own work. Blessed be His name."

-A man's strength in this life is often greater for some single word, remembered and chorished, than In arms or armor.—Rescher. "Here" Available with a sure with a sure that the a sure and the

SEEKING THE LOST.

BY W. I., A. STRANBURG. "And when they were come into the ship the wind coased."

Matt. xv. 32 When Christ came to this earth to seek and save

that which was lost, he luvited no man to take passage on a vessel whose bottom was leaky and whose machinery was uncertain. To God the Father the stormy voyage with all of its trials, dificulties and dangers was foreseen. In view of the stupeudous work to be accomplished, the trlune God sent out a ship that would outride every storm, stem every tide, outweather every gale and make her lauding sure. That ship was built, not by Abraham, but by the triune God, and that, too, before the foundation of this world. (Eph. i. 4.) She was built in heaven's navy yards. As a wise master-builder God make no mistakes. Upon her bow was written the object of her

Seeking the Lest.

Upon her sides, I will never leave thee nor forsake thee. Within her cabin, My presence shall go with thee and I will give thee rest. Upon her pilot-house, I will guide thee with mine eye. Upon her stern, The gates of hell shall not prevail against thee. To take passage on this vessel is to dwell in absolute safety. For he that keepeth Israel shall neither slumber nor sleep. The Lord is her keeper, therefore happy is the man that trusteth in her.

A Dangerous Craft.

In the ordinary walks of life no man likes to deal in uncertainties. When the question of investment comes up, all men like to entertain a reasonable hone that success will crown the venture, yet when it comes to the immortal interest of the soul, a large per cent. of the human family prefer to deal in uncertainties. That is, for salvation they take passage on a craft that is, by its managers, said to be an uncertain vessel. This uncertain ship is a modernly built one. She has human heads and founders. Upon her bow is written, "Apostasy." Upon her broad deck stand intelligent men inviting passengers for eternity. A desire to escape the wrath to come entitles any one to come on board and register for passage of this modernly built ship of apostasy.

As her passengers come on board, by her managers they are told that there is great danger of being lost on the way, yet multitudes throng her gang-way and upon bended knees take a solemn oath to support her machinery, obey her mandates and to never forsake their ship. Alas! alas! Again, not only do intelligent men and women take passage on this ship of apostasy, but with rites and ceremonies bind and lash their helpless babes to this very uncertain ship of salvation. How strange it is that sensible people will thus force their offspring to launch out for a ride through eternity upon such an uncertain craft when Christ offers passage on one that will safely land every soul that trusteth in her. (See John x. 28.)

For twenty years the writer was by infant baptism and ritualism bound to one of the modernly built ships of apostasy, during which time I was tossed about with many a fear and many a doubt. By my masters I was driven hither and thither. Long, dark and unhappy was the voyage. An occasional reminder of being lost on the way added much to my discomforture. Rocked upon the billows of an unrenewed and a wicked life, I drifted far, far from God.

While being thus tossed about through glasses that were amoked, I beheld another vessel as she hove in sight. All day long she moved slowly, yet majestically across the deep blue sea. As I stood gazing upon the stranger, trying to make out her name, my commander ordered me off. "To your work," cried the mate; "the clouds betoken a squall." Tipping my cap to my superior, I hastened to my work. Having, as we thought, gotten all things in shape for a stormy night. I returned to the upper deck to see if I could sight the stranger. Again looking through glasses that were smoked (for I had none other), I saw that the stranger was still in alght, and that she seemed to be heading in the direction of our craft. By this time I could clearly and unmistakably make out her name, which was Ship of Salvation. Upon her how I read, Seeking the Lost, Strange vessel, said I, I never saw you in these watere before. Saaking the Lost-what can it mean? One thing of which I am sure, and that is you are not seaking for ma, for my name is registered on my ship's oook, and as yet we are not losi. Morsovar, from my eradia I have been aboard of this vessel, and good and isarned man have their lumds upon her wheel. Alse I saw not the future. But follow on she would. As the aun went down an awful pillar of oloud was easn gathering in the Southwest. The thunders railed and the vivid lightning flashed along an angry sky. Darker and darker grew the night about na.

Suddenly a heavy sea struck our vessel. The wind blew a gale, the waves ran wild and high, the angry elements beat with ceaseless rage upon the torn sail. the ahattared must and the reeling deck. The grouning timbers parted and the angry waters came rushing In. The engine was tolling with limbs of iron and heart of fire to hurl the sinking vessel on its way, but alas! all in vain. There was a sudden lurch of the ship, a cry of terror, a plunge in the waters, and I was struggling for life in the deep, clinging to a mast, terrified by the intensity of the darkness and the hopelessness of my condition. I longed to look once more upon the ship of salvation, seeking the lost. From the depth of my poor soul I cried out, Lost! lost! lost! O God, save ere I perish! It was midnight, and nothing could be seen through the darkness; but there was no mistaking the sound that fell upon my ear. It was a voice sweeter than the harps of angels that comes from the mansions of rest.

Look unto me (said that voice) and be ye saved all ye ends of the earth, for I am God, and besides me there in none else. I turned my eyes and looked. Under the glare of a great search-light that was sweeping the waters I beheld a giant ship with all sails spread to help the groaning wheels as she came bounding o'er the deep like a sea-bird fresh upon the wing. Upon her bow I read, Seeking the Lost. Blessed ship! She had followed all the way. Standlug upon her deck I beheld one clad in white raiment. Again I cried out, Lord, save ere I perish. Quick as thought, but none too quick for rescue, the life-line was thrown out, and by unseen hand was made fast to a poor, lost and helpiess one, and by strong arms was quickly drawn on board of the great Ship of Redemption. All of which was done by that infinite grace of God which throws open heaven's eternal mansions to the wanderers of earth, and which seeks its own highest glory in saving the lost. A hopeful aud happy throng of passeugers were walking the beautiful deck; cheerful voices and joyful looks greeted me as each one gave to me the hand of welcome. with a hearty God bless you. Having exchanged my filthy garments for better. I at once entered her beautiful cabin, where I found upon a center table an open book: rays of light from above were streaming down upon its open pages, from which, upon bended knees, I read as follows:

This is the record that God hath given to us eternal life, and this life is his Son. He that bath the Son hath life, and he that hath not the Son, hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life. To me there was a strange and solemn power in these beautiful words; a tide of joy filled my soul as my faith reached out and grasped the precious promises of Eternal Life. All feat of being lost on the way was now banished, for it was the voice of God speaking to me. It was a heaven-sent message, and in it I found that which satisfies the deep needs of the soul. With a new life, new hope and joy within I went back to the upper deck, and to my great delight I found that the darkness, with all of its terrors, had fled; that it was now day, and that the grand old Ship of Redemption was hastening on to seek and save that which was

Reader, this divinely built Ship of Redemption is salvation by grace. She is girt around with bands of everlasting strength. She has Christ for her captain and the Holy Spirit for her guide. All are safe who sail with Jesus. It shall never be written in the Lamb's Book of Life against the name of any soul that trusted in Jesus, Lost on the Way. When all the storms and wrecks of time are past and the great army of the redeemed is gathered on the heavenly shore; when the roll of the ransomed is called, it will be found that none who believed and trusted in Jesus have failed to reach the heavenly rest.

Reader, I beseech you to remember that yours is to be a ride through time and eternity. God has a vensol that will carry you safely through. All others are destined to wander from the true course and to founder in darkness without a hand to help in the final hour.

Raadar, have you registered your name upon a modernly built ship of apostacy? Have you lashed your children to the same? If so, why? Do not her managers tall you there is a great danger of being lost on the way?

Reader, believe me-Christ authorises no man to preach such an uncertain plan of salvation. He inlitee no poor sinuer to take passege on such an unoertain craft. Then why not forsake at once that nncertain vessel for a better? God offers you better. are in constant dread of not giving based to Washing-Why not accept it?

Randar, go out upon the deck of your uncertain vassal and sweep the waters with your vision, and you tion of the waters, the commerce, and the general

signal of distress, cry unto God for that which brings solid comfort and sweet peace to the soul. Be not diacouraged, she is in sight. (See Luka xix, 10.) State Springs, Miss.

Growth and Power of the United States. BY BRV. A. B. CABANISS.

The growth and power of England's daughter, the United States, has been just as remarkable and much more rapid than that of her old mother. A little more than a hundred years ago she started with only thirteen States, nearly all of them east of the Alleghany Mountains. Now she has nearly fifty States. and her possessions extend from the Atlantic to the Pacific Ocean, taking in all the territory beyond the Mississippi from the Mexican borders and the Gulf of Mexico up to the British poesessions on the north, where she steps over and takes in Alaska up to the North Pole. Recently she has extended her possessions seaward very unexpectedly and without previous desire for such conquest. But in attempting to aid her oppressed neighbor, Cuba, she found it necessary to take the island of Porto Rico to pay the expenses of the war and to keep the peace in the future. While this war was going on in Spain, Commodore Dewey, lu the Chinese seas, found he needed a harbor for his ships, as the neutral nations would not let him remain long in their ports. As our enemy had a good port in Manila, near by, he concluded to go there, destroy her fleet and take possession of her harbor. Thus he unexpectedly put us in possession of the Island of Luzon, and ultimately circumstances may induce us to take all those islands, which we did not really want. Many of our people are strongly opposed to our keeping them, thinking we have already extended our borders too widely for our nation's

This war opened our eyes to the fact that we needed a harbor and coaling station for our naval ships in those Eastern waters if we expected to keep a squadron there to protect our commerce. Hence Dewey's victory at Manila seemed providential, as it gave us just what we needed. The Hawalian Islands had for some years been begging us to take them into our confederacy, but we did not want them. Now the acquisition of the harbor of Manila has convinced us that we need the Hawaiian Islands as a half-way coaling station in the Pacific on our voyages from San Francisco to our possessions in the Philippine Islands in the East. Hence we have annexed them. In addition to the above, one of our naval officers, in carrying troops from San Francisco to garrison Manila, stopped at the Ladrone Islands long enough to take the Spanish governor prisoner and get possession of his fort and harbor as another coaling station in the Pacific. It is also currently reported that, instead of protecting them till they are able to manage their own affairs, the better class of Cubans and Spanlards are anxious for us to annex them to the United States, just as were the Hawallans.

Thus it seems that these islands, near our doors, as well as the Philippine and Ladrone Islands in the Pacific Ocean, have been providentially thrown upon our hands. While it is admitted that we can take care of those near us without detriment, fears are entertained that it will be a dangerous precedent to extend our territory so far from home as the Philippine Ishnds in the Pacific. It is rather too late to talk about the dangerous precedent of extending our horders so far from home when we have already stepped over the British possessions at the North and taken in Alaska, as near to the North Pole as we could get. But for the ley barrier we could not have hesitated to annex the North Pole.

Some fear we will get an eliphant on our bands if the East India Isles in going and returning from China, and landed on several, I am prepared to show that the prolific, tropical Philippines will be worth more to us commercially and add mora to our strength politically than half a dozen Alaskas and iceclad North Poles.

As we are compelled to have a coaling station in those Eastern waters, some are in favor of retaining the Island of Luson with its harbor of Manila, but say we ought to return the bahance of those islands to Spahi, as we fear the responsibility of governing them. It would be a cruel mockery to turn those oppressed people over to the tender meraiss of tyrannical Spalu again, when we have just driven her from Cube and Porto Rico, because she had proven heraalf incompetent to govern those colonies in accordance with the enlightened, olvillzed and Christian spirit of this age. Yet some fear expansion and Imperialism and ton's ikrawall advice.

In another article I propose to show that the coadiwill sight the gmnd old Ship of Retlamption, relac the affkirs of the whole world have greatly changed since

Washington's day; and that the nation which refoses to change her policy to suit these changed conditions, will ultimately find herself in the sad and effete condition of poor old Spain, who would know no change, but continued to rule according to the laws and usages of four hundred years ago.

CHRIST'S LAST PRAYER FOR HIS PEOPLE.

SERMON RY RBV. J. B. HAWTHORNE, D.D., PASTOR VIRST RAPTIST CHURCH, NASHVILLE.

Text, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (Jno.

A few moments after Jesus offered this prayer he left the Temple and went out of the city into the garden of Getisemene, where he endured that unuterable anguish which made him "sweat, as it were, great drops of blood." He knew that he had but a few hours to live. He knew that that night he would be betrayed. He knew that the next day he would be crucified; and yet his thoughts were not upon himself and the cup of woe which he was soon to drink, but upon his people-upon those who had journeyed with him lu his earthly ministry, and also upon all those who in subsequent ages should believe conflict and suffering. on his name and devote themselves to his service.

Self-forgetfulness in suffering and danger is an infallible sign of a great and noble nature. The last words of the most unselfish being that ever contrib-

Though about to leave the sconces of his earthly labors and accend to the right hand of his Father, our blessed Lord seemed to bestow very little thought upon himself. His mind seemed to run upon the temptations and woes that should come upon his followers. He looked down into advancing centuries and saw the cruel and relentless foes with which his people should contend. That future was dotted with stupendous and appalling difficulties. There were Alps to climb, Hellespont to swim, lions to subdue and fires to brave. He saw a future red with the dom, and dark with bitter and lonely anguish.

Having admonished his disciples of the tributations in store for them, and having assured them that the great Comforter would journey with them and support them in their hours of trial, he offered the prayer in which the words of the text occur: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

In all the wide world there is not a Christian who fered for me. It was offered for every one of you.

My brother, if you will take it into the sanctuary of secret devotion and meditate upon it and commune explanation of many a painful mystery in your past

We cannot doubt that our Savior in this prayer, as in everything else that he said aud did, desired and sought the highest welfare of his people. He prayed only for those things which he knew were indispensable to their spiritual growth, and their preparation for the higher activities and grander delights of the coming world. Human wisdom would have coveted and chosen many things for which he did not pray. He did not desire and he would not pray that his people should be taken out of the world. By "the world," in this passage, he did not mean

the material globe which we inhabit. By taking them "out of the world" he did not mean the removal of his followers from their present state of existence. By "the world," he meant the evil influences—the tempcatoer. He would not pray for their exemption from these trials.

We must believe that our Lord understood fully the import of his own words. He knew "the world." He knew that in it the devil was "going about like a lifts and pulls and strikes. roaring lion seeking whom he might devour." He knew that this people would have to contend with "principalities and powers and spiritual wickedness in high phicea." He knew that there was no sin, no vice, no crime which they would not be tempted to commit. He knew that at every step of their pilgrimage through the world they would hear the siren voice of some seducar. He knew that they would be falsely accused. He knew that pagans, infidels and hypooritas would drag them before magistrates and bear fals witness against them. He foresaw all that Papal Roms would do. He foresaw the martyr-fires that have been kindled all along the pathway of the oburob. Ha heard the abrieks and groans of all the victims of Imperial despotism and wrath. He foresaw the inquisition with all of its infornal orusities. Ha foresaw avery dungeon, pillory, whipping-post, guillotins and scalibid that would be used to lutimidate and axtarminato bis followers. He foresaw avery

llish conspiracy against his cause that infidel malignity would organize. He foresaw every struggle and anguish in the hearts and lives of those who should take up their cross and follow him. And yet, foreknowing all these things, he would not pray that his people should be taken from them.

To poor finite minds there is something marvelously strange about his conduct in this respect. Supposing a mother, as she site by the cradle of her infant boy could foresee that his life, if spared, would be one of perpetual struggle, weariness and wretchedness, would not her maternal affection constrain her to pray, "Lord, if such be my child's experience, wilt thou not in mercy take him out of the world?"

There is not an infant prattling in its mother's arms or sleeping on its mother's breast who, if it could foresee the storms and woes which await it, would not pray, "Oh God, let not these things come upon me. Now in life's dawn, ere sins and sorrows compass me, take me to thyself."

But Christ, who knew all things that should come upon men, and who has written the testimony of his love in the red capitals of his own precious blood, would not pray that his people should be spared from

Christ would not pray that his followers should be exempt from trials, and the history of the church shows that they have not been exempt. He said that in this world they should have tribulation, and tribuuted to my comfort and happiness were, "Ob, my lations dark and direful they have had. No human band can write the story of their sufferings. Not until the books are opened and we see what the recording angel has written, can we know how God's children have struggled and what they have endured.

Why would not our tender and loving Lord and Redeemer pray that we should be exempt from temptation, conflict and pain? To know why we are subject to all these ills would be a sweet relief. I am sure that it is not irreverence in us to seek to discover God's purposes in our afflictions.

1. Among the most obvious reasons why Christ would not pray for our removal from temptation is. blood of his saints, lurid with the flames of martyr- that temptation is indispensable to our moral development. He recognizes the fact that every human being has a work to do in himself and for himself, and that for the successful accomplishment of his task the discipline of temptation is absolutely neces-

Salvation includes two things. First, the justification of the sinner by the atonement of Christ, and secondly, his sanctification by the work of the Holv Spirit. But sanctification is a joint work. It is achas not a personal interest lu this prayer. It was ofdivine spirit. There is a sense in which the believer works out his own salvation. In the matter of the atonement, he can only accept what Jesus has done with Him who uttered it, you will ere long find the for him. But in the progressive work of sanctification, he he required to work with the Holy Spirit, who works in him.

Sanctification is a growth. No man becomes holy in heart and life by any sudden and arbitrary bestowment of divine favor. God has not bestowed upon any pricethood, or any church, power to make any man holy. Sanctification is not a gift that is communicated through human hands to human hearts. It h not something that falls upon a man like lightning from the lowering cloud. At a camp-meeting which I attended about seventeen years ago, I met persons who told me that in answer to preyer God had suddenly lifted them into a stato of sinless perfection. While I respected their feelings, I did not besitate to tell them that they were deluded. Hollnes in the human heart is a growth. It is a development. It is the

There is no faculty of our being that grows and expands without resistance and conflict and strain. It is not the arm of the sluggard that attains the highest muscular development, but the arm that tugs at an oar, or wields the blacksmith's hammar-the arm that

It is not the mind which lies idle that sees the furthest orbs of truth. It is the mind that is wont to grapple with great problems, and that makes its dis-

covaries by overcoming stupendous difficulties. By the operation of the same law, we reach results in moral and spiritual life. We grow only by resistance and conflict. Wa make progress only hy encountering and overcoming temptatious. By resistanoa to evil wa develop our moral energies and hnpart vigor to our spiritual being. This realstance to temptation—this flarce struggle with evil—la a divinaly appointed course in our moral gymnastics, hy which we aducate our tottering steps, our trambling bands, and our puny arms, until we attain to the strength, dignity, symmetry and glory of man in

The man who runs away from the world and bidse bhnself in a cava or a monastery, that he may ascapa temptation, chasta his own soul. He has no oppor-

alliance of statecraft with priestcreft, and every dev- tunity to grow. Where there is no tamptation there is no moral realstance, and where there is no realstance there is no development.

The man who comes out and stands before the world, sees its pride and pomp and glory, and feels ita mighty power-the man who hears the voice of the arch-tempter saying, "All these will I give than if thou wilt fall down and worship ma"-the man who bravely confronta the great advenmy and destroyer of men, and says, "Get thee behind me, Satan"—he is the Christlike man. He is God's Hercules. He is the true exemplar of that spiritual power which shall by and by conquer the world.

Many pious parenia worry themselves into premature graves because they cannot keep their children "out of the world." Our children will go into the world, and we cannot prevent them. We should never try to prevent them. Going into the world is just what God wants them to do. Our work is not to keep them out of the world, but to prepare them to resist and overcome the world. Let us bring them to Christ, implant the principles of his divine truth in their hearts, put the weapons of spiritual warfare In their hands, and then let them go into the world and struggle as we have had to struggle, and fight as we heve had to fight, and suffer as we have had to suffer.

2. Christ would not not pray that his people should be taken out of the world because he knew that he could never bring the world into subjection to himself without the struggles, conflicts and sufferings of his people. He knew that his people would be persecuted. He said to them in the beginning of his ministry, "If they have persecuted me, they will also persecute you." Fidelity to Christ will bring conflict with the world. It will bring success, ridicule, slander, bitterness and hatred.

The man who has not religion enough to provoke the opposition of the world, is a religious failure. If his loyalty to truth, purity and God are not sufilclently marked to call forth the malignity of sensualists and infidels, be belongs to that class of whom the apostle says, "They are bastards, and not sons."

It is the Christian progressiveness which provokes the antagnonism of the wicked that is conquering this world for Christ. What have been the times of greatest prosperity to the church? Not times of peace, but times of war. The blood of the saints has ever been the seed of the church.

It is not strange then that our Lord should pray, "Take them not out of the world." It is not strange that an inspired apostle should write. "We glory in tribulation." Our strength is born of agony. Sewing with tears we shall reap with joy. Great battles bring

But while Christ would not pray that his followers should be taken out of the world, he did pray that he might be kept from the evil of the world.

To be kept from the evil is shaply to he empowered to overcome evil. Jesus would not pray that his people should not be exposed to temptation, but he did pray that they might be divinely strengthened to withstand temptation. Temptation is harmless if we do not yield to it. It is helpful if we stand and resist it.

Christ would not pray that his disciples should not be hated and pursued, but he did pray that in the midst of their persecutions they should not falter and

The answer to that prayer is visible on every page of the church's history. There is no power in temptation that believers in Christ have not feit. But in every age they have stood by their colors and preserved their faith. Neither for pleasure, nor distinction, nor power, would they deny their Lord and Master.

If infidel rage and imperial despotism could have destroyed the church, loug ago it would have perished from the earth. But God has kept it from the evil It has had a thousand baptisms of fire, but from each it has emerged brighter and atronger for the burning.

Christ ever liveth to make intercession for his people. At this moment be is praying, not that they should be "taken out of the world," hut timt they "should be kept from evil." From the evil God will keep them. No child of grace ever did and no child of grace ever will make ablowreck of his faith and hope. Man professing Christianity have formken Christ and gone over to the enemy, but they want out from us because they were not of us. The man for whom Christ prays God will keep. The earth may periah, star after etar may fall, the sun go out, and the whole frame-work of the universe orumble, but the man whom God keepe shall never be moved

-It is not generally known that Admiral Carvara the commander of the Spanish flast at Santiago da Cuba, was formerly a naval attachs at Washington. He represented the governmedt of Spain is that city about fifteen years ago. Liautanant Carvara was univarually liked, and was a close student of naval matters.

"Present Feeling in the South,"

Dear Bro. Editor:-I have just fluished reading the eloquent address of our beloved and gifted Hawthorne of your city "Hefore the Boston Baptlst Social Union," Oct. 19, 1808. My heart leaped for joy and my pulse bounded with patriotic impulse at his beautiful bridging of the bloody chasm, and tears of exultant joy rolled down my cheek as he so graphically and graudly and graciously and gloriously held forth the olive branch of peace to the once warring sections and schisms. But it is not possible to portray with pen the pain that pierced my heart as I read the following extract, uttered after the cossation of our "current controversy," and the expressed hope of denomiuntional peace. He expressly excludes from his procimmation and protocol of peace "one-tifth" (?) of his so-called brethren, and held them up at the center of continental, if not cosmopolitan, refinement as the tilth and offscouring of the earth. I love this socalled one-fifth as well as the "four-fifths" (7), and 1 cannot withhold my protest at this public spewing they got out of his mouth, unless I seem in so doing to give consent. Let me inject by way of parenthesis the thoughts which, like poisoned arrows, pained my heart as I read and reread the fearful fulmination of anathemas.

"The history of Southern Baptists during the last half century shows them (that is, four-tifths of them to be worthy of the esteem and fellowship of their brethren in all sections of the globe. Not all of them (by one-fifth) are as pure in faith and holy in life as they might be. Some say one-fifth are extremists; a few (of the one-tifth) are fanatics. Scattered among the hills and hollows there are communities of them almost as blindly wedded to sacramentalism and traditionalism as the misguided victims of Romish priesteraft "---ic, e., almost as blindly wedded to sacramental salvation and to tradition as superior to God's word.) "They put the Baptist brand on almost everything that has been dipped since the days of John the Baptist." (That takes in the Greek and Roman Catholics, the Church of England and all Pedobaptist immersionists.) "They pretend to trace a succession of orderly Baptist churches from modern Louisville to ancient Jerusalem." "They" includes the one-tifth, and in all my extensive acquaintance with them I have never found a single one who ever pretended to do any such thing, or whoever contended that it could be done. "They would decapitate, without benefit of clergy, every antagonist of their succession dogma." (See Rom. II. 1-3 and 21-23. They that five in glass houses should not throw stones, and physicians should heal themselves. He not only "would," but he actually did decapitate as far as civil law will allow,

NOW COMES THE FOUR-FIFTHS.

"But I am proud and happy to be able to say that four-fifths (7) of the constituency of the Southern Baptist Convention are not chargeable with this parrowness and intolerance." (That includes the speaker, and of course he is not chargeable with intolerance. His great heart can tolerate everybody and everything except the despised one-lifth. "Their slogan is, The Bible and the Bible alone our rule of faith and practice." (The one-lifth has no such slogan.) Their fellowship is for all who love our Lord Jesus Christ in sincerity and truth." (Except the one-fifth.) "In natural gifts, intelligence, purity of life and consecration to their work, their ministry is not inferior to that of any other division of the Lord's hosts." (This was intended as a contrast to the "onefifth." The disjunctive "but" sets the one-fifth and four-lifths over against each other like the Pharisee and the Publican, "God, I thank thee that I am not as other men, or even as this Publican.")

Now, brother editor, that is the finis of that fiery effulgence. It will go forth from the "Hub" to the Circumference. Some people and papers will quote It for its sweetness and some for its sourness, some for Its grace and some for its gore. One thing is settled. The one-fifth (?) can know how they stand if not where. If these charges are not true, then our liberal brother (?) violated one of the ten commandments: and more, be falsely accused, not his neighbor, but bis brothren (so-called.) I deny none of the claims with which he distinguished and contradistinguished the "four-liftlis," but I do affirm that, according to my heat knowledge and belief, all of his charges against the "one-lifth" are maliciously faise. In devotion, consecration and success in winning souls and building up weak churches and making sacrifices they will compare favorably with the other division of the Lord's hosts. In this bitterness "The Present

Feeling lu the South?" God forbid.

J. B. Moody.

We may add to the above that, like Dr. Moody, we greatly regtetted the expressions of Dr. Hawthorne on this subject, as we stated last week. He is much in question. We are not sure but that the proportion State Missions, he gave would be reversed. Anyhow, we confess that it seemed to us immedessury, to say the least, to cast reflection upon so many good brethren, whether one-fifth or four-tifths of Southern Baptists, especially before an audience of strangers. We objected to the address of Dr. Brown before the American Baptist Publication Society on the same ground.

BAPTIST AND REFLECTOR, NOV. 3, 1898.

A Change of Plans.

Ever since the Lord's people began to do co-operative work there have been frequent attempts at independent effort. These sporadic attempts have invariably proven abortive, and while all true Baptists earnestly claim for themselves, and freely concede to all their brethren, the right to work for the Lord as they think best, still the principle of liberty to co-operate in advancing the Lord's kingdom, so clearly allowed in the Scriptures, seems to be the one principle on which the evangelization of the world is to be accomplished.

The latest attempt at this independent work (by no means the only one among Southern Haptists, is commonly known as "Gospel Missions." As to the feasibility of this indebgodent plan, and as to the probable future of it, we have a most serious question

The following resolutions adopted October 2nd by the Riedsville Baptist Church, Riedsville, N. C., which is the strongest church in that State that has been working on the independent plan, speak for themselves. The one comment I have to make is that they were passed without any move upon the part of the pastor. Dr. Mundy, who has never urged the durch to change its plans of missionary work, though he himself has been in full harmony with the eystematized efforts of his brethren of the South, simply urging the church to do us duty in obeying the Lord's great command.

Perhaps it would be well also to add that the vote by which the resolutions were passed was practically unanimous, showing lifty-six for and eight against such resolutions, it being generally conceded also that those members absent would have voted with the fifty-six had they been present

Here are the resolutions.

"Whereas, The independent nussion plan has been ancw within two weeks. given a sufficient trial to determine whether or not it is a better method of carrying the gospel to the heathen and planting the cross of Christ on a benighted soil

Whereas, Having watched with anxious hearts the desired; and,

Whereas. We consider the work of the Board more Resolved. That our beloved leader in China, Bro. I'. M. Royall, be requested to unite his efforts in the foreign field with the Foreign Mission Board, and work with and through it.

Resolved. That if Bro. Royall is not willing to go under the direction of the Board, we feel it to be our duty to tender him bls return passage to North Care-

Resolved, That we, as a church, deem it better to return to this great work through the Foreign Mission FIGURE OF MISSIONS.

Beech River Association.

The fifth Sunday meeting of Beech River Association convened with Judson Church, as heretofore an- crowd of people to witness the baptism. nounced, on Oct. 28th and 29th.

The meeting was called to order by Bro, B, F, Itartles, who stated its object. Bro. J. II. Davis was to cat and good preaching and good singing, led by made Chairman and Bro. J. R. Hall Secretary,

The meeting opened with a song service and prayer Pinson. by Bro. J. R. Hall. Bro. B. F. Parlow preached the ntroductory sermon. It was a soul-cheering dis-

The congregation was called to order after feasting upon the best of the land, prepared by the good women of Judson Church and vicinity, by Chairman Davis, and prayer by Bro. A. Nunnery.

Importance of Co-operation of Churches and Pastors in Beech River Association. Bro. A. Nunnery very ably presented the subject, followed by others.

Pastoral Unrest; Cause and Cure. Bro. B. F. Barles and Bro. W. F. Horen made some brief and pointed remarks, and stated one way at least in part was to talk up, pray up and pay up your pastors.

Other topics were mentioned, but were suspended with for the time being." The meeting adjourned until night, at which time

several questions were discussed by the brethren. There was a Sunday-school mass-meeting at 10 a, m. Sunday, and interesting talks were made by sev-

eral of the brethren along the line of Sunday-school

At 11:30 o'clock Bro. A. Nutiuery preached the mla-

mistaken as to the number of those holding the views—sionary sormon. A collection of \$1.75 was taken for

The meeting closed by offering hands as a token that we would do more for the Lord in the future than we have done in the past

The meeting adjourned to meet with the Parsons Church, Decatur County, next fifth Sunday. Thus ended a most pleasant and profitable meeting.

Bro. A. Nunnery represented the HAPTIST AND BE-FLECTOR and took the names of several new subscrib-

Resolutions of thanks were tendered the good people of Judson Church and vicinity for the very hospitable manner in which the meeting was enter-W. F. BOREN, Sec'y. tained.

from the field.

The second division of the fifth Sunday meetings of the Nolachucky Association met with the Alpha Church, Col. T. 11. Reeves Moderator, J. J. Burnett

The first topic, "How can we interest all the memhers of our churches in our denominational enterprises?" was discussed by Dr. B. E. Jones in a finely prepared paper, also by W. H. Strickland and the

The spiritual condition of our people and how to unprove it," by Elder J. N. Eldredge, called for a number of spirited speeches.

"Social life in church and Sunday-school work--its place and importance," was opened by J. J. Burnett, and further discussed by S. E. Jones, W. L. Cate, W. H. Strickland, J. W. Foster and the Moderator.

Dr. W. H. Strickland made a very effective talk on "Why I am a Baptist," giving largely his experience in turning from the Presbyterian faith to that of the Ruptists an experience of mingled pathor and amuse-

The churches represented were Morristown, Mossy Creek, Macedonia, Central, Adriel and Alpha. Dinner was served on the ground.

The writer preaches to-night and Dr. Strickland preaches to morrow, morning and night, and will help the pastor, Rev. W. L. Cate, in a meeting of days, either continuing from the present, or beginning

Rev. P. H. C. Hale has accepted a call to the pastorate of Concord (Greene County) Church, recently vacated to Rev. S. S. Hale.

P. H. C. Hate, J. M. Walters and W. C. Hale are bolding forth in 11fth Sunday meeting work at Heresult of this work, we now feel satisfied that it is too bron John Otey, J. M. Phillips and company at Flat weak in force and scattering in effect to reach the end. Cap. Bro. Benjamin Yates and others at Central Point, sil in the issunds of the Nolachucky.

P. S. We had a splendid Sunday-school mass effectual and far-reaching in its results, therefore be it meeting this morning, and a delightful sermon by Dr. Strickland, congregation fine. J. J. R.

Bethlehem Reports.

Rev. A. H. Rather, assisted by Rev. W. C. Shannon, conducted a series of meetings for eight days with the Bethlehem Haptist Church, Robertson County, Tenn., closing October 23rd, which resulted in much good, we trust. We had about twelve professions and a grand revival among the Christian people, and many staners asked for prayer during the meeting. On October 23rd Bro, Rather haptized live new converts into the church, one of them having been a professor for sixteen years. There was a large

We keep up the good old-time practice of dinner on the ground and two sermons a day. We had plenty Brethren William Dorris, Henry Cook and Charles

Bro. G. H. Sprouse organized a young people's prayer meeting on Sunday night, October 23rd.

The good Lord has blessed us gloriously, and we should ever be ready to work for him, who is willing to do so much for us if we serve him right. The writer feels strengthened in the faith after hearing the truths of God's word preached by our beloved pastor, Rev. A. II. Hather, and Rro. W. C. Shannon. Bro. Rather has been paster of Hethlehem Church for the past eleven years, and we have learned to love him. We would be sad to know that we would have to part with him. He carries sunshine lu hia face for everybody that he meets. The church la better organized than it has been for three or four years. It will pay its pastor more this year than for any one year in the last four. Bro. Rather is a wise and faithful pastor, an earnest, efficient and gifted preacher, a devout, consecrated man of God. Under his leadership many have been added to the church.

We are expecting good thiuga of Bro. Holt at Greenbrier the third Suuday in November. J. H. Bowling, Treas, Bethlehem Ch.

Greenbrier, Tenu.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church-Pastor Hawthorne preached at the morning hour. Song service at night. Three received by letter. Pastor preached at the Clarendon-street Church, Boston, last Sunday week. He brings back encouraging reports concerning the work there.

Third-Pastor Golden preached at both hours. Good morning congregation. Good young people's

North Edgefield-Pastor Sherman preached in the morning and Bro. Burns at night. Meeting continues at the Seventh Church with good results.

Centennial-Pastor Ray preached at both hours. Small congregation in the morning; better at night. 107 in S. S.

Centennial-Pastor Stewart preached at both hours to fine congregations. Two baptized. Seventh-Pastor Burns preached at the morning

hour to a good congregation. Preached for Bro. Sherman at night. Howeli Memorial-Pastor Howse preached at both

hours. Good services.

Spruce-street (col.) Pastor Ross preached at the morning hour and Rev. Harris at night. Mt. Zlon (col.)-Pastor Mason preached at usual hours to good congregations. Heceived two by letter.

Bro. Kingston was present at the Conference. Dr. Holt reports a good time at the fifth Sunday meeting of the Judson Association. Assisted in the ordination of Bro. J. B. Matthews.

-All those who expect to attend the Memphis Association, which meets with the Whiteville Church November 12th at 3 o'clock p. m., will please send in their names that homes may be provided.

M W PREWITT Whiteville, Tenn.

-A good day at Milton. A full house. The young church for the first time communed. The entire ser. vice was delightful. The writer was extended a unanimous call as pastor. Will accept if the Sunday can be arranged satisfactory to all concerned. I am grieved over the death of Bro. R. S. Fleming. God G. A. OGLE. biem his wife and children.

Milton, Tenn. -We desire a large and enthusiastic delegation at the Memphis Association, which convenes with the Whiteville Church November 12th. Let the churches see to it that their delegates attend. We are aware of the busy season, but we must not let the cause of Christ suffer on this account. This is the last associational meeting in the State, and we invite our Corresponding Secretary and editor especially to be with us. Let us stand by our organized work.

W. A. JORDAN, Pastor

-The writer preached a week recently at Kelley's Creek. The church was not in a good condition for a meeting, as it was somewhat divided, tiod blessed our labors and the church, I think, will move forward. This is one of the strongest churches in William Carey Association. The writer has been called to the care of the church. If I take the work I hope under God to do a great work for the Master. There is much to be done by the Baptists yet. May we all pull together. Globe, Tenn.

-I recently visited Doyle College, at Doyle Station, Toun. This institution is under the management and control of our worthy brethren, Profs. Ben Jones and S. W. Nickson. It has over eighty students enrolled, four of whom are promising young Baptist preachers, getting their tuition free. I was very favorably impressed with their management of it, and some of the best citizens and patrons told me there never was a faculty in it that gave as good satisfaction. This institution was built and is yet owned and controlled by the Baptists of Union Association, and is unsurnamed for good health, good water, good and cheap boarding and favorable location. Therefore I do not believe our brethren anywhere in the State can do better than to patronise it. For particulars address Alonso Johnson, Secretary Board of Trustees, Doyle A. L. PARKER. Station, Tenn. .

Seminary Notes.

A great number experienced their Seminary examination in the Old Testament this week. The work was on Geneals and the first of Excelus. Dr. Sampey had gone to Baltimore and left the class in the hands

Dr. W. D. Powell, financial agent of the Southwestern Baptist University, was a very pleasant visitor this week. He made an excellent talk on the Mis-

sionary Spirit. His idea is to keep "very zenious misslonaries at home !

Brethren L. E. Barton of Jackson, Tonn., and J. R. Clarrett of Greenfield, Tenn., came in last week to attend the Seminary.

Bro. Parker, who has been sorely aillicted with

typhoid fever, is convalescent. Dr. E. Tatum, our China inissionery, passed through the city this week on his way to Orlinda, Tenn. He made a pointed talk to the students along the line of China missionary work.

The Young People's Society of Walnut Street Church gave the young men of the Hall an Invitation to a social one evening this week. They were entertained by Col. Hays, the composer.

J. R. Johnson.

Still Alive.

Think us at Winchester not dead because we have not been in the BAPTIST AND REFLECTOR for some time. We are very much in evidence, and we would smile clear across our faces if those brethren in the various localities, who have subscribed to our building fund, would by the next mail forward their subscriptions. We are still begging because we are as needy as ever. Our people give, and give, and give again, and still more is needed. We have some money on the windows and ceiling, but much more is needed. Our roof bill is not yet paid. It must be paid before brethren will give to anything else. Some ex-Mary Sharpers have at different times said they were going to help us. Now, sisters, is your opportunity. Some have responded generously, but very many more have not done anything. For Christ's sake let me have a long list of names to write in our book. Some pastors are kind enough to invite me to visit their churches in the interest of our building fund. Two such invitations, given without solicitation by Brethren Baker and Bone, are yet unanswered. But the Lord willing they will be answered. May the Lord put it in the hearts of still other pastors to invite me to visit ENOCH WINDES.

Lascassas, Tenn.

The S. W. B. University.

The following extract is taken from an editorial in the Baptist Reaper of October 6th:

"In fact, one man has already said that should Dr. Moody be established as a professor of theology at Jackson in connection with the other strong teachers in that department who are already located, that he will give \$100 per year to his support. Another says he will give \$50 per year. These are voluntary propositions, without the least pressure to evoke them. That begins to look a little like Landmark Baptists mean business.'

Now if these two brethren will send their names to the Executive Board at once and state over their own signatures that they will give these amounts to pay for theological teaching provided Dr. Moody is employed, also if all other brethren who desire to help pay the expenses of the Board provided they incur this expense, it will look still more like business.

Brethren, if you really desire the trustees to employ Dr. Moody in the theological department, send us your name and the amount you will pay for theological teaching if he is employed, and I am sure they will give your request due consideration.

J. A. CROOK, Sec'y. S. W. B. University. Jackson, Tenn.

A Grand fleeting.

Before his leaving home last night for another field of labor for a few days, husband requested me to report his Cave City meeting to the Baptist and BE-FLEXTOR. It closed yesterday with twelve baptisms and others to follow soon. Among those haptized was a respectable and prominent old gentleman 75 or 80 years old. Oh! what an impressive scene as his snowy locks went under the water. His conversion was such a bright and happy one, and every Christian in the community rejoiced with him. What a grand work was the saving of these precious souls. But God did much more for us. I never saw a church more thoroughly revived, every member seeming to rejoice in God's rich blessings. How discouraging was the outlook when husband look charge of the church twelve months ago. Such divisions and such coldness are rarely found in a church, and many of the troubles had been brewing for years, getting worse all the time. These were all removed, the members were united in Christian love, and all entered into a covenant to consecrate themselves more to the service of God, and do much more for his cause in the future. It is a noble band of Baptisis in and about Cave City, and they have the ability to much for the Lord. Now here is a suggestion for any church in like difficulty. I fully believe that the great hiersings bestowed upon our church are the remore thoroughly revived, every member seeming to great hiersings bestowed upon our church are the re-

suit of daily, earnest hoseeching a throne of grace in behalf of the church by a few of its members, and for several months before God revealed himself. What Mis. W. H. S. nower in prayer. Cave City, Ky.

Dr. Hawthorne's Lectures.

On the evening of Oct. 11th, Dr. Hawthorne delly ered his famous lecture, "The World's Great Orators, to a good audience in Seminary Hall, for the benefit of the Ladies' Aid Society of the Baptist Church. The audience was cultured and consequently appreciative. Many were the expressions of approval and delight heard by the writer at the conclusion of the

On the night of the 12th Dr. Hawthorne lectured to a large and deeply interested audience in Athens on the subject, "Courage and Its Counterfelts." Those who heard both lectures could not decide which was the better. Both were certainly masterly efforts. I have had the pleasure of hearing quite a number of noted lecturers, among whom were Henry Ward Beecher. Talmage, Hall, Henson, Meade, Wendling and Willets, but I am free to say I never listened to two lectures with more pleasure or profit, I believe, than to those of our own Dr. Hawthorne. Our ladies conferred a benefit on this community by securing the services of such a speaker. The influence of such lectures upon society is elevating and instructive and especially helpful and stimulating to young people. W. C. GRACE. Sweetwater, Tenn.

Carson and Newman College.

The Executive Committee of our Association, has divided our territory into four parts and has appointed a superintendent to direct affairs in each division. It is his business to see that collections are taken in all the churches of his section for missions, etc., and that the programs of the fifth Sunday meetings are well distributed, and that messengers are appointed by all the churches of his diocese. Each of the four divisions uses the same program. On Sunday at each meeting a collection is taken for missions. On last Saturday and Sunday we tried this plau for the first time and the success was gratifying. We are enthusiastic over the matter. The Executive Committee meets in Morristown next Thursday to hear reports from each superintendent and to plan for the next quarter. At these four meetings we hear reports as to the Sunday-school and mission work done by the

I attended the meeting of the first division held with Hebron Church, Greene County, P. H. C. Hale being the active and successful superintendent. Nine out of ten churches were represented. It was a fine meeting. Hebron is a new church, but active and full of promise.

I wish your space would allow me to commend in proper terms the zeal of Dr. J. H. King, Rev. Elisha King, H. J. Wisecarver, Brethren Craft, Kelley, and others in planting this promising work in this community where Baptists have never had a foot-hold before. I write this in hope that it may contain suggestions of value to other Associations.

J. T. HENDERSON.

Personal Liberty.

The following is a letter from Prof. James Byars of Covington, Tenn., to Hon. Benton McMillin, candidate for Clovernor of Tennessee, on the subject of personal liberty. This is a subject of vast interest to mankind, which was first espoused and proclaimed by Haptists, and which was born of the constitution of the local Baptlet Church. Prof. Byars is an Episconsilan, but he gives the Baptists credit where credit is due. He has been a teacher for more than half a century, and is a man of profound learning and ton Record, and is as follows:

"Hon, Benton McMillin:—I read with much interest your Memphis sneech of September dth. The liberty of Rome, of Venice and of other governments previous to ours was the liberty of the State, the liberty to impose tribute on other States, but to pay tribute to none. During the long time between the foundation of the world, and the foundation of our government, the liberty of the man had never been conceived.
America had to be discovered, the Baptist preacher,

MISSIONS.

MISSIDN DIRECTORY.

STATE MISSIONS .- REV. A. J. HOLT, D.D., Missionary Secretary. All communications designed for bim should he addressed to him at Nashville, Tenn. W. M. Wooncock Treasurer, Nashville, Tenn.

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HOME AISSIONS .- REV. I. T. TICHENOR, D. D., Corresponding Secretary, Atlanta, Ga. REV. M. D. JEFFRIES. Vice-President of the Mome Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

THNISTERIAL EDUCATION .- All funds for young ministers to the S. W. B. University should be sent to G. M. SAVAGE, LL.D., Jack con, Tenn. For young ministers at Carson and Newman College, send to J. T. HENDER BON. Mosey Creek, Tenn.

ORPHANS' HOME.—Send all montes to A. J. WHEELER, Treasurer, Nashville Tenn. All supplies should be sent to C. T. CHEER. Nashville, Tenn. All appplies should be sent

WOMAN'S MISSIONARY UNION.—President: Mrs. A. C. S. Jackson, Nashville, Tenn. Corresponding Secretary—Mrs W. C. Golden.

702 Monroe Street, Nashville, Tenn. Recording Secretary-Miss Gertrude Hill, Editor-Miss S. E. S. Shankland 228 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

Program for November, 1898. Subject. Janan.

"We live in deeds, not years; in thoughts, not breaths." 1. Opening Hymn-"Come Thou Al-

mighty King." 2. Scripture—The Bible and Foreign Missions. The Great Foreign Missionary, John iii. 16; Luke iv. 18. God's purpoee-John iii, 17; Phil. ii 10-11. God's command—Mark xvi. 15: John xx. 21. God's promise-Mat. xxviii. 20; Isa. iii. 10. The glorious result-Isa. itil. 11: Rev. vii. 9.

8. Items-Japan's population, 40,-000.000: Christians, 40.000. During the China-Japanese war, Prince Komatsu asked that 10.000 Testaments be dis tributed to the soldiers. Japan seeks Western civilization; she needs Christianity.

4. Several prayers for Japan's rulers and people, schools and colleges, missionaries and converts.

5. Hymn-"The Light of the World is Jesus."

0. Snap Shots-Short items, descriptive of customs, peculiarities, etc., each person limited to two minutes.

7. Leastet-"The Future of the Japanese Woman, What Shall it Be?" by Mrs. N. Maynard. 8. Discussion of the needs of heathen

women. What can we do to help them? 9. Formula for an ideal meeting: Enthusiasm-Information-Selfishness-Activity-Each Member-Ideal Meeting. Work it out into reality.

subscriptions to Foreign Mission Journal. (Send to Itichmond, Vs.)

11. Divide the Southern Baptist Convention missionaries by name among the members, to be remembered daily

In prayer for the month. 12. Collection—Closing thoughts and

Miss Claiborne's report to the annual meeting of Tennessee W. M. U., was incomplete, owing to demands upon ber time, occasioned by serious illness In ber flunily. No record was presented of the volume of work accomplished by ber as Corresponding Secretary during the year. The following itams will be of interest to our sisters:

S. B. missionary day programs S. B. missionary day order blanks

Why all this work, dear friends? If

each member on our church rolls were really a convert to the Lord Jesus Christ and illied with His Spirit, the world would be amply supplied with missiouaries, the Lord's treasury would overflow, rejoicing instead of anxiety would be the portion of God's people. But what is the fact? Look at your own church and count the proportion of members who love and support the mission cause. Why this strange, sad state of affairs we cannot attempt to analyze. We only are persuaded that everything possible must be done to awaken attention, to arouse to duty. We find the circulation of reading matter and the writing of personal letters an excellent means of doing this. The wise thinkers of our denomination applaud and urge the methods of the Woman's Missionary Union. Then, lend a hand, every one who loves the Savior and shares His love for sinners. Speak one to another of this work. Read and hand about the leaflets you may receive. Send your yearly contribution of five cents for the expense fund. Never flag in interest in your own missionary society. Talk with your pastor about it, doing nothing which would excite his disapproval. If he is not an earnest advocate of missions, pray the Lord to enlighten bis heart. Mrs. W. C. Golden, 709 Monroe Street, will be glad to hear from any who wish to organize a woman's society or a band for children.

A sister living some distance from her church asks for a frontier missionary's letter, hoping to enlist dwellers in her neighborhood of all denominations. She says: "I believe their hearts will respond to their needs of one of our faithful workers."

Lebanon W. M. S. keeps up dues during the summer. Two meetings have been held "with every sign of encouragement. We hope at the end of next quarter to give a good report. We find the leaflets, etc., to be a help." So writes the Secretary.

Another society appreciative of leaflets, is the one-year-old circle of Emory Gap, which subscribes for the quarterly literature (80 cents per year), and also possesses a set of Dr. Willingham's maps. Of the latter the president says, "I believe they will inspire us to do more for our Lord and Master. I can never thank Jesus enough that He gave us this work to do." There is the ring of pure gold in that expression. The true disciple loves our Lord's commands. She adds: "We hope to seud a small frontier box. We are a weak little society of only five members, but think we can cheer the heart of of our missionaries who are laboring so patiently. Our meetings are very precious, and I believe God is with us month by month as we meet. I hope we shall be able to have a mission band before long, for I think the children should be taught how sweet it is to work for Jesus."

Another worker among children writes: "The ladles and older members of the church seem so hard to Interest. and there is so much opposition on the part of the pastors to woman's organlzations of any kind, that I began with the children. They are growing to love missions and also our State interests, and as they grow older, they will be identified with them and more falthful."

In one ohumh there being some opposition to "Children's Day," the programs are being saved to be used on a special occasion, perhaps on some night during the week, or on Sunday afternoon.

On Monday, November 7tb, the Central Committee will hold an open meeting at 8 p. m. at the Baptist Orphanage. There will be recitations. music, an exercise by the little children of the Home, and a large attendance is

Letter from Mrs. Maynard.

My Dear Miss Heck :-- It is more and more my desire to touch the heart of the home Christian. I pray that i may be used of my Master in bringing to some heart a deeper realization of the precious privilege of ecrving Him. Oh! our people do not yet feel it as they should; God open their eyes.

We have been resting at Chofu for a little trying to get fresh vigor from the sea air and escape the intense heat at Kokura, but now in a few days we will be back at our work with many new plans of pushing the work, if the plans are His also; we do not want to take one step without Him. We have no hope of a more comfortable place yet, and are simply terribly cramped in our work. Only think of a 9 by 12 room for a Sunday-school of fifty children. Cannot you find a society who would be glad to put me up a school room costing about \$250 gold? Then I will start my kindergarten and how we will work! I am praying for it and believe it will come some day. I had hoped ere this we should have been able to have a more comfortable house built with such a room attached, but it seems as if we were in our present little quarters to stay. Dr. Willingham is anxious for us to have a more comfortable home, but cannot say when be will be able to help us.

The debt is paid, but money comes in slowly. God luss been so good to us though, and has given us much imppiness in spite of surroundings that I never could have believed myself capable of enduring at home. You will see from the Journal some account of last year's work. i am just in receipt of Miss Armstrong's kind letter and the report of the Woman's Missionary Union for last year. It is ever onward, isn't it? And must make you feel very happy that it is so. I have gathered a lot of material for letters. etc., lately. Will try and send you one soon that may be of help to you. God give you strength for the arduous labor connected with your work, and give you "understanding in all things."

Have just a spiritual uplift from the visit to Japan and a summer meeting at Chofu of Mr. and Mrs. Charles Needham. They are holding their Bible meetings wherever they can get a number of missiouaries together. Mr. Maynard and I have kept well all summer. not much energy to boast of, but that is coming back with the cool nights. Hope you may meet the Walnes they are at home. They are sorely broken down, stayed just six months too long. With love and prayers, I am, your sister in the work,

BESSIE MAYNARD.

Chofu, Japan.

East Tennessee Notes.

Yesterday closed my work with Concord Church. The church elected Rev. P. H. C. Hale to succeed me. He is one of the finest pastors in East Tennessee, and it is hoped he will accept, but tell Bro. Oakley that Bro. Hale la not related to the writer.

I came from Concord Church, some seven or eight miles from the rellroad, after services Sunday and reached home in time to haptize twelve candidates into the membership of Talbott's Church, making twenty-five baptlams during the meeting just closed, with

two others approved by the church. Bro. J. T. Sexton, the "blacksmith preacher," did all the preaching, save on Saturday of our business meeting, He was with us most three weeks, and it is safe to say much good was accomplished. The church was greatly revived and about forty souls professed conversion. Bro. Sexton will go to Adams Station, Tenn., thence to Trenton, Ky., and then back to Tampico, in East Tennessee, to preach in revival meetings. He is the most earnest and incessant worker I ever saw; a man of strong faith and deep plety, yet cheerful at almost all times. I regretted my absence from the Convention, but felt that I needed to remain in the meeting. President Heuderson gave us a soul-stirring account of the Convention in a speech at our church here last night. Studenta are still coming in and the school is doing

The Mossy Creek Valley farmers are preparing and sowing a large acreage of wheat, and now that the frost is upon us the corn and potatoes will soon be housed.

Prof. S. E. Jones, pastor at Newport and Dandridge, was called to the latter place to-day to attend the funeral services of Mr. Woodside, who has long been a respected citizen and merchant of that place. 8. S. H.

Mossy Creek, Tenn.

Correction.

in my closing article on Dr. C. H. Strickland, you misprint me, I did not say he "went to picnice," as you print, but he "went to pieces." He may have attended picnics, but if so i did not know of it.

You give us a capital report of your State Convention. Next to being present is to see your fine report in the BAPTIST AND REFLECTOR.

I am glad the Convention voted to keep the price of the paper at \$2 a year. It is richly worth a barrel of flour and that brings from \$4 to \$5.

BCHOOLMATE.

-Married by the writer in the grove in front of J. Wade Barton's, on the 12tb inst., two couples with one ceremony, Mr. S. A. C. Austin to Miss Minnie Dumas, and Mr. J. D. Dumas to Miss Pearl Atkins. The parties drove up beside each other in their buggles, about two feet apart, and the writer just in front of the wheels proceeded by calling the names of the contracting parties and then pronounced the ceremony which made them husband and wife. While they journey amid the voyage of this life over its boisterous sea, may their pathway have the sunshine of proeperity and success attend them and few, if any, of the storms of adversity be thrown over them; and finally when life's labors are over, may they find sweet rest in the beautiful beyond.

ASA Cox.



A vivacione woman'a fin can frequently quent language than any known to the tongue of man. It can invite or repei, A haughty, tear tatters or hum giveness. It can also tell the story of health. A woman who suffers from weakness and discase in a woman and dejection while her healthy sisters enjoy themselves.

may be naturally beautiful, naturally attrac tive, naturally interesting and animate and witty, but the demon of ill-health i gnawing at the very vitals of her woman nature, and she soon becomes a withere wall flower in comparison with her brighter and more healthy sisters. Dr. Pierce's orite Prescription is a wonderful mediacts directly on the delicate and imp organs concerned in wifehood and mother hood. It tones and builds up the shattered nerves. It restores the glow of health t the pallid cheek. It gives apringiness an sparkle with returning vivacity. It impart animation to the mien and gestures. The fan that long lay listlesa and idle in the lap of an invalid again speaks the eloquent language of a healthy, happy woman. Thousands of women have testifed to the marvelons merits of this wonderful medi-

cine.

"For several years I suffered with prolapsus of the uterus," writes Miss A. Lee Schuster, of Bos 12, Rodney, Jefferson Co., Miss. "Our family physician treated me for kidney trouble, and entrything clae but the right thing. I grew worse and worse. My body was emaclated, hands and feet clammy and cold, stomach weak, with great palpitation of the heart. I would suffer with ususes all night. I be; an taking your 'Pavorite Trescription' and I began to improve right away. I have taken three hottles and now I am very nearly well and am very happy and thankful to you."

Keep your head up and your bowels open. The "Golden Medical Discovery" will put steel in your backbone, and Dr. Pierce's Pleasant Pellets will cure constipation.

Feet Washing as a Church Ordinance Considered.

I would define the difference between moral and positive commands thus: A moral command enforces an existing duty; a positive command creates the duty. Thou shalt not kill is a moral command; enforcing an existing duty, or restraining from violence, a duty which the command enforces. Be baptized creates the duty. It would never have been any one's duty to be baptized had it not been commanded. It was our duty to abstain from taking the life of a human being independent of the command; and the command but enforces an existing duty. But to wash feet in a church capacity cannot be a moral command. No reason existing for it being done in a church capacity. But if to be done in a church capacity, and if commanded to be done in a church capacity, It is created by the command, if there is one. I have made these definitions be-

cause some brethren say feet washing is to be done in a church capacity, but is not an ordinance of the church. Now I say most emphatically that if feet washing is to be practiced in a church capacity or as a church rite, it is and must be a church ordinance, baptism and the supper. Now is feet washing an ordbiance of the church? la the question to be considered. I take the position that it is not an ordinance of the church. It is somewhat awkward to attempt to afilrm a negative. But as many good brethren believe it is a church ordinance. I shall attempt to give my reasons for saying it is not an ordinance of the church. There are but two ordinances of the church in the New Testament. And Naw Testament ordinances are all that wa have anything to do with. Their purposa ia clearly defined as monuments of something in the life and death of Christ. Baptism of the burial and resurrection of Christ; the supper of his broken body and shed blood. What is fast washing as a church ordinance a monument of in the life or death of Christ? I don't know. Nor do ils advocates tell us because they don't know. They do say to show our humility. Our humility need a monument? Seeing the absurdity of such a positiou, its sdvocates say no, not that, but to set it forth. A mighty cheap way indeed. What did our Savior mean when be said, "If I your Lord and Master have washed your feet, ye ought to wash one another's feel?" He did not mean to establish an ordinance no more than he did when he took the little child and set him in the midst and sald, "Except ye be converted and become as little children ye cannot enter into the kingdom of God," for both were for same

Now John's gospel was written some forty years after the rest of the New Testament canon was completed. As no mention of feet washing as an ordinance was mentioned in the other gospels or Acts or the Epistles, which were doubtless before John. When he was writing it is certain he did not intend to introduce a new ordinance. And be sure also that these other writers were under the control of the Holy Spirit as much as John. So that the church would have been without one of its ordinances forty or more years or the Holy Spirit failed to do his duty. Who will have the hardihood to say he failed? John was, and so was the Holy Spirit, perfectly satisfied with the way the churches were observing the ordinances is evident because there is not a word said as to observing the supper and only an incidental mention of hantism.

All the ordinances were as the Savlor would have them. John's gospel was written to correct the false notious concerning our Lord's divinity. And since this was the object John brings out especially his inner or family life, and there is where feet washing belongs. Paul mentions feet washing in 1 Tim. v. 9 and 10, in such a way as to forever settle its place. He says, "Let none be enrolled as a widow under three score years old, having been the wife of one man. Well reported for good works, if she hath brought up children, if she hath used bospitality to strangers, if she hath washed the

saints' feet." The washing of the saints' feet is thus placed in the home, and not with ordinances, by the Holy Spirit, and in Christ's times it was very significant in the house there. It is clear from what our Lord says, Luke vii. 86-50, in the house of Simon and it bad been so for hundreds of years. In my next I will undertake to show what the Savior washed the disciples' feet for and bow it was and should have been W. J. Cotten.

The Psychology of the Mental Life.

That man has a mental life as well as a physical, and that these are distinct from each other, is an unquesobservation. The phenomena of the mental life is a subject far from being dry and uninteresting. A determination of the character of soul depends largely upon the manner of mental life.

The phenomena of the mental life may, I think, be divided into two classes, i. c., sensations and ideas. These two principles are themselves phenomenal and may also be divided into classes, as associations of sensations, assochions of ideas, and associations of thought, etc.

This classification, In order to embrace the whole of mental life. must of necessity contain the very remarkable and distinctive feature of consciousness of relations of ideas and sensations which, as I believe, constitute what we commonly call thought, or the act of thinking. The brain. which is the center of all the nervous

BLOOD POISONING.

A Nurse's Experience.

portion of the brain in common like

The different localities of nerve cen-

ters are co-operative in their adminis-

tration to the full and complete mental

life. They are several hi office, but all

serve in one common cause-man's

What of the theory which recognizes

uo material difference between the

mind and the soul? Can this theory

be credibly relied upon? If this be

true, then all animals, the dog, the cow,

the borse, the sheep and in fact every-

thing that belongs to the animal king-

dom, has a soul. Animals have minds

Again if this theory be correct, I can

recognize uo difference in man and the

domestic animals over which man was

There can be uo credibility given to

We believe that the soul is a unit

and cannot be effected, divided and

acted upon as can the mind. The

mind can be injured so as to cause it to

fail in its various functions, and there-

upon attain to a state of unconscious-

ness in which uo one can reasonably

be supposed to be an accountable be-

Insanity destroys the mind, but the

soul is not destroyed, as every one

knows. Siu is the only thing that de-

stroys the soul Though as we have

intimated at the beginning, there is a

To sum up. The thoughts, ideas,

consciousners, and the various activi-

ties and capabilities of the human

mind constitute what we might prop-

erly call the mental life, let them be

great or small, high or low, educated

or uneducated, pure or impure, accial

Therefore it is plain that the mhid

and soul are not synonymous with each other. If this thould be the case,

when our mind is asleep or ceases to

act, as when we sleep and are not con-

acious of even our being or condition,

our souls would cease to exist and

or unsocial.

relation between mind and the soul.

a theory which is not only spurious,

tinctly observed.

mental life.

but not souls.

made to rule.

but absurd in its claims.

There are thousands of people suffering from blood poisoning who have almost beggared themselven is buying medicines from which they have obtained as help. There are thousands of others who first or last have tried Dr. Ayer's Barsaparilla and found perfect healing. One of these others, afra. A. F. Taylor, of Engievale, N. Dak. relates the following experience:

"About two years ago, I nursed a lady who was suffering (and finally died) from blood poisoning. I must have contracted the classas from her; for shortly after her death, I had four large aeres or ulcera, break out on my person. I doctored for a long time, both by esternal application and with various blood medicines; but, in snite of all thai I could do, the sores would not heal. They were obstinate, very paintie, amoving, and only getting worse cities the allowing experiences of Dr. Ayer's Barsaparilla, thinking I would give it a thorough trial. Before the six bettine taken, the nicers were healed, that a been taken, it he licers were healed, that a been taken, it had been for years. I have been taken, it had been for years. I have been taken, it had been for years. I have been taken, it had been for years. I have been taken, it had been taken, it had been for years. I have been taken, it had been for years. I have been taken, it had been for years. I have been well aver since. It had rather have one bottle of Dr. Ayer's Barsaparilla than three of any other kind."

Tkis is bat one example of the remedial value of Dr. Ayer's Barsaparilla in all forms of blood disease. There is no other blood disease. There is no there blood medicines that early of the world for sit diseases of the blood. Sores, alcers, bolis, tetter, rheumstlem, scrofula and every other blood disease is curable by Dr. Ayer's Barsaparilla than three of any other kind."

Saraparilla. The success of the brief account of the world for sit diseases of the blood. Sores, alcers, bolis, tetter, rheumstlem, scrofula and every other blood disease is curable by Dr. Ayer's Barsaparilla in all forms

therefore would not be in us. This we system, is the seat of the mental life are sure is not the case. For there and affords localities for the various would be a time in our lives when our functions necessary to highest attainsouls would not be in us. menta in the mind of man. This fact is The mind ceases to act and leta go of sustained and demonstrated by the the world of things upon which it deobservation of scientists who have gone pends for the food that sustains the meninto the remotest investigation on this tal life. Yet there is, we think, a resubject. A unique localization of the lation between the mind and soul various nerve centere is as necessary for which is a good pointer or index—that our well-being in our mental operation is the character of soul is to be judged as driving-wheels on both sides of a largely by the thoughts, ideas, judglocomotive. By a removal of a certain

I will treat the subject farther if this effects in the impairment of memory. does not go to the waste-basket. thought, will-power, reason, judgment, J. W. BLATEN. locomotion, association of ideas are dis-

Coker Creek, Tenn.

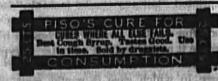
ment, etc., of the mhid.

Milton Meeting.

We have just closed a meeting of wonderful power at the new church at Milton. There were 81 conversions and 24 additions, 19 by baptism and five by letter. Among them were five heads of families. The stores and shops were closed and everybody went to church. The writer did all the preaching except three sermons by Bro. Oakley and two by Bro. Fugua. The meeting continued twelve days and nights, and this whole country feels the great effect of this meeting. I am happy over the meeting for more reasons than one. Souls are saved, old troubles are settled, the young church strengthened. Among my own people, to whom I have been preaching eighteen years, I believe I will shout. (I never have.) Do you object, Bro. Folk?

This church was organized by the writer in March with 16 members in the Preebyterian building, most all the constituent members coming from the Bradley's Creek Church. It now numbens 40, and a house of worship complete and nicely furnished at a coat of about \$1,500, and all paid for. The church is composed of the wealthiest and best livers in the community, under the shadow of the high achool at Milton, and in a rich and presperous community. This church is destined to be one of the strongest in the Association. The old church, Bradley's Creek, is stronger now than ever, having received hito her fellowship more than went hito the new. We have bad at the two churches this fall 54 conversions and 42 additions. To God be all the glory. G. A. OGLE. Milton, Tenn.

New styles hi Shoes and Trunks. C B. Hom & Co., 206 Union St.



BAPTIST AND REFLECTOR.

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al 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

6. Advertising rates liberal and will be furnished on ap-

7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

A WORD WITH OUR SUBSCRIBERS.

We are sending out statements to those of our subscribers who are in arrears. We hope they will remit promptly the amount due. The consolidation of the East Tennessee Baptist and the Baptist Reaper with the Baptist and Reflector has entailed considerable additional expense upon us. We lt. Do not disappoint us.

nessee, we expect, of course, to give special at- will fall and will fall. tention to Tennessee affairs, and we look especially to Tennessee Baptists for support. Let us put the tom for some private per on to own the paper in a in a mighty uplift to all of our denominational on you? If you cannot do anything more, may we fact limites a reciprocal relation. If he is under your own subscription?

FALLING FROM GRACE.

Ques,-Will you please explain the following passnge? It seems to confirm tue doctrine of apostany:
Looking diligently lest any man fall of the grace of "Looking diagents," 15.) And in Gal. v. 4, "It are God," (Heb. xil. 15.) And in Gal. v. 4, "It are fallen from grace," The two seem to be parallel Inquierre,

Ans.-1. As to Heb xil. 15. The author of the epistic to the Hebrews was addressing Hebrew Christians. They had abandoned Judaism for Christianity, and now under the urgent appeals of some proselyters they seemed strongly tempted to abandon Christianity and return to Judaism. The epistle was written to show the superiority of Christianity over Judnism and thus confirm their faith. The literal translation of the pussage in question is, "Looking diligently lest any one lucking in the grace of God." The word lacking is a participle, not n verb. It may be interpreted either (i) as being connected with a verb which is understood, and translated "lest any one be lacking," in which case it would refer not to a person's losing the grace of God'after he has received it, but to his failure to receive it at all; or (2) it may be interpreted as bein connected with the verb "trouble" in the mine

lacking in the grace of God may be a root of bitterness, and trouble you," referring not to those who had received the grace of God, but to those who never had it, meaning the Jews, who were trying to induce them to return to Judaism.

2. Gal. v. 4 means a doctrinal falling from grace. not a personal. Like the Hebrew Christians, the Cabitians had been troubled with some roots of bitterness, and under their pernicious teachings were tempted to abandon the doctrine of salvation by grace through faith and substitute for it the doctrine of salvation by works. Paul writes this epistle to correct the error into which they were about to fail. He proves the doctrine of salvation by grace in a most masterly argument which he afterwards develops more at length. In the epistle to the Romans. He closes the argument by saying: "With freedom did Christ make us free. Stand fast, therefore, and be not held again with a yoke of bondage"-of bondage to the law, under which you were before Christ came and set you free. "Behold I Paul say to you, that if ye become circumcised Christ will profit you nothing." If you rely on circumcision to save you Christ cannot save. You must rely on him alone for salvation. "And I testify again to every man who becomes circumcised that he is a debtor to do the whole law." If he starts out on the line of trying to be saved by obedience to the law he must go the whole way. He cannot stop with obedience to one commandment. If he must obey in one respect to be saved, he must obey In every respect.

"Ye are separated from Christ, whoever of you are being justified by law; ye are fallen away from grace." You have left salvation by grace and have substituted salvation by works. And this is true of any who substitute the doctrine of salvation by works for that of salvation by grace, they have fallen away from grace. And they are the only ones who have fallen from grace.

BAPTIST AND REFLECTOR DAY.

Under our present denominational system, a paper is a necessity in any State for the fullest develare dependent upon our friends to enable us to meet opment of the work in that State. It forms the medium of communication for the Baptist brother-We are trying to make a first class paper in every hood of the State. Through that they touch clows respect for the Baptists of Tennessee. Won't you and join hands for effective labor in the Master's help up do so, both by renewing your own subscrip- cause. Such a paper helps all our denominational tion and also by sending us some other subscribers? Interests. It is back of all, at the bottom of all, We have a wide circulation outside of Tennessee Without it they could not succeed. For that reason and we are glad to know that the paper seems to be it is the most important of all. If you take away so highly appreciated by those in other States. At one department of denominational work the others the same time, however, as the State paper of Ten- will go on. But you take away the paper, and all

Under our present polity it has come to be the cuspaper lu every Baptist home in Tennessee this fail State. But while the legal title is vested in an indiand winter. The result would be felt, we believe, vidual, the moral title is in the brethren of the denomination, and he must run the paper in their inwork in the State. What say you? May we count terest. He becomes the servant of all. But this not count on you at least for the prompt renewal of obligation to serve his brethren, they are under obligation to pay him for his service. In return for the time, trouble and expense which he puts on the paper for their benefit they should subscribe for it and pay for it, and try to get others to do the same.

> This is especially true of pastors. And the more they get their members to read the paper, the better it will be for the members, the better for the pastors, the better for the church, the better for the denomination in the State and the better for the cause of Christ over the world. When a person reads his denominational paper it is very apt to make him more illieral, more consecrated, a stronger Bantist and a truer Christian.

We make these suggestions for the consideration of our brethren in the State, and in view of the above facis we propose that the first Sunday in December shall be regarded as BAPTIST AND REPLECTOR Day, when a special elibrt shall be made by all the pastors to put the BAPTIST AND REFLECTOR into every home in their church. If, for any reason, it would not be convenient to use that Sunday for the purpose, then adopt the nearest one to it that would suit. In the case of those pastors who preach to several churches, let them present the paper to each of their churches, beginning with the first Sunday in December. But it was thought best to have a verse, in which case it would road, "lest any one special day set apart for the presentation of the

claims of the puper, so as to foculize the interest on that day. We should be glad to know what mastors will agree to olserve the day. Drop us a card telling us that you will do so. We can send you as many sample copies of the paper as you may desire.

INGERSOLL AND PHILIP.

The following editorial in a recent issue of the Nushellle American was read with much interest:

That heary biasphemer, Itobert G. Ingersoli, took advantage of the crowd drawn to Chicago for the peace jubilee, journeyed to that city and delivered one of his characteristic addresses at so much per head. At the Auditorium thousands of people were taking part in the thankegiving to God for the victories which had come to our army and navy; in another part of the city Col. Ingersoll was asying:
"I do not thank God for the victory at Manila. I

thank Dewey, the bravest Admiral that ever trod a ck. I thank the brave men and officem under hhn; do not thank God. I do not thank God for the destruction of Cervera's fleet; I thank the brave officers and men. I do not thank God for the capture of Santiago: I thank the heroes: I thank the regulars, white and black; I thank the men in the trenches; the volunteers; the Rough Riders, the wounded and the maimed; I thank the worn and the fainting; I thank them all, the living and the dead."

His jarring note makes the song of praise lifted to the Father of Rattles all the purer and mellower. Each year his blasphemy, his cold and hopeless and cheerless speech, falls upon more unappreciative ears. Each year his audiences decrease, each year his fame becomes more limited and each year the greater the number of people who coudemn his cruel mockeries. When Jack Philip bowed his head on the deck of the Texas, after the destruction of Cervera's fleet, and ked officers and men to thank Almighty God for was met with a wave of applause in all Christendom, What sort of a recention would have been given a mocking speech by ingersoll delivered to the officers and men assembled on the quarterdeck of the Fexas

These are true, brave words. They are especially gratifying coming from the editor of a secular paper. They show the drift of public sentiment back towards Christianity. We commend them to any who may have thought that Christianity was losing its hold upon the people of this country. After all this is a Christian nation.

REV. WILLIAM HUFF.

We learn with deep regret of the death on last week at his home in Bell Buckle, in this State, of Rev. William Huff. We had expected that some one would send us an account of his death, together with a sketch of his life, but we have not received them. We hope, however, that we shall receive them for our next issue. For the present we may only say that Bro. Huff was one of our oldest and ablest and noblest ministers. He came to this State from Virginia a good many years ago, how many we do not know. He had for a number of years been Moderator of the Duck River Ameriation, but was unable to be present at its last session. He was an excellent writer, a faithful preacher of the Word, a true Christian man. Wo extend our earnest sympathy to his bereaved family, and to the members of the Duck River Association, to whom he was almost like a father.

Our old ministers are rapidly passing off from the stage of action. Are we younger ministers prepared to take their places?

QUESTION BOX.

Ques,—What ought a Baptist Church to do with a preacher who claims and preaches sanctification acpreacher who claims and preaches sanctification according to the "second blessing" theory, when a majority of the members are in favor of his staying in the church and preaching this doctrine? Please answer in the BAPTIST AND REPLECTOR.

IDA B, FLETCHER.

Shiloh, Tenn.

ins .- if, as you say, a majority of the members agree with the pastor, then there is only one of two things for the minority to do.

i. Try to teach the pestor and the other menibers the way of the Lord more perfectly.

2. Failing in this, withdraw and organize another church. In the latter case they might also, if they wish, bring suit to recover the church property, on the ground that the majority, to whom the property would prima facle bolong, have departed from the Baptist ikith and so do not now represent the principies, to promuigate which the church was founded. We confess, however, that we do not like law suits at all, and especially church law suits, and, as a rule, we believe it would be better even to suffer wrong than to engage in one. The result is not apt

to be so damaging to the cause of Christ. But we hone the matter may be amicably settled without any division.

Ques,—Please advise and comment with advice in the BAPTIST AND REFLECTOR on the following case: Several years ago a brother belonging to the Erwin Baptist Church joined the church of another denomination, after which he was excluded from Erwin Church. After a few years the excluded brother saw the error he had made and desired memberahip in a Baptist Church agalu, and living nearer to Cherokee Church he made application there and was received into full fellowship. Now there appears some dissatisfaction with some members of Cherokee Church, and the brother endeavors to remedy the irregularity by making application to Erwin Church for restoration and a letter to join Cherokee Church. Has Erwin Church any jurisdiction in the case? and what is the duty of both Erwin and Cherokee Churches? The case is referred to a committee by Erwin Church.

Ans.—The brother had been excluded from Erwin Church and afterward joined Cherokee Church on his experience and baptism without Erwin Church being consulted. Cherokee Church had a right to receive him that way, though it would have been some better, we think, for him to have sought restoration to the church from which he had been excluded. But, under the circumstances, we do not see that Erwin Church has any jurisdiction in the matter.

PERSONAL AND PRACTICAL.

-The Tennessee Baptist Convention voted unanimously against a suggestion to reduce the price of the BAPTIST AND REFLECTOR. They believe it to be worth two dollars a year, and that to reduce its price more and more to the unchangeable Word of God." is to reduce its value.—Central Baptist.

-The Southern Baptist has been moved from Bryson City, N. C., to Candler, N. C. Rev. S. C. Owens will become half owner with Bro. M. P. Matheny, the present editor and proprietor. These are both excellent brethren. We are very sorry that they have gone off juto the impracticable "Gospel Mission" move-

--We have just received a card from Dr. Acres of Knoxville, teling us that his daughter died on last Sunday night. She was about 15 years of age, a sweet, lovely character. We extend our profoundest sympathy to him and his wife in their great sorrow. May they find God's grace sufficient for them in their hour of trial.

30,50

-On account of the presence of yellow fever in Baton Rouge, La., the Louisiana Baptist Convention has been postponed indefinitely. We sympathize very much with our brethren lu Missbelppl and Louishua in their afflictions caused by yellow fever. We hope, however, that they will have no more trouble of the kind in the future.

-- Bev. M. T. Martin of Mississippi died on the train near St. Louis last week in the arms of his son, Rev. T. T. Martin, and was burled at Gloeter, Miss., on Tuesday afternoon. Bro. Martin was a strong man and an able thinker. We did not agree with some points of his theology, as our readers know, but we loved the man. We tender our deep sympathy to the bereaved son, and other members of bis family.

lated by a correspondent on another page, is quite sig-martial approved by Maj. Gen. Miles. Smith was nificent It shows the utter futility of a church attempting to carry ou mission work alone without co-operation with other churches. There must be some cooperation with others, whether the group of those cooperating embraces only two or three churches, or the churches in a whole Association, or these in a State, or in the South. The principle is the same in all Cases.

-The weather during the past week has been unusually fine. The frosts have been heavy and the atmosphera generally has been cool and bracing. Frost came aariler this year than usual, which was a matter of deep gratification to every one account of the relief which it brought to the yellow fever sufferers lu Mississippi and Louisiana. We hope that it pressges an early aud a long and hard whiter; at least one long enough and bard enough to kill out all the germs of yellow fever. Hereaftar with the United States in control, or at least in virtual control, of Cuba, we hope that we shall be able to stamp out the fever entirely on the Western Continent, or certainly to keep it from our own shores.

existence of forty-two years, has dissolved to unite with the State Convention. The work of the Convention will be turned over to the State Board. This. we believe, is a wise consummation. The churobes will maintain a General Association as a kind of advisory board to the State Convention with reference paid agent in the field

-The Watchman well says: "The contrast between the management of the commissary and transportation departments of General Kitchener's Soudan expedition and those of our own army has been duly emphasized, but we ought not to lose sight of the fact that General Kitchener's carlip in the Soudan was a prohibition camp. General Boynton, in his testimony before the investigating committee in regard to Camp Thomas, stated that 872 carloads of beer had been sold in the camp, and General Brooke's orders permitted the absence each day of 1,200 men to visit Chattanooga, which was run 'wide open.' "

-Geologists have been laboring hard for some time to determine the length of time which the water has consumed in cutting the channel of Niagara Falls six miles in length. They have arrived at very different conclusions, some fixing this period at three hundred thousand years, and others at thirty thousand years. But more recent calculations based on scientific principles have gone to show, as stated by Science; that "the age of the gorge cannot be more than ten thousand years, and is probably considerably less." The Christian Observer well says, "And thus, oue by one, the conclusions of scientific study are approximating

-The public statements that have been given out by the literature of the whisky element of the United States announcing 74.412 saloons in this country no one doubts. This will indicate that there are probably half that number of people in this land who are willing to rent their property for such nefarious business. For it is a well known fact that not half of the saloon keepers own their places of business. But now the startling and at the same time saddening information is added to this, that there are 2,275 women saloon keepers, with 147 actual bar tenders in these saloons. We can see how a man with coarse nature can be induced to enter into the saloon business, but for a woman to do so we confess we are unable to see bow it is possible.

-- The visit of the Emperor of Germany to Jerusalem, of which we spoke last week, is attracting a great deal of attention all over the world. He goes ostensibly for the purpose of participating lu the dedication of a Lutheran Church in that city. This of itself is significant. It is quite a question, however, as to how much more the visit means. Does it mean that Germany is to become an ally of Turkey, and that the Emperor is to back up the Sultan in his Armenian outrages? Does it mean that in return for this alliance the Sultan will give the Emperor some of his Asiatic possessions? Does it mean that the Emperor has au eye ou Palestine itself, and that the sacred country may pass into the possession of Germany? If this last is to be the result of the visit. then we in common with all Christians will rejoice.

A.16.16.

-Second Lieut, H. M. Smith, First West Virginia Volunteers, has been dishonorably discharged from the -The action of the Riedsville, N. C., Church, as reservice of the United States by a sentence of court in Knoxville, Tenn., and was found guilty of insulting a brother officer in the presence of enlisted men. The lieutenant explains to the court that his conduct was due to his having pariaken too freely of intoxicants, but the court found no mitigating circumstances in that fact."-Christian Observer. The Baptist Banner commends the action of the court, and adds: "It is truly refreshing to know that drunkenness is no longer recognized as a mitigation of criminality. Let public centiment be educated to regard drunkennese as au azgrevation of crime rather than an excuse for it." Amen.

20.00.00

-Returning from the fifth Sunday meeting of the Beulah Association, we stopped over in Union City for awhile on Sunday, and by invitation preached for Pastor Gillon at night to a large congregation. Bro. Gillon has been pastor in Union City for not quite two years, but he bas done a fine work there. Ho is very popular with the members of the church and with the community. He has received a call to a strong church in Texas, and on hat Sunday tendeted

-The Western North Carolina Convention, after an his resignation as pastor at Union City. An effort however, is being made to hold him in Tennessee. We hope it will be successful. He is one of our most valuable men, and is none the worse, but all the better, for the noble little Baptist wife whom he recently married. The church at Union City is composed of many excellent members. They have recently repato all work local to that section, but will not keep a peredaud recarpeted their house, which presents quite a handsome appearance in its new dress,

20.00

-"The Story of Christian Missions. From tho Apostles to the Present. Revised and enlarged from ctures delivered before Baylor University Summer Bible School, 1897. By Robert N. Barrett, Th.D., author of 'The Child of the Ganges,' 'In the Laud of the Sunrise,' 'Our Missionary Problem,' etc. A handbook for class use, for Women's and Young People's Societies and for Popular Reading. Price 25 cents. Waxahachie, Tex., 1898." We have had occasion to read a good deal on the subject of missions, but we have never seen a better compendium on the subject than is here presented. Dr. Barrett has for many years made a special study of missions, and is thoroughly conversant with the story which he tells. Wo should be glad to see the pamphlet have a large circulation. We hope that Dr. Barrett will bring it out in a more attractive and more permanent form.

10.10.10

-England and France seem determined to go to war. Hurried preparations are being made by both sides. The Fasboda incident, to which we referred last week, has been lost sight of in the larger Egyptian question. It is claimed that it has never been definitely decided that England is to control Egypt. Both Russia and Germany, as well as France, have long desired to have something to say as to the government of that country. Besides, England is now in control of the Suez Canal, and these countries want it declared neutral. Russia will probably back France in her opposition to England, but whether Germany will do so is a question. She has no love either for Russia or France, and she knows that they have none for her. Besides, her relations with England have recently become more cordial. At the same time, however, her interests on this question are on the side of Russia and France. The kindling wood for the great European conflagration which has been so long expected has been plied up and may be lighted any day.

-The peace commission appointed by the United States and Spain is still in session at Paris. A despe-

rate attempt was made by the Spanish commissioners to induce the United States to assume the Spanish debt, amounting to about \$400,000,000. This, however, was uncuccessful, as our commissioners politely but positively declined to assume the debt, on the ground that they did not assume sovereignty in the island. They have, however, indicated the purpose of this government to take control of the entire Philippine lalands, but with the understanding that we will give Spain a reasonable compensation for them, and will also assume the indebtedness incurred by Spain in the improvements on the island, but not in putting down the lugurrection. So it seems to have been definitely decided that we shall enter upon a policy of territorial expansion. This will give us a much greater opportunity for accomplishing good in the world, lu planting the flag of civilization and of Christianity, but it will also put a tremendous responsibility upon us.

-Having missed the session of the Beulah Associa-

tion we concluded to attend its fifth Sunday meeting, which was held at Hornbeak. Owing to various causes the attendance upon the meeting was small Brethren R. E. aud J. M. Nowlin. G. L. Eilla. H. C. Deal, and the editor, being the only visitors present. Still we had quite an interesting meeting. The local attendance was very good, and the discussions were comellmes quite lively, and we hope were helpful. Brother R. E. Nowlin was chairman ex officio, being Chairman of the Executive Board of the Association. According to appointment the introductory sermon was preached by Bro. J. M. Nowlin, and the misskmary sermon on Sunday by Bro. G. L. Ellis. Hornbeak is located in Obion County, only a few miles from Recifoot Lake. It is quite a lumber market. The church there is small, having been organized only a few years ago. It has an excellent house of worship, new and all paid lbr. Bro. E. L. Watson is the popular pastor. Ho has been attending echeol at Hornbeak for some years, but is now a student at Jackson. He is quite a promising young minister. We are indebted to Bro. Corkrau for kindness in carrying ne to and from the railroad, and for hospitable entertainment at Hornbeak. We enjoyed also taking meals with Brethren Cloar and Bolton.

Date, who now resides in Tokyo.

eyes of the O Hime Sams, and at last,

luto her court and became one of the

ladles-in-waiting, serving her faithfully

until her death ten years later. O Toyo

was very happy here, for she loved the

gentle princess, and to serve her was

a joy and delignt. Her salary was

about 85 bushels of rice and 100 yen a

year, and every New Year's day she

received beautiful new slik and crepe

dresses and a fine obt. She bad a

servant who did everything for her,

and her own time was devoted to her

O Hime Sama and to study, for the

Princess had teachers come to the

house, so her ladies-in-waiting were

all well educated. The O Hime Sama

had 60 people in her bouse, and the one

aim and desire of each and all was to

serve her faithfully. Of these, twelve

were special ladies-in-waiting, their

duties keeping them with her day and

night. These twelve were divided into

тне номе.

DAT LIL' BRACK BILEEP.

Po' iii' brack sheep what strayed

Done los' in de win' an' de 'rain: An' de Shepherd he say: "O hirelin, Go fin' my sheep ergain." An' de hirelin' frown: "O Shepherd, Dat sheep it brack and bad." But de Shepherd, be smile laik dat lil'

hrack sheep, it de onlies' lam' he had.

An' he say: "O birelin', hasten! For de win' an' de rain am col'. An' dat 'lll' hrack sheep be lonesome Out dere, so far fum de foi'. An' de hirelin' frown: "O Shepherd, Dat sbeep it weak an' po'.' But de Shepherd, he smile inik dat ill' brack sheep He lub it des' all de mo'.

An' be say: "O hirelin,' hasten! For de frost am' bitin' keen, An' dat' lil' hrack sheep des shiv'rin', De storm an' de blas' between." An' de hirelin' frown: "O Shepherd, Dat aheep it ol' an gray. But de Shepherd, he smile laik dat ill' brack sheep Wus fair es de break ob day.

An' he say: "O hirelin', hasten! For de hall am beatin' hard. An' dat Ill' brack sheep git bruises 'Way off fum de sheepfol' yard." An' de hirelin' frown: "O Shepherd, Dat sbeep it mos' wore out." But de Shepherd, he smile laik dat !!!' brack sheep Des couldn't be done widout.

An' he say: "O hirelin', hasten! For de winter it a'mos' here. An' dat lil' brack sheep you shear it Tell its po' skin a'mos' clear." An' de blrelin' frown: "O Shepherd, Dat sheep am a wuthless thing." But de Shepherd, he smile laik dat lil' brack sheep it fair ez a princely king.

An' he say: "O hirelin', hasten! Lo, here dey ninety an' nine, But dere, way off fum de sheepfol', Dat III' brack sheep ob mine An' de hirelin' frown: "O Shepherd, De rest ob de sheep am here.' But de Shepherd, he smile isik dat lii' brack sheep

He bol' it de mos'es' dear.

An' he wander out dere in de dark-

W'ere de night wus col' an' bleak. An' dat lil' brack sheep, he fin' it, An' lay it ergains' his cheek. An' de hirelin' frown: "O Shepherd Dat aheep come back ter me!' But de Shepherd, he smile laik de Lord

he wuz-An' dat ill' brack sheep am me! -Etbel M. Colson, in the independ-

The Oeer Story of An Egg.

Wilkinson, in his interesting book on Ancient Egyptians, tells the following laudable story of Pharonic times. A man digging in his vineyard, having found a jar full of gold, ran home with joy to announce his good fortune to his wife; but as he reflected on the way that wome could not always be trusted with secrets, and that he might lose a treasure which of right belonged to the king, he thought it better first to test her discretion. As soon therefore as he had entered the house, he called her to him, and saying he had something of great importance to tell her, asked if she was sure she could keep a secret.

"Oh, yes," was the ready answer. "When did you ever know me to betray one? What is it?"

"Well then-but you are sure you won't mention it?" "Have I not told you so? Why so tiresome? What is it?"

"Now, as you promise, I will tell your A most singular thing has happened to me; every morning I lay an

egg!" at the same time producing one from beneath his cloak.

"What an egg! Extraordinary!" "Yes, It is indeed, but mind you, don't you mention It."

"Oh, no, I shall say nothing about it, I promise you."

"No, I feel sure you will say noth. ing about;" and so saying he left the

No sooner gone, than the wife ran up to the termee and finding a neighbor on the adjoining roof, she beckoned to her, and with great caution said: "Oh, my sister! such a curlous thing happens to my husband; but are you sure you won't tell anybody?" "No, no! What is it? Do tell me!"

"Every morning he lays ten eggs!" "What, ten eggs!"

"Yes, and he has shown them to me; is it not strange? but mind you, say nothing about it;" and away she went down stairs.

It was not long before another woman came upon the next terrace, and the story was told in the same way by the wife's friend with a simllar promise of secrecy, only with the variation of twenty instead of ten eggs, till one neighbor after another to whom the secret was entrusted had increased them to a hundred! It was not long before the husband heard it also, and the supposed egglayer, learning how his story had spread, was persuaded not to risk his treasure by trusting his wife with the real secret.

"Do Thy Best."

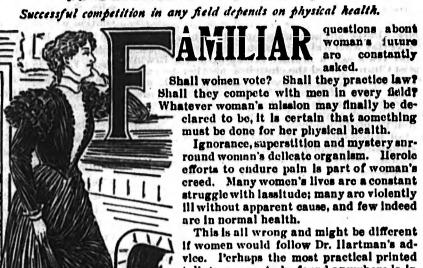
The hand of a master artist had lost its cunning. The infirmities of age had robbed his touch of its strength and delleacy. He had begun a picture, but was not able to finish it. Calling to him a favorite pupil, in whom he had detected the signs of genius, he asked him to complete the task. "I commission thee, my son," he said, "to do thy best upon this work. Do thy best!" The young man shrank from the task, but the master urged, and said: "Do thy best!" The young painter, it is sald, knelt before the canvass, and, looking toward heaven, besought skill and power to do the work which he undertook for the sake of his he loved master. In his spirit he addressed himself to the task. Ills mind became filled with his theme, and alsorbed in the outworking of it. Ills soul was stirred with enthusiasm, and as he prayed and pondered and wrought, his hand grew firmer, and his touch more delicate. At last the work was done. The master was carried into the studio to inspect the

A PUBE BRAPE GREEN OF TARTAR POWSER



Gold Medal, Midwinter Pair

Woman's Mission.



round womm's delicate organism. Herole efforts to endure pain is part of woman's creed. Many women's lives are a constant struggle with lassitude; many are violently Ill without apparent cause, and few indeed This is all wrong and might be different This is all wrong and might be and if women would follow Dr. Hartman's advice. I'crhaps the most practical printed talk to women to be found anywhere is in Dr. Hartman's book called "Health and Beauty," which the Pc-ru-na Medicine Co..

Columbus, O., will mail free to women only. It is certain that Dr. Ilartman's Pe-ru-na has proved a perfect boon for women's diseases of the pelvic organs. It permanently. All druggists sell it. treats them scientifically and cures them "I received your book and commenced

the use of your medicine at once," writes Mrs. 11. D. Amoss of Greensboro, Ga., to Dr. Hartman. "I took five bottles of Pe-ru-na and two of Man-a-lin. I feel like a new woman. When I commenced taking Pe-ru-na I could hardly walk across my room; now I am doing my own work and can walk to church. I shall never cease to thank you for prescrib ing for me. I had been under the treatment of two doctors but never received

any benefit until I commenced taking your medicine. I wish every woman who was suffering as I was would send for one of your books. May God bless you and spare you many years to relieve women who are suffering as I was." Fifty thousand women will be counselled and prescribed for this year free of women suffering from any disease of the mucous membrane, or any of the

charge by Dr. Hartman, president of the Surgical Hotel, Columbus, O. All peculiar lils of women, may write to him and the letters will receive his personal attention. Write for special question blank for women.

finished labor of love. His eyes filled with tears. Tenderly embracing his pupil, he said: "My son, I paint no more." That young painter was Leonardo da Vinel, whose picture of "The Last Supper" stands among the masterpleces of art, and, even in its fading beauty, elicits universal admiration. Is there not a lesson for us in the spirit in which he undertook his task? Our Master has intrusted to us a commission. He perndts us to be associated with him in a great work, the work of producing in human life and society a picture of heavenly beauty, the lineaments of the Divine. No infirmity, indeed, has interrupted his work, but he chooses to carry it on through us. From his throne in the unseen world he says to us: "Do thy best!" Only as we give ourselves wholly to the work, in the spirit of devotion to him, as with the upward look for grace and wisdom and strength, can we hope to work worthly. Then shall we feel the very spirit of the Master passing into us and inspiring us. And when the day of inspection youd the power of the priests .- Ex. comes he willsay to all who have thus wrought: "Well done."

Assault on The Bible.

In the northwestern part of South America there has recently been a very vigorous effort to prevent the sale of the Bible. The charge has been brought in the courts of the United States of Columbia against some of the colporteurs of the American Bible Society that they were circulating an immoral book. The immorality, according to one of the experts who was called on to sit on the case, consists in this: that "the books did ollund Christian morals, inasmuch as they served as a basis for the worship of the Protestants."

In June last Mr. Norweod, agent of the Bible Society in Brazil, sent an

assistant, Jose Gonzales Perez, to circulate Bibles at Sorocco. On Sunday, June 10th, the priests from their pulpits denounced the books as obscene. On Monday, Perez was summoned before the alcade. The alcade, under pressure, submitted the Bibles to three lawyers (all Romanists), of whom two approved the continued sale of the Bible. Still the alcade prohibited their sale. The matter was appealed to the prefect, who finally declared that the case was beyond police jurisdiction. But the alcade continued his prohibition of the sale. Not until after Mr. Norwood had invoked the aid of the American Minister was the prohibition withdrawn.

The incident reveals to us two things: First, the opposition of the Roman priesthood in South America to Bible circulation is as strong as ever; secondly, the ultimate decision of the case which was given by the Governor of Santander, and was in favor of the unrestricted sale of the Bible, puts its further prohibition be-

Christian recreation is a Christian duty. You and I are free agents, perhaps; but certainly not to the extent that we may neglect or destroy outselves. We are heaven-appointed keepers of heaven-bestowed aifts. Self-sacrifice without adequate compensation to self or another is sin. Poor stewardship in God's world will not go unpunished. Lot the guilty heware!

For the ideal life love is fundamental, is necessarily all pervasivs, and is, at last, the crowning characteristic. It initiates all movement toward the good, sustains every step in that direction, and becomes, in proportion to progress toward that end, the prime quality of the soul.

Thou hast made us for thyself and the heart never resteth till it lindeth rest in thee.—St. Augustine.

YOUNG SOUTH.

Mrs. Laura Dayton Bakin, Editor,

spi Hast Second Street, Chattanooga, Tenn., to whom communicatious for this depart-nient should be addressed—Young South Motte: Nulla Vestigla Retrorsum. Our missionary's address: Mrs. Heesle May-nard, at Hakai Machi, Kokura, Japan, via Han Francisco, Cai.

-Mission subject for November, Ja-

Out of Japan's 40,000,000 people, only 40,000 are Christians.

"Let the whole earth be filled with His glory!"

Young South Correspondence.

I see by the very few letters you have written this week that you want the sweet story sent us by our missionary. So we'll dispose of these as soon as possible and give you at least the beginning today.

The first message comes from Mississippi:

"Enclosed please find \$1 for Mrs. Maynard."

A Mississippi Baptist. We feel especially grateful for help from this State now. With the fever and the riots to engage all hearts and hands, it must be a very unselfish person who goes outside, and we are all the more indebted to this friend at Harperville. May better times soon dawnl

The second message comes from Lexington:

"Enclosed please find \$1.20 from Class No. 1. Lexington Baptist Sundayschool, for Mrs. Maynard. This class is small and composed of young members, but they contribute freely when asked for a missionary collection. We hope to do more. May God richly bless the work the Young South is doing."

MRS. W. R. PHILLIPS. We are so glad to enroll this little company to march under our banner. and so grateful for their coming in just now. Let us hear often so we may be better acquainted with each other.

I am so sorry to learn that I made a mistake in reporting that grand offering, of more than \$10 given by Zion Sunday-school of Brownsville. I don't see how I could have done it, but I must have omitted a whole line in copying Mrs. Jones' letter. In the issue of October 6tb, you read:

"Most of this amount was given by the congregation on September 21st, when the little ones returned their boxes." Instead you ought to have read:

"Most of this amount was made and saved by the children, the remainder being given by the congregation on September 21st, when they returned theh boxes."

Just see what a big difference the omission of a few words can make. I late date, and I am so much obliged to the friend who called my attention to it. All honor is due to the little ones who tolled and saved for such a fine contribution. I shall try to be more careful in the future. We shall hope to hear good results when their boxes oome in again.
Dr. Willingham sends "many

thanks" for a recent check sent in during his absence in Texas. That is all for our November opening.

Be sure to note our grand total for October. Can't we do as well in this month? There's the pop-corn ready for market, and the red apples and all sorts of nuts. There's cotton to pick and wood to cut and coal to carry in. And the schools are all in full blast again, and the ohlidren are ready to be organised into working bands. Who will lead them?

This is our month to study and pray for Japan, you know, and this is the dearest of all the fields to us because our own missionary is tolling there. Prove your interest in her and her work by sending in some offering for her before the cold November days pass by. Won't you do that? She has written a little leastet called "The Future of the Japanese Woman," that will be read in all the Southern churches during the next few weeks. If you would like to see it, send a 2 cent stamp to Mission Rooms, 804 North Howard Street, Baltimore, Md., and

next week and good bye! LAURA DAYTON EAKIN.

Miss Armstrong will mail you a copy.

You will enjoy it and be benefitted by

it. Here's hoping for better things

Chattanooga, P. S.-Don't forget that \$25 for the Orphanage Support Fund.

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	1 1 53 54 54 2 8

A True Story of a Japanese Cirl.

By Miss Annie S. Buzzell in The Japan Evangelist.

forth their blossoms in their season:

and a small mountain with tiny stone

steps leading up to the shrine with

which it was surmounted. Perhaps

there was a mite of a waterfall bidden

away somewhere too. There often is

in the quaint little Japanese gardens.

O Toyo never ventured outside the gate

alone, but sometimes she was taken

or to see the sights on fete days. At

such times she was dressed in bright

colored crepe with a rich, heavy silk.

and her hair would have so many

ornaments in it that it would look

like a bit of a flower garden. Her face

and neck would be made white with

powder, and her lips touched with

bright red paint.

There were no schools for girls in

those days, but O Toyo was taught at

home to read and write a little, and

every day a sewing teacher would come.

Then she learned bow to be polite, how

to make paper flowers, how to play the

harp and such things, and she was

quite busy. But she was not satisfied.

She had no father or mother to wait

upon, and so wanted to serve some one.

So her heart turned to the gentle ladv.

the O Hime Sama, who lived in re-

tirement hi her beautiful palace upon

two groups, six serving at a time. O Toyo never went out save to accompany her Princess, and then always in a palanquin. But twice in a year she O Toyo Igarashi was born in 1831. was given a holiday, three days in the during the reign of the grandfather of spring and two days in the fell, and the present Emperor. Her father and she would go to her own home, laden elder brother were retainers of Lord with gifts for all the family from the Date of Sendal, the most powerful O Hime Sama. What wonderful stories she told her admiring relatives and Dalmyo of Northern Japan. Her mother died before she was old enough friends, and how she was petted and to remember her, and just as she was feasted during those days. Then she beginning to take delight in the thought would go back not to see her home for another six months. She would not that her father was a soldier and could carry two swords, he too was taken return empty-handed, for she must away from her. But she was carefully carry "honorable return gifts" to her Princess and all the household, and raised by her brother and his wife. She was kept secluded, for she was the her family must also send presents. Not far away was a large temple daughter of a Samural. Had she been where the O Hime Sama often went to the child of one of the merchants or worship, accompanied by her ladies. mechanics living down in the town, At the foot of the hill on which this she could have run about the streets and played as she wished, but being of temple stands, in the house where the such high birth, and living on his priests lived, and in the large front lordship's estate, she was kept within room where, in those days, the Princess the high board fence that surrounded was received and tea served, there is their yard. She bad a miniature world now a flourishing Sabbath school. of her own there; a lake filled with gold fishes, curious shaped pine trees; plum, cherry and camellia trees, putting

O Toyo was 20 years old when she entered the service of the O Hime Sama, and she served ten years. Then the beloved Princess, not yet 40 years old, died. Her body was embalmed and kept in state for fifty days. During this time O Toyo and her companions kept lamps constantly burning around the coffin to light the departed spirit on her way to the land of shades, and they offered fresh food every day to supply the nourishment long journey demanded. On the fiftieth day the funeral services were held and the faithful waiting-maids followed the hier to the mountain upon whose top are the tombs of the Date family. But at the foot they stopped, and bowing upon the ground, took their last farewell, saying, "Good bye, good bye." Then as the long line of priests flied down from the top of the mountain to meet the bier, a voice spoke to the prostrate ladies, giving them a last message from their Princess, praising them for their fidelity to her, and urging them to imitate her in all things, to live pure and noble lives, to be patient and endure with fortitude whatever trouble might be their lot, and to give themselves to but one husband, serving him faithfully during his life, and cherish his memory after death. Then O Toyo and her

friends entared their palauquins and

the hillside toward the great Castle of returned to the lonely palace, where they stayed fifty more days, putting the Dalmyo. This princess was the eldest born, and so helress to the title. all to rights. The Dalmyo divided the She was married at fifteen, and had Princess' wardrobe and furniture her husband lived, he would have been among her ladies-in-watting. At the the lord of Sendal, but he left her a end of the fifty days they all returned widow and childless at nineteen, and to their homes. Soon after the Dalmyo she adopted her younger brother for sent for O Toyo's brother and spoke her heir, and he became the last lord words of praise of his sister's fidelity of Sendal, father of the present Count and sent her quite a sum of money for a testimonial. Thus ended one epoch O Toyo studied hard all the things of O Toyo's life, but its influence was which would help her find favor in the not ended. She went home with that last message engraven upon her heart. and with the determination to obey it by the help of friends, she was brought

(To be continued.)

always.

Familiar Superstitions.

A party of friends meeting at luncheon, the conversation happened to turn upon "pet superstitions," and, to the surprise of the hostess, each lady present confessed to some one small weakness of the kind, to which she acknowledged herself to a certain degree in bondage. The hostess alone was mute. but finally exclaimed, "You surely do not believe in the agency of malignant spirits. Then, how is it conceivable that a delty of intelligence, if not of benevolence, should make his dealings with mankind dependent upon the casualty of breaking looking glasses, seeing moons over right shoulders, walking under isdders, or assembling thirteen at table!"

Her guests acknowledged the absurdity of such views, when one stopped to analyze them, whereupon she continued:

"Come, I challenge you all to meet here again at luncheon, on the thirteenth day of the month, when that day shall fail on a Friday, and I will have thirteen at table. The breaking of a looking-glass shall summon us to the dining-room, which we will enter, passing under a ladder. We will spill salt freely among ourselves, and you are specially requested to wear opals, if you have any; to sing before breakfast; to put on your garments wrong side out, and do anything else to invite the calamities feared by the supersti-

Two only accepted her hospitality. The lady then made the invitation general among her friends-but she is still awaiting her guests. - Table Talk.

Wide-Awake Boys.

When General Grant was a boy, his mother one morning found herself without butter for breakfast, and sent him to borrow some from a neighbor. Going, without knocking, into the house of his neighbor, whose son was then at West Point, young Grant overheard a letter read from the son stating that he had falled in examination, and was coming home. He got the butter, took it home, and without waiting for breakfast, ran down to the office of the congressman from that district.

"Mr. Hamar," he said, "will you appoint me to West Point?" "No; so and so is there, and has

three years to serve." "But suppose he should fail, will you send me?"

Mr. Hamar laughed.

"If he don't go through, no use for you to try."

"Promise you'll give me a chance, Mr. Hamar, anyhow." Mr. Hamar promised

The next day the defeated lad came home, and the congressman, laughing at Uly's sharpness, gave him the appointment, "Now," said Grant, "It was my mother's being out of butter that made me General and President." But it was bis own shrewdness to see the chance and promptness to seise it, that urged him upwards,-Rix, --

The only cheap lamp-chimneys there are in the world are Macbeth's - don't break.

If you get the one made for your lamp, more light besides. Get the Index.

Write Macbeth Phtsburgh Pa

RECENT EVENTS.

-The French Court of Cassatiou has ordered a revision of the famous Dreyfus case, and will itself institute an iujury into the facts. France seems to be on the verge of a volcano almost as great as that which come in connection with the Panama scandal some years

-The French Cabinet has resigned again. This occurrence takes place so often that it hardly creates any excitement now outside of France, and not much even in France. A new French Cabinet has been formed with M. Dupuy as Premier and Minister of the

-Rev. J. J. Kennedy died at Cleveland. Tenn., Oct. 10th, in the 86th year of his age. He had lived in Cleveland for 35 years and was a prominent member of the Second Baptist Church at that place. He was ordained a Baptist minister in 1859. He was the father of Hon. John L. Kennedy. Chairman of the Board of Public Works, this city. We extend to him and other members of the family our condolence.

-The Delmar Avenue Church, St. Lauis, under the leadership of their noble pastor, Dr. J. T. M. Johnson, recently paid off a funded debt of twelve thousand dollars upon their building. They were so elated over their success, and so mindful of the part played by their pastor in scoring a success, that upon the next Sabbath they voted an increase of \$1,555 to his sal-

-A new planet has been discovered by Prof. Herr G. Witt. of the Urania Observatory at Berlin. Its orbit is more distant from the sun than that of our earth; less distant than that of Mars. Its size has not yet been determined but it is quite small. When nearest to us, its brightness is about that of a star in the sixth magnitude. It revolves around the sun in six hundred days, its year is therefore not quite as long as ours, and eighty days shorter than that of Mars. It stands in the planetary system as our nearest neighbor.

-We acknowledge receipt of an invitation from Mrs. M. E. Hall to be present at the marriage of her daughter. Miss Mary, to Mr. Herbert Winston Provence, on November 16th at the Second Baptist Church, Richmond, Va. Mr. Provence la the son of Rev. S. M. Provence of Taliahasse, Fla., a

A TEXAS WONDER

HALL'S GBEAT DISCOVERY.

One small bottle of Hall's Great Diacovery cures all kidney and bladder troubies, removes gravel, cures dis-betes, seminal emission, weak and lame back, rheumatism and all irreg-ularities of the kidneys and bladder in both men and women. Regulates bladder troubles in children. If not wold by your druggist, will be sent by mall on receipt of \$1. One small bot-tle is two months treatment, and will

tle 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 & Sima, Nashville, Tenn.

READ THIS. Beliville, Texas. Sent. 12, 1898.—This is to certify that 1 have used Hall's Great Discovery for kidney and bladder troubles lu my family, and can truthfully my that it gave good satisfaction J. B. LEWIS.

Tax Collector, Austin County.

former Tennessean. He is a graduate of Richmoud College, and of the Southarn Baptist Theological Seminary, and la at present the popular pastor of one of our churches in Montgomery. We entend to him and his lovely bride our very best wishes for their happiness.

-We mentioned a week or two ago the fact that Rev. W. F. Harris of Carthage, Mo., was lying very iii in the Baptlat Sanitarium at St. Louis. The Central Baptist of last week announces his death. He had been in very bad health for about four months. His trouble was cancerous. After graduating at Richmond College, and the Southern Baptist Theological Seminary, he became pastor iu Missouri about sixteen years ago, first at Glasgow and afterwards at Huntsville, Palmyra, Harrisonville and Carthage. The Central Baptist says of him: "He served with great acceptance and found a large place in the hearts of his brethren. He was a man of steady purposes, sound judgment, kind heart, fervent spirit. The entire work of the brotherhood found place in his affection and co-operation. Enemies he nad none." He was a dear personal friend of ours at the Seminary, and we feel deeply grieved over his death. We extend to his sorely bereaved widow our warm sympathy in her loss.

-Dr. Eaton of the Western Recorder says: "We are glad to be assured by both Dr. Tichencr and Dr. Seymour that our Home Board and the Publication Society understand each other perfectly, and that there is no prospect of any friction between them. The Publication Society simply employed Dr. Diaz temporarily until such time as he and the Home Board might arrange for him to resume the work he laid down when he was banished from Cuba. The Society is ready to give him up whenever our Board is ready to take him. The Society did not send him to Havana. He went there of his own motion, and it is not intended that his going there while in the employ of the Society shall in any way embarrass the work of our Home Board. Such are the assurances we have received (orally) from Dr. Seymour, the Missionary Secretary of the Publication Society, and we place full confidence in them. We are glad to know that there is no disposition on the part of the Society to interfere with the work of our Home Board in any way."

AMONG THE BRETHREN.

-Rev. A. B. Carliale, a bright aud consecrated young preacher from Texas, has sailed for Porto Ricco to do mis-

-Rev. Harvey Beauchamp of the First Church, Eureka Springs, Ark., will close his work there soon and accept at once the care of the church at Lamar, Mo.

-Rev. J. W. Porter of Maysville, Ky., has just closed a meeting with Pastor W. E. Mitchell of Carilsle, Ky., which resulted in 18 additions to the church, 15 by baptism.

-We sadly chronicle the death of Rev. William Huff, which occurred at his home in Bell Buckle, Tenn.. last Thursday. Bro. Huff was one of the best known and most useful ministers in the State.

-Rev. W. H. Williams of Clinton. Ky., who divides bia time between the churchas at Greenfield, Tenn., and Arlington, Ky., recently baptized four persons at the latter place, one of them a Methodist preacher.

-A brother suggests that it is inexplicably incongruous for the editor of a modern hollness organ to complain because his subscribers do not pay up, It is likewice inapposite, incompetible, Inharmotrious and repugnant,

A SOLDIER'S WIDOW.

What Caring for a Defender of the Country Entailed.—The Heroic Devotion of a Woman to Her Family Which Brought on Long Suffering-How Relief Came.

From the Leader, Pomeroy, O.

We have genuine heroines right at your prostration. For days my life our doors. A notable example is a was despaired of by the attending phyneighbor, a devoted wife who for five sician, but I recovered enough to get around. The next year I had another long years nursed an invalid husband stroke, and lay prostrated for four and supported a family of children weeks. until at length her health gave way and she was a physical wreck. We refer to Mrs. Marinda C. White of Matous my hands to comb my hair. I son, West Va. Her husband was a could not climb a flight of stairs exsoldier, serving his country in the 174th cept by the most painful labor. I was O. V. I., and ber sam. Everett White under the care of seven different dochas recently shouldered his musket, tors. being a member of Co. L. 17th O. N. G.

A few days ago a *Leader* reporter paper of the wonderful cures effected yislited Mrs. White, when she told the by Dr. Williams' Pink Pills for Pale

following remarkable story:

"Fourteen years ago, while living at bought a box. Before two days I felt

Syracuse, my husband was stricken better. I could sleep and felt rested with paralysis. For five years he lay when I arose in the morning. I conhelpless. We had four children. I tinued using the pills and the paralysis was at a loss to know how I could live pains disappeared, and I could walk and keep the family together, but at without difficulty. 1 am 44 years old length I obtained work making trous- and attribute what health I have to ers. I made a dozen pairs every week, the use of Dr. Williams' Pink Pills for besides caring all alone for my hus- Pale People. and, and keeping the children in "My two daughters, Mrs. Maud icohl of Pomeroy, and Cora, who lives "Finally, after two years of effort, at home, have also been greatly beneband, and keeping the children in

my husband was granted a pension. ilted by the use of the pills.

This relieved me somewhat, but money "I have recommended the pills to Ills relieved me somewhat, but money could not cure him. For five years I many sufferers, and shall continue so watched night and day by his bed. In 10 do." MARINDA C. WHITE. July of 1880 my oldest daughter run a Sworn to before me and subscribed crochet needle two inches into her in my presence this 20th day of May, heel. This threw another patient on A. D., 1898.
my lunds. Blood-poison set in and HENRY C. TURNER, Notary Public. she lingered between life and death, no For all forms of weakness, a specific one knowing which would die first, is found in these pills. Wherever you sho or her father. At last she recov- go you will find the most important

ered, but her father died in November. article in every drug store to be Dr.
"In February following my hus- Williams' Pink Pills for Pale People. band's death I suffered a stroke of Physicians prescribe them and everyparalysis, after several weeks of ner- where the people use them.

-Rev. T. C. Mahan, who recently

moved from Kentucky to Arkansas,

inaugurated his work at Walnut Ridge

with a revival which is now in prog-

ress. Great good is being accomplished.

Already ten stand approved for bap-

-A meeting is in progress this week

at the Central Church, Atlanta, Ga.

Pastor R. L. Motley, a former Tennes-

sean, is being ably assisted by Rev.

John A. Wray of Milledgeville, Ga.

Bro. Wray's sermons are said to be very

-A movement is on foot to endow a

chair of missions in the Seminary at

Louisville. It is said that \$30,090 will

be needed for this endowment. Prof.

W. O. Carver taught a class in mis-

sions last year. We heartily support

-Rev. L. S. Foster, superintendent

of the Missisulppl Baptist Orphanage

at Jackson, Miss., writes that he and

fifteen inmates of the Home have had

the yellow fever, but there has not

been a single death among them. The

-Rev. W. S. Roney of Huntingdon.

Lord be praised.

the movement.

-Rev. Asa Cox of Whitlock, Tenn., last week with his church near Russellhas resigned the care of Shady Grove ville, Ky. At Huntingdon Bro. Ronev's church work is progressing. Re-Church, in Henry County, Tenn. He cently he baptized some teachers of has faithfully served this church for many years. Bro. Cox is Moderator the Normal College at that place. of the Western District Associaton.

-Pastor II. C. Risner is conducting a -Rev. W. H. Ryals of Trenton, series of meetings with his church at Tenn., is being ably assisted lu a re-Peweer Valley, Ky. Bro. F. O. Lamoreaux is leading the meeting for him. vival with his church by Rev. J. H. Wright of Fulton, Ky. The Trenton This makes an invincible team of saints are quite fortunate in being workers. The Lord being willing, privileged to hear the Wright words. much good is sure to be accomplished.

> During a pastorate of seven years with the First Baptist Church of Clarksville, Tenn., Rev. A. U. Boone has been instrumental in adding 167 to the church, raising \$3,000 for various purposes, and the church has added about \$1,000 per year to denominatlonai work.

> -Mississippi College at Clinton, Miss., will open for work November 9th. President W. T. Lowrey hopes for a successful term although two months, work lun been cut off by yellow fever. We are sanguine of great success for this college under the new management.

> -The First Baptist Church at Memphis, Tenn., is easting about for a suc-CERROT to Dr. E. A. Taylor. Last Sunday Dr. W. K. Penrod of Paducah Ky., preached at both hours. Ou Wednesday night Dr. R. B. Garrett of Chattauooga, Tenn., preached to a large congregation.

> -One of the most vigorous and entertaining writers after whom it is our privilege to read is Hon. Dudley C. Wooten, who edits the first and second pages of the Texas Baptist Standard. Bro. Wooten is a litterateur of no small

Tenn.. conducted a successful revival Southern Normal University

HUNTINGDON, TENN. "The Great School for Teachers."

Eighteen departments leading to the verious University and College degras; twenty-five instructors, among whom are Alived Holorook's sulfur of Holbrook's Ruslish Grammar; A. L. Peterman, author of Peterman's Civil Government and others of equal ability. Location beautiful and healthful. A town of all the modern conveniences, felephones, electric lights, fine mineral water, etc. Entire necessary expenses per month \$10.00 to 112.00. Securer more positions for its teacher graduates than any other school in the South.

For catalogue address

J. A. BABER, Pres., Huntingdon, Tenn.

ability. He is striking strong blows for dunominational education.

-Rev. J. D. Outland of Harris Grove, Ky., has been forced, ou account of a failure in health, to give up all church work. He was the beloved pastor of four strong country churches. three in Kentucky and one lu Tennessee. We alneerely hope Bro. Outland will be speedlly restored to health.

-Rev. T. Simpson McCall of Pewoe Valley, Ky., in addition to his arduous duties as President of the Kentucky College for Young Ladies, takes time to hold revivals. He is engaged this week at West Fork Church, near Hopkinsville, Ky. Bro. McCall is thoroughly a gentleman and a preacher.

-Rev. S. C. Hearne of McKenzle. Tenn., has closed a good revival in his church. Much good in spiritually uplifting the people was accomplished. There were no conversions. The West Tennessee Sunday-school Convention meets with Bro. Hearue's church next April. Rev. I. N. Penick of Martin did the preaching.

-Dr. B. H. Carroll of Waco, Texas, who has been for some weeks quite ill. is slowly recuperating. He washardly able to stir during the recent Convention held with his church, but nerved himself to make one of the finest deliverances of his life in the welcome address to the Convention. All Southern Baptists are deeply interested in Dr. Carroll's recovery.

-The Statistical Secretary of the Tennessee Baptist Convention insists that the clerk of each Association in the State furnish him a copy of the minutes of his Association just as soon as they are printed. If the minutes have already been printed, send them at once. The Secretary cannot get a correct status of the denomination unless this is done. Send minutes to Fleetwood Ball, Paris, Tenn.

-Revs. M. M. Bledsoe and Hardy L. Winburne are conducting a prolitable revival in the Second Church, Jackson, Tenn. Bro. Bledsoe, who is doing the preaching, has been remarkably successful in his revival efforts during the summer and fall. He recently conducted a meeting for Pastor G. W. Bray at Indian Mound, Tenn., which resulted in a large number of conversions. Bro. Bledsoe has been urged to give himself entirely to evangelistic work.

-The report of the Minister's Aid Society of the Missouri General Association showed \$5,599.99 paid lu. Endowment \$4,139; paid out last year, \$280. The Missouri brethren are active in their support of the aged ministers over the State. It is gratifying to note that despite their past inertia along this line, Tennessee Baptlats are going to take greater care of this department of work. There is a small surplus in the treasury of our Board, but it should

be much larger.

—Rev. C. J. F. Tate. State evange for Arkansas, recently held a meeting at Carey Creek in that State, which was attended by some remarkable incidents. Of the thirty who joined the church twelve were heads of familles. One had sought religion for twenty years. One was a saloon-keeper. Bro. Tate baplized two immersed Method ista, one immersed Cumberland Presbyterian, one Campbellite and two immersed General Baptiste. The trith seems to be prevailing in Arkansas.



-The October number of the Seminary Mayazine is on our desk. It is an exceedingly interesting production. Rev. Rufus W. Weaver of North Carolina is editor-in-chief and E. R. Pendleton of Georgia is business manager. Every department of the magazine is creditable. Among the locals we noticed these trothful words: "A silver preacher cannot be made out of a pewter licentiate, yet some expect the Seminary to do that. There can be no such evolution without there having

been first a similar involution."

Miss., died suddenly last week while enroute from Colorado, whither he had been in search of health. His death occurred on the train near St. Louis. His son, Rev. T. T. Martin was traveling with him. M. T. Martin is wellknown in Mississippi, Texas and Georgia as the author of those tenets denominated "Martinism." Bro. Martin was a vigorous thinker, a versatile writer, a forceful preacher and a successful educator. His has been a life of incessant activity. We extend deep condolence to the bereaved loved ones.

-Rev. M. T. Martin of Gloster.

-At the Missouri General Association which met last week, Dr. J. T. M. Johnson of Delmar Avenue Church. St. Louis, read a paper from his church which demanded the establishment of a Divinity School at Columbia, Mo. The church proposes to give \$2,000 of a \$200,000 fund, \$50,000 of which is to be used in the purchasing of a site and the erection of sultable buildings. The remaining \$150,000 will serve as an endowment. The church asked that a committee of five be appointed to report at the next General Association regarding this proposition. Dr. Johnson and others strongly advocated the movement, while Dr. W. W. Boyd of St. Louis opposed it bitterly. The matter was tabled indefinitely. We are persuaded that Dr. Boyd is right.

STATE OF OHIO, CITY OF TOLEDO,)

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-I)uring our meeting at Shellsford Baptist Church, myself and Sister Suc Parkes and Sister Levader Crittenton were appointed by the church to raise all the money we could get for the Orphans' Home at Nashville. I agreed to have the name of every one and the amount he or she paid to me published in the Baptist and Replector, so you will find each one's name and the amount pald: W. M. Brown, paid 5e,; Rev. C. F. McNabb, 10c.; W. L. Mc-Nabb, 50c.; P. E. Hennessee, 50c.; W. M.McGregor, i0c.; K.A. Hennessee, 10c; P. A. Hennessee, 10c.; Z. W. Dodson, 50c.; W. T. Moffett, 25c.; P. A. Hoodenpyle, 10c.; Walter Jaffin, 10c. Slater Sue Parkes collected 25c.; Sistar Levader Crittenton collected 57c.: and as I was chairman of the committee it was all turned over to me, which makes a lotal of \$8.22, which I sent to Bro. W. M. Woodcock at Nashville, together with \$2.50 that my husband had eol. ected for Foreign Missions from Shellsford Baptlat Church. This church has never given much for any kind of misstone heretofore. She has opened her heart this time and taken caveral sacks to fill for the orphan children. I will lose, hoping you will publish this. We crave an interest in the prayers of all of God's people.

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OBITUARY.

KIRKPATRICK.-It is with great grief that we chroulde the death of our beloved sister and co-laborer, Mrs. Mattle H. Kirkpatrick, who departed this life September 18tb. She was born March 80, 1870; converted in May, 1888, and was baptized lulo the First Baptist Church by Dr. C. H. Strickland. She became a member of Howell Memorial at its organization and remained a faithful member until the Lord called her home. She was married Sept. 5, 1898, to Amos S. Kirkpatrick, and God bleesed the union with two children-Wille Ray, who is left to share the grief with his fether, and Helen Katharine, whom God claimed more than a year ago. Words are too inadequate to express her earnest zeal for the Master's cause. No work too hard nor task too difficult for her to accomplish for her Lord. She always wore a cheerful face which bore a smile for every one.

It was her pastor's happy privilege to be with her in her last illness and learn a lesson of patience from her gentle forbearence. When she was informed that death was near she cheerfully replied: "I am ready to go when God calls." Her grief-stricken husband was greeted with a smile as she said, "No pains in death." The early life went out in the triumphs of a living faith, whispering faintly, "The warfare is over, the Bible is certainly true." Weep not for your friend and loved one, for she is only sleeping while her spirit is basking in the sunlight of God's own presence on the brighter and happier HER PASTOR.

BRYANT .- "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. iv. 12. Mr. J. J. L. Bryant was born Aug. 24, 1887, and died Feb. 24, 1898, being 00 years and 6 months old. In February, 1860, he was happily married to Miss M. H. Welch, who survives him. This union was blessed with five children, only two of whom remain to mourn his death. In August, 1862, he professed faith in the Lord Jesus Christ, and three years later joined the Pleasant Hill Baptist Church, from which church he withdrew in 1888 to become a charter member of the Lewisburg Baptist Church, of which church he lived a consistent and useful member until he heard the Master's voice, "It is enough, come up higher." He was ordained to the office of deacon in 1870, which position he filled unto the end. His faithfulness to his church duties was proverbial, and scarcely has there a sweeter spirit lived in this world of sorrow and wickedness. He was greatly loved and respected by all who knew him. Behig naturally tenderhearted, he always covered the faults of others with the mantle of charity.

Whereas, It has pleased God, our meavenly rather, in his infinite wisdom and goodness to remove from our midst this beloved brother in Christ,

Whereas, His life had such a wholesome influence on his church and community; therefore be it

Rasolved, That in the death of our brother, his sorrowing wife loses a devoted husband and companion; the children a loving father; the church a faithful officer and member; and the community a useful and upright eitigen.

Resolved, That we deeply deplore this lose, but realising that our loss is heaven's gain, we bow submissively to the will of Him that doeth all things

Resolved, That we, as a church

hereby tender to the bereaved wife and children our deepest sympathy in this, their sadest bereavement, commending them to Him who alone can comfort in auch an hour.

Resolved, That a copy of these resolutions be handed to the afflicted famlly; that they be also spread upon our minutes, and a copy be furnished the BAPTIST AND REPLECTOR for publica-

Respectfully submitted by the com-LEON W. BLOAN.

The Campbellite Doctrine.

Dear Bro. Folk:--Some time ago you published in your excellent paper the docrines or tenets of the Campbellites. My observations have led me to wish that you had published side by side the doctrines of Mr. Campbell and those held by us as Baptists. It is amusing to know how few of our own people know the difference between the two faiths. It is alarming to note the growth of the idea, too, that one church is as good as another. May not this account for the fact that many of our Baptist people drift into other denominations--those who never investitate the doctrines of any denomination-not even ours, and are simply led by convenience or association?

There are, perhaps, two classes that contribute to this state of things above all others-failure to study the Bible, and to read our denominational papers, and the failure of our pulpits to enlighten our people as to our benefits. Some of our people seem to fear the least semblance of controversy, even when it is essential to correct errors of

Can't you yet publish the two faiths side by side? We will do so, soon,-A. HATCHETT.

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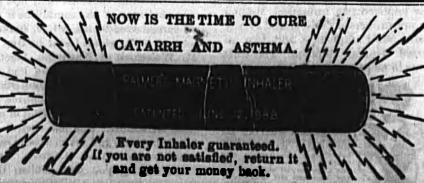
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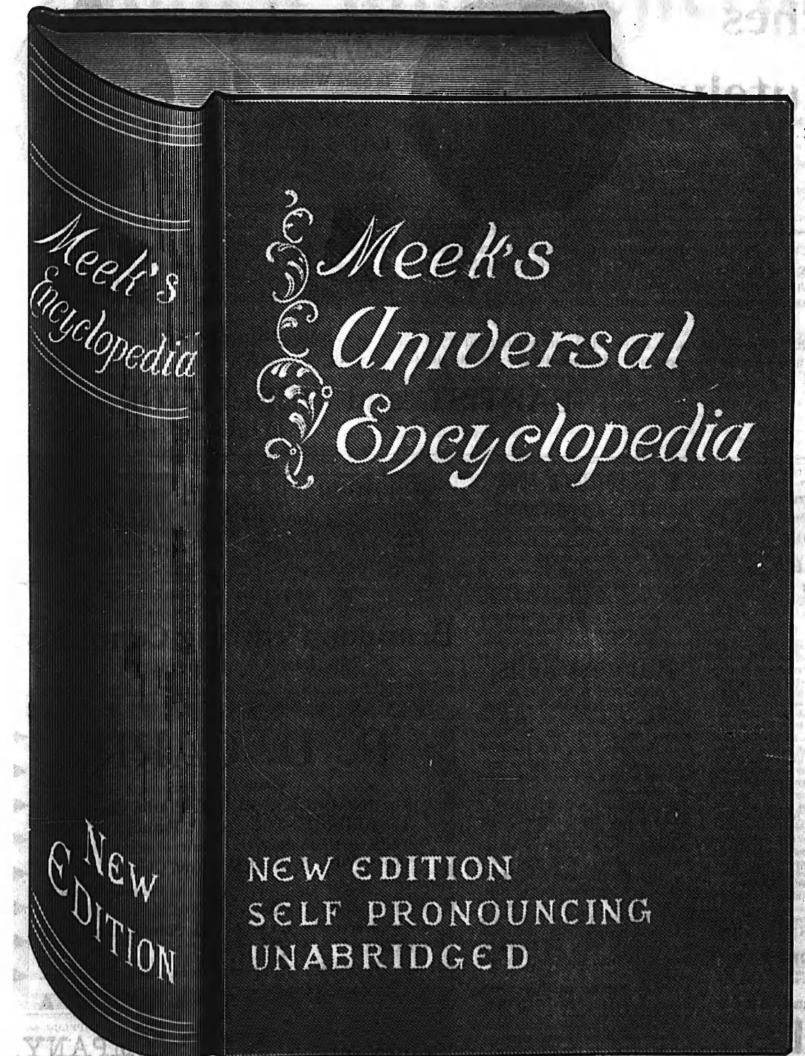
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ALONE WITH GOD

Old Series, Vol. iXI.

Alone with God-That my poor bleeding heart, May tell him thus apart, Of nil its cares and woes. Its struggles and its foes, As friend to friend

Alone with God-That be may counsel give, With strength divine to live, Above each ill and care, To overcome each snare,
As Guido and Friend

Alone with God-Who will my cries attend. And blest assistance send. Who all my tears shall dry. And every need supply,
As Helper, Friend.

Alone with God-To ask that he will come And make my heart his home, My life to enter in. It aims for good to win, A Maylor, Friend.

Alone with God-That I my joya may tell, And gratitude as well. For all his gifts to me. And loving kindness free dy Maker, Friend

-Itoger II. Lyon, in Examiner

GREAT DIANA AND THE SALOON.

ny s. c. clopton, D.D. -

These two greet evils are more closely connected then they at first sight appear to be. The partisan cries which are raised in defense of each of them before the advancing hosts of Christianity are the same in substance. The watchword, "Great is Diana of the Ephesians," which stirred that city from centre to circumference, has its paralled in the shibboleths which rally great multitudes now to the support of the salcon. It is a sad comment on the condition of the world that the gospel, which is good news from heaven, has to fight its way at every step on earth. The conflict between Christianity and heathenism has been long, sharp and terrible, because Christianity is holy and heathenism is sinful. The conflict between Christianity and immorality is now furlous and awful. Sin is the cause of the struggle. And Christianity has come to drive sin out of the world and to establish a reign of righteousness. All sin is helnous in the aight of God, but in some forms it is peculiarly and extremely offensive. This is particularly so when it rises in organized oppositiou to his revealed will and his holy nature, which is the case in the idolatrous temple and the drinking saloon. These are both of them destructive of light and life, of grace and love. They are intensely hostile to God, and he sends forward Christianity for their complete overthrow. Though they seem widely separated, they are one at heart, and Christianity assails them both with omnipotent vehemence. Each of them raises a rallying cry against Christianity because it attacks their bad business, bad places, bad politics and bad traditions. Mark these counts:

I. Christhmity opposes a bad business. As human nature is so had, and also has so much

business to do, it is very natural that many men should get into some had business. But God does not leave men alone in bad occupations.

Christhmity opposes making money out of idolatry. This is seen in the very origin of this tumult at Epheaus, "Demetrius, a slivensmith," who "made silver shrines of Diana" and brought no little business to his fellow-craftamen, called them and other workmen together and reminded them that Paul was teaching the people all through the country that "they be no gods which are made with hands." "Sirs, ye know that by this business we have our wealth." but "there is danger that our trade come into disrepute."

Now, In saying this, be told the truth. If Paul had

been only a Jew, he would have been against idolatry. But since his conversion to Christianity, a spiritual religion, teaching that "God is a spirit," he was more opposed to idolatrous religions than ever. He was teaching the world true ideas of God, as given in his Son. And this gospel truth led men to see, not only the folly of worshipping anything whether made of silver or gold, or anything else, but also its great sinfulness before God. The progress of this truth decreased the volume of trade in these lines. When people became converted they did not want any silver shrines, miniature temples of Diana. And this silversmith "had an eye to business." It was as plain as daylight could make it that the success of Christianity meant the destruction of his trade. And from this we ought to learn that if a business is had God will destroy it. If it is at the very foundation of human livelihood, he will sap the foundation in order to overthrow it.

Christianity opposes making money out of intemperance. This is what the saloon does. It makes many people rich. There is no doubt of that. It brings great fortunes to many, and the means of a low, degraded, irreligious, godiess life to a multitude. The annual cost of intoxicating liquors in this country is enormous. It is variously estimated at from \$1,200,000,000 to \$1,800,000,000. The latter estimates may include criminal trials and prison expenses entailed upon the country as consequences of intemperance. All of which ought not only to be charged up to this account, but ought to be collected from the people who make the money out of this evil business. The average estimate for one year would be enough to give a dollar Bible to every immortal being on the

It builds magnificent mansions for milliouaires, but it produces a prodigious amount of intemperance at the same time. This may not be the design of the trade. Doubtless it is not. It is against the interests of the trade to make drunkards. When a man gets drunk he is soon too stupid to buy any more, and when he becomes an habitual drunkard he will soon drunken vagabond is a bad advertisement to have about a place. He is a solemn warning to all. But this business likes "the moderate drinker," who can drink a great deal and keep on at it every day in the year, at the same time making money to keep up his patronage, while his health is being ruined, his stomach ulcerated, his blood poisoned, his flesh festering, his nerves shattered, his bones softening and his and reckless about the soul. It destroys man for time which are involved, men push this awful business to geous liquor palace, with its gilded and glittering gewgaws dassling the eyes of selfish, greedy husbands, fathers, sons and brothers who guzzle down the earnings which ought to provide comforts for the homes to which they belong, and from which they get full "value received" for all that they could bestow.

Now, Christianity is against this business which combines the Intemperate love of liquor with the inordinate love of money to the eternal undoing of immortal souls! If a man will make money at such awful expense as this, then he is certainly covetous. And covetousness he idolatry. Not only are the rallylug cries of the ancient and modern evils similar, but the very motives of the ancient idol-maker and the modern liquor-seller are one-covetousness. The Scriptures declare that no drunkard can inherit the kingdom of heaven, but these business men keep up their nefarious traille, though they know it is continuously sending men to hell. Now, brethren, Christianity is against that. Are you on the side of Christianity or of the liquor business? the side of the Savior or of Satan? 4. Who is on the Lord's side?"

II, Christianity opposes had places,

A bad business must have a place, and it makes the

Christianity was against that temple because it was the rallying point of idolatry. Whether Paul had said anything directly against that house we are not told, but the gospel was against it. Demetrius bad sense enough to see that, and said there was danger "that the temple of the great goddess Diana, be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth." Whether he was really a devout worshipper of the heathen goddess or whether this was simply a plausible argument, designed to further business interests, we may not be able to tell. But he was sharp enough to see the effect of the wide spread of Christianity on the worship of that temple. Doubtless the apostle's words during his stay of three years in Ephesus had often rung against those magnificent walls and columns as significant prophecies that the truth he was preaching would batter down the whole system of idolatry, from turret to foundation stone, and so would overthrow the temple, too.

Jews were regarded as atheists because they would not worship birds or beasts, insects or reptiles, powers or nature, heat or light, sun, moon or stars, images of wood or stone, sliver or gold, the image on the phins of Dura, which Nebuchadnezzar set up, the statue of the Roman emperor, the emperor himself or any other man, dead or alive. Their presence in a community was a protest against idolatry. Their unanimous and unvarying declaration was, "The Lord Jehovah is God." They repeated his summons, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

Christians were sent with this as their chief business making an aggressive campaign. Paul declared in Athens, almost under the shadow of the Acropolia, with its splendid temples and its thousands of gods. "The God that made the world and all things therein, be, being Lord of heaven and earth, dwelleth not in temples made with bauds." And in Ephesus he evidently taught with great power against idolatry liave nothing with which to buy. Then, too, a till men felt that their temple was in danger. That immense edifice, 425 feet long, 220 feet wide and sixty feet high, was one of "the seven wonders of the world." Croesus, the rich king of Lydia, aided in building it. And it was the treasury of Western Asia. it was to the East "what the Bank of England is to the modern world." And so it was a great centre around which heathen life revolved. And the gospel thundered and rolled against this stronghold. Our brain addied. This business is ruinous to the body missionaries now sometimes preach under the very shadows of heathen temples. Christianity was then and eternity. In spite of the fearful consequences and is now pressing hard against these centres of idolatrous life to turn away their devotees to the worthe full extent of their ability everywhere, from the ship of the true God. And he will divert their revelow dive, whose stench would seem to be enough to nues into Christian channels and thus fulfill the drive away the most worthless sot, to the most gor- prophecy, "He will famish all the gods of the earth." Christianity is against the saloon because it is the rallying point of intemperance.

This great evil is so interwoven with human life that it is a stupendous undertaking to eradicate it. And the saloon supplies the strength by which men are bound hand and foot, body and soul. We ought to preach against the distillery and brewery and wholesale house with all our might. But the saloon h the citadel which must be stormed. Here sings the siren voice which beguiles unwary voyagers upon the sea of life. Here is spun the web of silken threads with meshes so soft that the young man does not, at first, observe their coils about him any more than he would gentle rephyn: fanning his cheeks on a summer evening. But the life there, as well as the beverage. exhilarates. The clinking glasses, the Jingling coins, the engaging circle, the rollcaome stories, the frollosome companions, the hilarious merriment, all combine to make him forget the solemn warning, "Look not thou upon the wine when it is rad: when it giveth its color in the cup; when it goeth down smoothly: At the last it biteth like a serpent and stingeth like an adder." The young man drinks and