1.1 Hung Chinon Agula Degraded.

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to come to lines . ...

fee, Much comment has I do exclud-

ly the action of these ministers." Wanted

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The annual report of the commis

somer of pensions has been made pub-

The Pension Report.

the. The commissioner says that the roll has increased not on'y in num bers but also in value. It is believed 9 will still increase from the Civi War as there probably are two hun deed thousand ex-Union add ers living who have never had persons. The amounts paid out at the several agensions under the general laws were \$75 277, 383, and on account of penslons under the act of June 27, 1890 \$66 255 of C. The number of pensioners In fineign countries at the close of the s ter. I ving abrend was \$660 to The re were seventeen season its and I'd willows of the Indian wars, and ters x emissions and act widows f the Texton Was plasted during it is and seven dame lets of the version in Special widges War of 1812 were prostoned in the very test classed, from commiss, iner gives an instance touching medical examination of applicants for a pension that will suppose non-profes signal men at least. An applicant was three members each. Each board exand the the applicant under the same are a comment of the and no late. of I Cabbillia the analysis careful commination - I the carma s district and grade \$21 a month. the season at its were made with n are and the physicians - he cal science worth If men coan to cought better than these ent It a naticeable that tive wid wa of reddlers in a wif the adence which closed

The workmen of Blibno, Spain, where the creisers which belonged to Admiral Cervera's fleet were built, have decided to go to Sputander in order to make a demonstration against the defeated Spanish admiral on his return to Spain. The government, however, has put a stop to this attempt to humillate Cervera.

therefore, that a good pen-

51 t. 4 s etc. tray easily last van a hun-

elect or a full at years. In 1980 we

by a ser mave throng his interesting

relats of the brave men who fought

8) weil in 1865.

As to the Aution's Revenues. The growth of the Iron Industry In this country has cut down the national government's revenue from this source fully two-thirds. The why and the wherefore of this, Mr. Worthlugton Ford points out in "Harner's Magnzine" that in 1887 the imports of manufactured from and steel brought the nation a revenue of \$21,000,000. Last year, only a decade later, the same imports brought had revenue of less than \$7,000,000. The rate of duty has



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have fallen to a third, because we are could be levied on and collected now promiting nearly all the tion we from imports from China, need, and are even exporting great quantities to foreign marke s. Somtlar changes, says Mr. Ford, have been taking place in other branches of businees and to day, among the thousands of dates up in imported goods scarcely a dozen yield any appreciable revenue. The one great revenue-p ducing duty that remains, he says, is up in sugar, which promises to yield about \$50,000 neo a year, or necly half of the whale amount ness an ticipated from the Dingley tar'ff. Ye even this revenue from sugar will be cut down to \$30,000,000 if, as he expeets, the sugar produced in Calca. Parto Ries, and the Philipla's is almitted duty free under the annex at a programme now making heatway. Such reductions in cost ons revenue make it inevitable, he says, that the tariff which used to furnish the bulk of our public revenues shall in the future furnish a much smaller part, and that taxes upon carporations, incomes, and inheritances shall take its place. With these tendencies Mr. Ford is not in sympathy. His review of conditions is that of a historian and not of an advacate, and therefore the conclusions be reaches are the

What Spain Would Need.

more impressive.

Gen. Jaudenese, the present Spansh governor of the Philippine Islands, replying to the government's request for information as to the true situation of affairs in the archipelago, reports that to assure the re-establishment of Spanish savereignty over the islands would require a permanent army of sixty thousand men, a fleet, and endless quantities of materials. If Spaln would need such an army to control and govern these Islands, it is profty sure, if they fall into the hands of our government, we shall need an equal force, and that will oast us at least \$50,000,000, Will the trade that may be secured from the Philippines and China reliaburse that heavy ex-

sharped, but the importations penditure. Of course tariff duries

### THE LAW STUDENT

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### A FEW GEMS.

To err is human, to acknowledge it is eccentric.

Concelt puffs a man up, but it also

When flatterers meet the devil goes to bed laughting.

Men are not afraid of fire works but they dread witty women. Scandal is born of idleness, but no

amount of ludustry can kill it. When a man loses faith in all hu

manity, it is generally because be Linnes one woman. A woman who is late at the mar-

riage aftar loves her mirror better than the man. The egotist admires his own enthusiasms, and has no pattence with

those of other people. A prophet is often without honor in his own country because that is where he wears his old clothes,-Cit-



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NASHVILLE, TENN., OCTOBER 6, 1898.

New Series, Vol. X., No. 7.

SPIRITS OF GRANT AND LEE. HY WILLIAM LOWNDES PICKARD.

Old Series, Vol. LXI.

in an air celesilai just above our mountain peaks. I pan a throne, tin murtal, yet by us unseen, Have been the mighty spirits of two princely men Men who in days gone by led marsimled armies forti To meet in dread array-the South against the North Men who were good and true and great, and just as brave As ever duty dared, or filled a hero's grave.

In days long gone one wore the blue and one the gray, And each an idol was to those whence he had come-To those in North or South where chanced to be his home And through the years, though bitterness had died away And lost to some extent its sting, there still was heard A note discordant here and there, a bitter word From some mulicious heart, or poison, or wasp-like tongue, To sting to nobler souls and thus the strife prolong

For deep, abiding peace we oft had prayed sincere, And wept the waiting answer to our lumble prayer We prayed that all the people of this land should be tine heart, one soul, earth's noblest nation of the free And yel, at times, almost despaired—the night was dark. The nation groped with only here and there a spark To light the gloomy path as d point the certain way to that bright dawn-our nation's greatest day.

Il it o'er the waves from Antilles came Cuba's cry; "Ob, help me, neighbors, or in agony I die!" Nor shall Spain's upas tree hight that land for long. Then came the call: "To arms!" A call sore wrongs to right A call to help the weak against the tyrant's might. Silence! Onr hatiou's heart beat low, its breath was still. As if to hear its thoughts and learn its sovereign with

When, lo! from sea to sea in rolling thunder tone There came the answer from the millions all as one; Send me! Send me! to make enslayed Cuba free In hannis and homes beside their sunny southern sea Not one discord was heard to mar the music sweet. East, West, North and South were prostrute at the fee of her, our only queen-Godden of Liberty-To teach a lesson great IIII time saintes eternity

In air celestial sat the spirits of two men I pon a throne, immortal, though by us unseen. nd in that comradeably made one forevermore They viewed this paradise from lakes to southern shore, And said: "Oh, country dear, one land, one cause, one blood, One heart-beat for the right, and our Father-God To these great words the nation said: "Amen! Amen. And thus in Cuba's hope we were made one again

Oh, spirits giorified! Behold this wondrous day, Columbia's greater birth-united blue and gray. Dar Constitution had its birth to hallow man; Inplized it was in blood, in blood laptized again Thus as one man we march to destiny supreme Foremost in the files of time, and Freedom's our theme Ulysses Grant and R. E. Lee, thy sons thy swords shall wave, And every helr to thy great blood shall fill an honored grave. -The Cleveland Lender, Ang 28th.

SUNSET SCENES.

HY REV. W. C. GOLDEN.

the long bridge that spans the Rio Grande and we were hi New Mexico. For a long time our train was hi sight of the river, following its winding banks amhl the blue line of hills near by on the sonth, and the white capped mountains on the north. The yellow and white sand plains and hills that intervened with their scant verdure of each, eurlous hunches of grass and musquite, stretched out to our left. The large eact1 make you think of telegraph poles a little too low for use, and the sand hills remind one of sugar going to waste. The cacti are simply wonderful to look upon. It is said that there are some sixty or seventy different kinds in the caeti family. The kind that has the tall, large slubby top sometimes grows to be forty feet high. It bears a large white flower that opensilke a chestnut, and has hiside it a red, tieshlike hud or pulp of which the Mexicans and Indians are very fond, and which all would enjoy if one could just forget that It is a cactua pulp. It was amusing to hear the girls and women wishing that they had one of these hig caeti trees, covered with thoms, to take home with them. Many of them were longer than the

car in which we were traveling, but nevertheless they wanted them to take back with them.

As our train went thundering across broad plains, three or four feminine voices were heard at one time exclaiming, "Look there, what a beautiful lake!" Quite ail in our car rushed to the windows to look at what seemed to be one of the most beautiful lakes one ever beheld. All about in the lake there appeared to be small islands, while the bank near us seemed to be fringed with beautiful grass superior to any along the line. In the far south the lake seemed to press hard on the foot hills of a long range of mountains, whose blue, smoky tops reached up towards the southern sky. Some of us had been reading of these lakes before we started, and as soon us we touched the plains we began looking for the beautiful lakes that are made out of the same kind of stuff of which dreams are made-delusions. The women could not believe it to be any thing else than a beautiful lake, although they were told that it was a mirage. As our train passed on and our view was changed, the lake appearance passed away and very soon it began to look just like any other part of the broad plains over which we had been traveling. Things are not always just what they seem in this life, and we cannot trust even our own eyes all the time. But all the delusions of this world are not so innocent and harmless as a mirage. The detusion was because of our point of vision, which is usually the trouble.

They have such strange names for towns in New Mexico and Arizona. I do not see how a town could ever grow with such a name. If you should start on a visit to some of these towns, you would have to get the name printed on a slip of paper to carry with you. Then, after you had gone to that trouble, you would need to hear it pronounced a half dozen times by at least a half dozen persons before you would be able to pronounce it yourself. Away down at one of those curious named towns

of New Mexico, I saw a strange sight. You could

not wear false teeth and call the name of the town, for the teeth would fall out before the name could. Well, the curions thing 1 saw was a moving pile of wood. I looked for a wagon and for a team of horses or oxen, but there were none. As I looked and wondered, I saw another and another, until there were five moving piles of wood. A tall man was following. I had heard of a house being stolen and stepped off the train. Well, the lonesome feelin Chleago, and rolled away from its place on wheels, but I had never heard of a load of wood running away. About this time the moving load of wood turned the corner of the little rock-fenced garden, and lo, a little donkey or burro was under it. In a few seconds they all came in sight. There they were, five little burros, not much larger than a good sized dog, each carrying a lood of wood larger than Itself strapped to its back. They followed one after the other, and the man drove them. He was a denier in wood and this was his way of hauling it about. I tidnk that I could never patronize that man If he continued to make those little animals carry the wood around on their backs. I have made up my ndnd never to trade with a man, even if he sells me better goods and gives me cheaper bargalus, who uses his prolits in doing wrong, because I would then be helping him in a dishonest business. So I dechled then and there that I would not buy wood of that man, if I were living in that town with the unpronounceable name.

At the entrance to Cheyenne Canon, Colorado Springs, a young man had a number of those little burros all bridled and saddled for visitors to ride up

to the Seven Falls. I was very tired, but I had two objections to riding one of those little, lonesomelooking animals. One reason is that I do not like to ride and walk at the same time, the other is that I do not like to ride an animal smaller than myself.

Away out near the New Mexico and Arizona line, they tell us that a look, off to the south-west where the western sky comes down to the crags of the mountains and bills, reveals the outlines of a great up-turned face. The profile is called "Coshise's Head." Coshise was the greatest of the Apache Indian chiefs. In a cavern beyond this rocky profile, a few of his once powerful tribe still live and await his return. But the sun had gone down, and I could not see the strange figure on the rocks. I contented myself with the hope that these poor Indians might bear of the Savior of the lost, who will some day return to gather up his own.

An old man that bad traveled much on stage and hack lines from the railroad out into the fertile valleys and between the mountain ranges, said that the curious relies of ancient people and their marks of civilization made him lonesome. There are marks and carvings in the mountain sides and walls of ancient buildings, and signs of burying places for the dead of a people whose history is lost to the

They told me of the great high wail of Tucson in early days. It was built in circular form, and the homes were built against the walls inside, leaving a large circular plaza in front of the homes. The wall was built four or five feet higher than the houses, and on the sides of this high mound the natives could shoot down on any approaching foe with almost absolute safety. Hearing all of this you would be like a little child in your desire not to stop long in such a country. But a bright faced young man, who sat just across from me, with whom I had been conversing, made me forget those lonesome impressions of the earlier days of that country. He was wearing a beautiful college ladge, and I inquired if he was attending school. He told me that he was attending the Territorial University at Tueson. Then I thought, what a change from the Tueson of the days of savagery, to the present Tueson of progress, education and religion. The conductor called out, "Tueson, all out for Tueson!" The bright, manly, young fellow bade me good day ing left me and I forgot the blood-curdling history of the past, and I wanted to stop and see the country. If you have a chance for a trip East or West at choice, go West. When you go East you see what men have done, but when you go West you see both what God has done and what God and men are doing. Nature from the hand of God in that western country will inspire you with awe such as nothing else can do. A great hill on one side of the train looks like a pillow leaning up against the southern heavens. A great mountain on the other, with sides dotted with grass, shrubs, and llowers, and with top crowned with snow, hoks like a mighty giant rendy to move across your westward track to use the pillow of sand on which to pillow his head for a rest. Nothing less than our God could have made these mountains and he alone could keep such wonders in their place.

-This life is God's school-time for his people. And he has a great many teachers in his school. There is temptation to try our will, and disappointment to test our patience, and battles to try our courage; and many others that will bring out the hest that is in any of us .- Eurnest Worker.

### CHRIST'S FRIENDSHIP FOR US.

BY HEV. W. JAMES ROBINSON

Friendship is the magic wand that changes sorrow into joy and dispels the clouds of gloom with the sunshine of gladness. Many hearts are aching, many lives are pining away, many souls are under the dark, impenetrable cloud of gloom, all for the lack of some one to pour into their lives the oil of friendship, which is the balm for every ill.

A philanthroplet was once asked by a beggar for a gift. The good man searched each pocket, but could find no money. Taking the beggar by the hand he said: "Brother, I am sorry, but I have nothing." The beggar's face brightened as he said: "You have given much-you called me brother. I thank you for your kind words,"

Childhood's days are the happlest. Who does not remember with joy tudescribable afternoons on the green? Childhood's friendshtps were easily formed, and sometimes as easily broken and mended; but it was friendship that caused those days to never be forgotten.

The middle-aged and the old forget the burdens and cares of life when under the sweet influence of true friendship. The middle-aged delight in discussing the business problems of life, while the aged, in the evening of life, rejoice to discuss the battles won and lost in the arena of life.

In memory's casket are many jewels, placed there by friends. It is a kind word or a smile, or perchance only a little faded flower that calls back enchanted mements. But who has not felt the dagger of traitors that left a scar, or perhaps an incurable wound? But this is too horrid to think upon.

> " Into each tite some rain must full. Some days must be dark and dreary

Everything buman is likely to change, so our friends are no exception. But there is a friend who is unchangeable. Christ's friendship as revealed by bimself is unnatural and wonderful. Electricity is wonderful. Protoplasm as revealed by the microscope is still more wonderful. Christ's friendship excels these in wonder as the brightness of the sun does the faintest star.

We are accustomed to value everything by standards. Who, then, is Christ and who are we? He the incarnate Son of God; we the polluted sons of Adam. He the prince of glory; we the vile worms of the dust. We are accustomed to spurn and drive away those we term vagationds, but we are all vagabonds before God, and yet Christ takes us into his love and makes us sons of God and beirs with himself. A wonderful truth! Do we comprehend it? God is love.

Friendship is revealed sooner by conversation than In any other way. There is the Master's talk as he orders the servant to do his bidding. Then we have the converse of acquaintances in words of cheer and happy greetings. Who does not like to meet brightfaced, cheerful acquaintances? The dearest and rarest chat is that which true friends have.

Every one has his confidential friends. Who has a friend to whom he will reveal everything? Pather loves me and honors me with his confidence, but in his home is a little drawer, the contents of which are a sealed volume to me, but not to mother. She knows what is there. It contains father's private papers, He has revealed to her his affairs, which are sealed to all others. Christ has the perfect confidence of God -in the bosom of the Father. His friendship for us is proven by revealing all to us. He has told us all

Friendship that is only expressed in words can never lay claim to the truest test. Let your friendship be proven by acts, and not alone by words, True friends surrender time, money, honor, position and even life when occasion demands. There is a beautiful myth of a chasm opening near a city of antiquity, and the priests said one person must plunge into the abyes or the city would be destroyed. One of the city's noblest sous answered the call, Sin opened between num and God's love a yawning abyss, impassable, and filled with the darkness of despair. Christ entered this chasm, and it has been bridged by the love that gave Jesus to die.

Livingstone plunged into darkest Africa and gave to science precious news! Christ plunged into the darkness of slu and brought life and immortality to light. Livingstone carried to Africa's benighted millions the blessing of civilization; Christ brought to earth's billious the blessing of an luberitance that fadeth not away.

Many people give tuuch evidence of their devetion to us while with us, but away they seem to change. Such friends are of little value. While present Christ taught us; hy his death he saves us; by his ascension he lutercedes for us. As our mediator he hiessea us. and as our friend he bears with us lu our infirmities. Other friends may change, their love may wane aud

die, but Christ never changes. Constancy is his

Go out on the plain some starry evening and view the glittering host as they bestud the sky. What planet in resplendent brightness is twilight's monitor? What other stars delight you most? Well, tomorrow's eve will reveal many changes, but the North star keeps his post as monitor of the night. The mariner lost on the bosom of the deep steers into the desired port, and the traveler lost in the wiles of the forest wanders no more when he sees the North star. But when his face is hid by a dark cloud, the saflor's bark is dashed to pieces upon the cruel rocks. and the traveler sleeps in the bosom of the forest with no shelter but the canopy of heaven.

The Star of Bethiehem can guide the sinner out of his wilderness of sin into the haven of bliss. No cloud can hide his face and no voice is too weak to reach his ear. He is the unchanging monitor and the faithful guardian of our souls.

### Baptism Questions asked and Answered.

BY REV. W. R. FARROW, B. S.

As this subject has been discussed and rediscussed until it has been woven threadbare by Greek scholars, therefore we will not talk about the word bantizo in Greek or give anybody's definition of the word baptizo, but will consider ourselves at the Master's feet, and we will ask all about how to follow him in baptism and how to baptize, and we will let him amwer the question with his own Word.

Question 1. Lord, we are here in the world where the people are all confused on baptism, and we have disagreed. Lord, we want you to tell how you were haptized.

Answer 1. "And it came to pass in those days that lesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water he saw the heavens opened, and the Spirit like a dove descending upon him." Mark

Question 2. Lord, we see that you walked sixty miles in order to be baptized. Tell us, Lord, what kind of a place we should go to in order to be baptized.

Answer 2. "And John was baptizing in Enon near to Sallm, because there was much water there." Jno.

Question 5. Lord, you have told us what kind of a place to go to in order to be baptized. Now tell us how to baptize.

Abswer 5. "And they went down both into the water, both Philip and the cunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoleing." Acts vill, 38, 39,

Question 4. Lord, we see that in order to baptize we must go down into the water and come up out of the water. Now tell us what we do after we go down into the water and before we come up out of the

Answer 4. "Therefore we are burled with blm by baptlem." Rom. vl. 4.

Question 5. Now, Lord, you have told us where to go to baptize and how to baptize when we get there. Now, Lord, tell us, is there no other way to baptize? Answer 5. "One Lord, one faith, one haptism."

Question 6. Lord, you have told us all about baptism, and also that there is only one baptism. Now, Lord, tell us if there was any prophecy pointing to this baptism.

Answer 6. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 1, 2,

Question 7. Lord, we see how our fathers were baptized unto Moses. Now tell us what baptism is unto us.

Answer 7. "Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Pet. III. 21.

Question 8. Lord, you have shown us bow to baptize and what baptism is unto us. Lord, our fathera and mothers and some of our brothers and sisters have been sprinkled and had water poured on them, and they say that they are haptised. May we not go their way lu order to be with them?

Answer 8. "He that loveth father or mother more than me is not worthy of me; and he that leveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. x. 87, 88.

Dear reader, let us hear the Lord ou this subject, and obey him rather than man. Carland, Tenu.

Eternity.

This is a word of overwhelming significance, No. human being can grasp its matchless meaning. When one puts his mind closely upon the great idea of eternity and tries to think of its duration, he soon thids himself bewildered and ballled. One may think of a thousand years, and he realizes that it is a long time. Then let him think of a million years; what an impressive thought that is! To couceive of a human being as existing one million years causes one to sit in deep reflection. He turns the thought over and over in his mind and exclaims to himself, "What a very, very long period that is!" He meditates upon it still more and turns the amazing idea around, and looks at it in sectious. He thinks of one hundred thousand years. Why, even that is a long period! But a million of years means ten hundred thousand years. Can the imagination span that truth? Yet that is nothing at all as compared with eternity. Eternity means endless duration. Is it not a tremendous thought? We stand utterly confounded before it. It makes us feel small and weak. We ask ourself, "Can it be possible that I am to exist forever and forever? Is my life to be an endless one?" We must answer, "Yes, It is true." But the bare idea of eternity, great as it is, is not all that is connected with We are not only going to exist endlessly, but we shall eternally exist in a state of either happiness or misery. After leaving this world we will be either loving believers in God, or unbelievers. We will be either the children of God, or the children of the devil. Our abode will be forever in heaven, or it will be eternally in hell. But many people shudder at the thought of one's existing eternally in hell. Well, it is a most awful thought, but it is according to God's trutb. It is not, as some tell us, "a dogma." It is not a theological tenet of belief-not simply that, Christ has taken great pains to show us that an eter. nul hell is a terrible truth. This is why he pleaded so earnestly with sinners. It is why he died such an awful death. O, where will you be in eternity? If one were to be in hell a million years, it would be terrible; but to be there endlessly-O, it is a most fearful thought! C. H. WETHERDE.

### A Solemn Warning.

All over Georgia are scattered anywhere from 1,500 to 3,000 Baptist brethren who have been ordained for pastoral work and have no pastoral work to do. Alabama, Texas and all the South are full of them. Their name is legion-a great army of unemployed numbering thousands. No one should be ordained for pastoral labor until he has pastoral work to do. No man can have pastoral work to do until a church calls him to serve them as pastor, among Baptists.

Brethren, the great hosts of unemployed ordained Baptists, now numbering thousands and thousands throughout the Southern States, is a solemn warning to us to stop ordaining men for pastoral labor until a church bas called them to pastor them.

E. H. WALKER. Atlanta, Ga.

### Open Letter to Bro. Holt.

Dear Bro. Holt: -In the "Incident," written by you in the BAPTIST AND REFLECTOR of September mand, you seem to look upon the account of the anointing by Mary in Jno. xil. as different from similar accounts in Matt. xxvi. and Mark xiv. Do you not think the three accounts are concerning the same incident? If so, then I don't see that Judas, though the only one named, is any worse than his disciples in Matt. and the same in Mark, who found fault with the woman and were rebuked by Jesus. Granting that they do not relate to the same case, that does not alter the conclusion, viz., that Judas was worse in this act than those who complained after the same kind of transaction. J. J. TAYLOR. Little Rock, Ark.

-We have had a delightful treat. Bro. W. M. Vines, now of Chicago, once pastor of our church, has been among us. What a charming man he is, and what a tender preacher. He was with us last night at prayer-meeting, giving us a sweet, comforting sermon—and how his flock of two years ago gathered round him and greeted him-it was a beautiful scene. We must get him back to the South some way. WM. HENRY STRICKLAND.

Morristown, Tenu.

-It will take \$2,500 to meet the demands of the Ministerial Hoard this year, if they do the work that the Lord has placed before their doors. This amount can be easily raised if all the churches in Middle and West Tennessee will take one collection for ministerial students at Jackeon during the scholastic year. Ought they not to do this? Funds are needed now, G. M. BAYAGE

SERMON BY REV. J. D. HAWTHORNE, D.D., PASTOR FURST DAPTIST CHURCH, NASHVILLE,

Text. "All the saints salote you, chiefly they that are of Cusar's household." Phil. iv. 22.

With these words Paul concludes his message to the church at Philippi. His missionary work at Macedonia began in the city of Philippi. A few miles from there, on the margin of a river, he preached the gospel to a company of Jewish women and the Lord opened the heart of Lydia to receive Christ. She was the first convert to Christianity in Europe. After he had preached and established churches in many of the cities of Macedonia, he was selzed by the civil authorities and carried to Itome. There he was committed to prison, and there for years endured the darkness and horrors of a fifthy dungeon.

His brethren at Philippl, hearing of his bondage and sufferings in Rome, and moved by an affectionate remembrance of him as their spiritual father, sent one of their number-Epaphroditus-to learn all the particulars of his situation, assure him of their Christian sympathy, and as far as possible supply his wants.

The meeting of this messenger of mercy with Paul, after a separation of twelve long years, must have been one of the most touching and pathetic scenes that man ever witnessed.

Having accomplished the object of his mission, Epaphroditus was ready to return. But ere he took final leave of the grand old martyr, perhaps on the last night which they spent together, the Apostle dletated his letter to the church at Philippi, conveying to that body of Christians the greetings and thanks of their brethren in Rome.

I do not know that such a picture exists, but I am sure that the first appearance of Epathroditus after his return from Rome, when he stood up in the midst of the Philippian church and described his visit to Paul, and read the tender messages which Paul and his fellow-sufferers in Itome had sent to their brethren in Philippi, would furnish material for an exceptionally beautiful and impressive work of art.

The affectionate remembrance and timely help of the Philippian church greatly endeared them to their brethren in Rome. Every Christian in Rome sent brotherly salutation to every Christian in Philippl. "All the saints salute you." But among the saints in Rome there were a few who deserved special mention, and whose greetings were more emphatic and enthustastic than the rest. It is a singular but significant fact that these uncommon salutations were from the saints of Casar's household.

This must have been a profound surprise to the Philippian Christians, because of all the enemies of Christianity the Itoman Emperor was the bitterest and the most unrelenting. Nero, who then occupied the throne of the Ciesars, was a monarch of diabolical wickedness and cruelty, and Christians, more than any other element of the Roman population, were the victims of his diabolism. Strange, indeed, that in his household there should be such faithful followers of the meek and lowly Jesus. Marvelous that the lenderest messages which came from Rome to the disciples at Philippi were sent by men and women who dwelt in the midst of unparalleled wickedness, and who belonged to the family of the most infernal monster that ever swayed an imperial sceptre.

1. Here we have an illustration of the sovereign power of divine grace. Here we see how God by his providence and spirit can surmount seemingly impassable barriers, that he may plant his truth and kingdom in will have mercy," and no combination of adverse circumstances can prevent the conversion of a man whom he purposes to save. To huma: view what field could have been more unpromising than the godless court of that godless Emperor? How could the gospel of the despired Nazarene enter and get a foothold in such a circle? How was it possible amid such salanic influences to win men and women to Christ, and to develop them into the brightest and noblest exemplars of Christian truth and virtue? All this did God's grace accomplish in the palace of the Cicsars. Exactly when and how these men and women were converted, we are not informed. All we know is that they were "saints." Through some divinely chosen but human instrumentality they had heard the gospel. When they heard it, God's sovereign spirit moved them to accept it and to rejoice in the glorious salvation which it revealed.

The history of Christianity, from its beginning to the present, is one prolonged Illustration of God's sovcreignty, and of the conquering power of his truth and grace. At Jerusalem, on the day of Pentecost, there were gathered the representatives of almost every kindred, tongue and tribe on the face of the globe. Under the preaching of Peter the Holy Spirit came upon them, and three thousand gladly received the Word.

GREETINGS FROM THE SAINTS OF CAESAR'S Verily, God is no respecter of persons. Wherever he times witnessed on the field of carnage. Here are chooses to have witnesses be can and does make them.

2. These saints in Casar's household demonstrated not only the converting power of God's grace, but its sufficiency for the protection, comfort and growth of Christian believers even under the most unfavorable conditions. Those saluts in the imperial palace breathed a moral atmosphere that was impure in the last degree. Their royal master was the vilest of moral epers. Scarcely an arch-fiend could have surpassed his debauchery and inhumanity. His career makes one of the blackest and bloodiest pictures in the book of time. It is reasonable to suppose, too, that the majority of those who immediately sorrounded him were in thorough sympathy with his diabolical purposes and deeds. Even there God had his witnesses-men and women who loved Christ sopremely and whose amps were always trimmed and burning.

Verily, God can take care of his people anywhere. Anywhere he can make them peaceful, happy and luminous. His promise is, "As thy days, so shall thy strength be."

The night may be uncommonly dark and dreary, and the atmosphere damp and sickly, but a faithful God will keep a supply of the oil of grace in our lamps. "Ye shall not be tempted above that which ye are able to bear."

> "The soul that on Jesus buth leaned for repose, the will not, be will not desert to his foes

The sentiment of that hymn was doubtless sung by Elijab on Mt. Carmel, Daniel in the Hon's den, and the three Hebrew children lu "the llery furnace." The Lord is my rock, my fortress, my strong tower and my deliverer."

"God our Maker giveth songs in the night." These ongs are not the sighs of the winds, nor the moan of the sea, nor the fancied melody of the spheres, but the music which the Holy Comforter breathes upon the trusting soul when all is dark and stormy with-

Some years ago a storm swept along the coast of Hatteras and wrecked a number of vessels and destroyed many human lives. The night after the disaster and while the sea was yet bolsterons, a steamer was passing over the same waters. The captain, who stood upon the deck, heard, amid the pauses of the wind, human voice out upon the sea. The order was given to stop the vessel. The passengers crowded the deck eager to learn the cause of the delay. The captain said. "Listen!" and in the stillness which followed, they beard some one out on the waves singing:

"Jeros, lover of my sont, Let me to thy bosom fly. While the nearer waters roll, While the tempest still is high. "Itide me, oh, my Saytor, bide, Till the storm of life is past; Safe into the baven guide;

The brave sailors leaped into a little boat, moved out on the deep, and rescued from the grasp of its merciless waves a frail woman, who, with one band clinching a floating spar and with the other pressing a tender infant to her bosom, had committed herself to the God of the storm. Verily, verily, "God our Maker giveth songs in the night."

What music like this? Neither the peal of marriage bells, nor the bugle notes that call patriots to the battle's front, nor the loftiest strains of orchestral melody can engage the ear of a Christian saint, when God giveth him "songs in the night."

8. "Chiefly they that are of Cicsar's household." While all the saints in Bome sent salutations to their the hearts of men. "He will have mercy on whom he fellow-Christians at Philippi, the saints of Casar's with a membership of between eight and ten hunhousehold were most fervent in their expressions of Christian sympathy and fellowship. We see here offectiveness. how the suffering of a Christian saint will beget in him sympathy for other saints in suffering. The live country church. The introductory sermon was greetings of the Lord's people in "Cresar's household" for the Lord's children in Philippi were more enthuslastic and profound than those of the other saints in Rome, because their trials and sufferings were greater. The Christian fellowship that is born of mutual soffering is strong, deep and eternal.

There are two Christian mothers. Each has lost an only child. They meet in yonder cemetery to indulge in the melancholy pleasure of bestowing floral tributes upon the graves of those children. At once there springs up between these women a sisterly sympathy, which, as the sad days go by and they continue to meet on the same melancholy mission, gradually ripens into an enduring friendship.

The annual reunions of our battle-scarred veterans Illustrate the reality and strength of that love and fellowship begotten by mutual struggle and angulah. I never mingle in the scenes of one of those annual convocations of our venerable heroes without being constrained to exclaim, "How these old soldlers love one another!"

How pathetic and beautiful are the scenes some-

two men lying side by side. Neither is able to raise himself from the ground, yet each is trying to staunch the blood flowing from the wounds of the other. Yonder are two whose heads rest upon the same pillar of stone. They are dying; and yet, while one groans with mortal angulsh, the other, just as near to death as he, is trying to comfort him. "Comrade, trust in Christ! Commit yourself to his holy keeping. From the field of blood we shall soon ascend to the field of glory." The history of Christian martyrology is replete with

examples of the fellowship of suffering. When John Latimer was expiring at the stake, he shouted to Itidley, his fellow-martyr, "Be of good cheer, Itidley, for we shall this day light a candle in England that can never be extinguished." It was this fellowship which the saints of Nero's palace expressed when they authorized Paul to say to their suffering brethren of a distant city, "We salute you." They had heard through Epaphroditus of the cruel anguish inflicted by the pagans upon the disciples at Philippi. Bearing the same cross, drinking the same bitter cup, tortured by the same merciless flames, they were prepared to sympathize with Christian martyrs everywhere, and they hoped to communicate some comfort and relief to their allicted brethren at Philippi by sending through Epaphroditus a message of condolence and love.

My brethren, such facts open our eyes to the comforting significance of the Scripture which says, "Whom the Lord loveth he chasteneth, and scourgeth every son of His whom he receiveth." Why does he chasten us? Because he wants us to bear the fruit of righteousness. "No chastening for the present seemelh to be joyous, but grievous. Nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby." God wants us to bear the fruit of righteousness, and the most preclous fruit of righteousness is a profound and practical sympathy for our brethren in trouble. Chastisement is divine discipline. It eliminates selfishness; it prepares us to look upon the things of others; it expands the soul, until its sympathics encircle the wide world of humanity. It is in hours of sanctified suffering that we slug with sincere bearts and honest

> "Hiest be the He that binds Our hearts in Christian love. The fellowship of kindred minds

Our mutual burdens bear, And often for each other flows The sympathizing tear.

If I most have one without the other, give me a noble character rather than worldly prosperily. If it will insure continued growth in moral excellence and beauty and bring me into closer fellowship with suffering men, let my pillow ever be wet with tears and my aching heart ache on till life's last hour is gone.

### Tennessee Valley Association.

Although the equinoctial storm showered its generous supplies upon us on Thursday morning, it cleared up after dinner and the Lord gave us excep-Honally fine weather for the remainder of the time. The mountain air is not only invigorating and bracing, but it is exhibarating, especially when associated with the stimulation of such inspiriting sermons and addresses as it was the privilege of the Association to hear. Tennessee Valley is among the smaller Assoclations of the State, having only sixteen churches. dred, yet it is an up-to-date institution in activity and

The Association met at Ogden, on the mountain, a postponed on account of the inclemency of the weather in the morning and the absence of the appointee in a protracted meeting. Rev. G. W. Brower was made Moderator, Rev. W. A. Howard, Clerk, and J. T. Howard, Treasurer.

The report on Education was read by S. W. Tindell, D.D., who spoke about the advantages of education, showing that all the greatest and most successful men are educated men, not merely in the training of the intellect, but the development of the soul, including the heart and the will and the thinking powers, pointing out that a self-governing people must be a self-thinking people. He is traveling in the interest of the East Tennessee Education Society, securing tho afillialion of Baptist schools with Carson and Newman College.

He was followed by Rev. J. H. Snow, who said that the greatest room in the world is the room for improvement. Many churches are dying for want of trained leaders, and if we would maintain our principles we must maintain our schools and our individuality. To this end our preachem must be as bril-

J. B. SEARCY.

liant as anybody. Do not discourage any man or step between him and his future. Sunday-schools, State, Home and Foreign Missions,

Colportage, Orphans' Home, each received its due share of attention. The talks on these subjects by brethren Holt, Snow, Manis and others were brilliant, instructive and full of interest. Altogether, the Assoclation was one of the most spiritually enjoyable and sonl-satisfying ever held in Rhea County.

Rev. S. W. Thidell, D.D., preached a fine sermon on "The Kingdom," to the edification of those present. Rev. J. H. Snow preached two most excellent sermons. Rev. W. T. West preached a good sermon. Rev. A. J. Holt, D.D., preached one of his red-hot, inimitable sermous to a crowded audience from the text In I Cor. i. 2: "The Church of God which is at Corinth." This is the three hundred and tiftleth Association he has attended, at the rate of about twenty-tive a year, and he traveled over tive hundred inlies to reach it. He got tangled up in the Memphis quaranthe, and, although he had a physician's health certitleate, he looked so slim and puny that the Memphis authorities were suspicious and compelled him to go a long way around. It made him twenty-four hours late at the Association, though ne traveled night and day.

Some of the ministers of the Association were holding protracted meetings and some were sick, but the following were present: G. W. Brewer, W. G. Curton, W. A. Howard, W. T. West, T. D. Shelton, J. M. Hinds, D. V. Culver. Visiting preachers were: A. J. Holt, J. H. Snow, Z. T. Manis, S. W. Tundell, S. Z.

The generous hospitality of the Ogden people was magnificent. Dinner was eaten on the grounds, and I am sure that after an abundant meal, more than twelve baskets full were taken up each day.

Ogden has a trained cholr, and the music greeted the ears of the Association during its sessions. Over ten dollars were received for missions in the

Sunday collection. Three new churches were received into the Associa-

tion this year. Rev. J. H. Snow is at home here. Not far from this church house he was born, and as a barefooted boy he came here to Sunday-school. In the old

building close by he heard the Spirit's call and was converted. Here he was ordained and entered upon his ministerial work. In the cemetery near at hand sleeps the sacred dust of his father and mother. And there still lives in the community those who are near and dear to him, who listen entranced by the eloquent words of ilfe that fall from his tips. Here he loves to come year by year on a pilgrimage of rest amid the scenes and associations to memory dear. For many years to come may be be enabled to turn his footsteps, wearled with the tolls and cares of life, to this Mecca

of rest and recuperation.

In the model home of Bro. A. A. Reed and his noble wife the writer sojourned. They have two lovely children who are growing in the nurture and admonition of the Lord. They receive the weekly visits of the Baptist and Beflector. Bro. Reed's aged parents live with him. They have walked hand in hand for sixty-five years. The father nobly bears the laurels of his eighty four years and is more than victor in the many battles he has fought with the enemy of souls. He is waiting with patience the call from beyond the river. The mother, at the age of eightynlue, is aheady walking close by the border land of glory and she asks the fervent prayers of Christian people that she may step safely over when the dear Savlor shall call her. I am sure it is but a step for her, for in the inspiring sublimity of her faith she is walking on holy ground and it draws one very near to the pearly gates to meet with her. Precious in the sight of the Lord is the death of his saints.

Dayton, Tenn.

D. V. CULVER.

Notes and Comments of the Field Editor. ASTOUNDING IGNORANCE OF A UNIVERSITY PRO-FERSOR.

We copy the following from the Western Recorder of September 1, 1898.

In the Alumni Bulletin of the University of Virginia for August, Prof. W. M. Thornton publishes a sketch of the late Prof. Geo. F. Holmes. Among other things the following statement is quoted from Dr. Holmes' letters: "The liaptists are a religious laity whose main belief is in the necessity of the Hindoo practice of purification by tathing."

We have had some strange and surprising historical and theological views advanced in these latter days by historians, editors and learned professors, but nothing has so astounded us as this assertion of the highly cultured Prof. Geo. F. Holmes, of the University of Virginia, that "the Baptists are a religious laity whose main belief is in the necessity of the Hindoo practice of purification by bathing."

Some fifty odd years ago Dr. Holmes was professor of languages in Richmond College, Virginia, a Baptist institution. I was a student, at that time, in the college and recited to him in Greek. He seemed to be as familiar with the Greek as with his mother tongue and impressed me as being the most highly cultured man it had then been my good fortune to meet, as his knowledge seemed to be ubliquitous. He was one of the learned critics and writers for The livelens of that day. I remember President Robert Ryland once usked him this: "Prof. Holmes, how did you get such an accurate knowledge of the languages?" He promptly replied: "I got it like Prometheus got the thre from heaven -at the end of a stick," alluding to his training under stern old English masters, who flogged the boys when they did not get their lessons. The Baptists then, as they are now, were the largest denomination in Richmond, as well as in Virginia. Prof. Holmes had the opportunity to associate with the best preachers and most enlitured men of our denomination, both in Richmond and at the University in Charlottsville, Va., where he went soon after I left Richmond to finish my studies at Madison University (now Colgate), New York. He was born in England and educated by Episcopal teachers, though I do not think he was a communicant. In any church when I knew him. His wife was a Roman Catholic. There was nothing of the brusque, dogmatic John Bull about him. He was amlable in disposition and very genial and courteous with his students. His expression, "The Baptists are a religious laity," reveals the fact that, despite all his expansion of mind and

doo practice of parification by bathing. That such a highly cultured man, with such varied opportunities on the subject, should display such consummate ignorance about such a matter, seems incredible. Yet one of his letters reveals the fact, How are we to account for it? There could be no motive for him to misrepresent the Baptists, the largest denomination in the South. Many of his students as well as many of his best friends were Baptists. He was not a polemic and never had any controversy with the Paptists. His biographer could have no motive to misrepresent him, since he was his associate professor and friend.

wider range of knowledge, he never outgrew his High

Church Episcopal transing, in his early youth. He

doubtless died honestly, but ignorantly, believing the

Raptists are merely a set of religious laity, without

orthodox church connection, who believe in the Hin-

When Prof. Holmes made this statement in his letter. I have no doubt he honestly believed It. He was too honest as a scholar, and too hightoned as a gentleman, to make such an absurd and incorrect statement, if he knew it to be false. If he were living he could tell us wby he displayed so much ignorance on such an important subject, while he was so well posted on so many other matters. As it is now, we can only conjecture. We can learn some profitable lessons from Prof. Holmes' ignorance concerning the

1. We must not expect even learned men to know everything, nor are we to take it for granted that every assertion they make is correct, since they sometimes make as big mistakes as other people in their assertions and belief concerning other people's

2. When we discover their mistake, we ought not to impugn their motives, since one man may as honestly believe an error as another man does the truth. Paul tells us he verily thought he was doing God's service when he persecuted the Christians. To the present day Christian people grievously err in discussing controverted points. They get excited because a brother differs with them and censure bis molives. To make a practical point here, some good brethren, on both sides of the Whilslitt controversy, have, unfortunately, manifested this spirit, and bad no patience with those who would not join with them in severely rasping the other side. Five or ten years hence, when the excitement has cooled down, they will be much more charitable towards each other, I feel assured. I honestly believe Dr. Whitsitt made some grievous mistakes in his historical assertions, which justly grieved his Baptist brethren; but I never for a moment allowed myself to doubt his honesty. I honestly believe that Dr. Whilsitt made a big mislake, and showed a lack of judgment in not resigning when he first met with such strong opposition among his Baptist constituents. I have since learned that he would have resigned then, but some of his warm friends, with mistaken judgment, urged him not to do so. Under the same pressure you and I might have acled just as he did. This is another proof that Dr. John A. Broadus was correct when he sald: "You never know a thing till you know its his-

In conclusion I will add that if such a well-luformed man as Prof. Holmes could so misunderstand and misrepresent the Haptists in the light of the nineteenth century, it should teach historians not to place too high an estimate on what their enemies said about them in the ignorance and religious prejudices existing in 1611, when the vast undority believed in the divine right of kings and the divine approbation of church and State.

### Tennessee Association.

September 27, 1898, this body met with the Second Baptist Church, Knoxville, in its ninety-sixth annual session. W. R. Cooper was again elected Moderator by a unanimous vote, as was also M. J. Brown, Clerk, and John McCov Treasurer.

Rev. J. S. Hale gave us a strong introductory sermon at night on Christ's Estimate of John.

Bro. E. E. McCrosky read a very excellent report on Education, which was discussed by him, Prof. J. T. Henderson, S. W. Tindeli, J. J. Burnett, J. Pike Powers and others.

The annual doctrinal sermon was preached by Dr. R. R. Acree, on Distinctive Bellefs of Baptists, based mainly on our Lord's great commission,

Rev. J. M. Anderson presented an admirable report on Sunday-schools and Colportage. The subject was discussed by him, W. C. Bayless, J. F. Hale, J. N. Manard, J. A. Roberson, J. M. Phillips and Brethren Powers. Thidell and others.

Wednesday night was given to the canadderation of State, Home and Foreign Missions, as reported on by J. H. Snow, J. Pike Powers, It. R. Acree. The reports were discussed conjointly by Rev. J. H. Snow, Bro. J. G. Hall and Dr. J. M. Phillips. Next morning the subject was taken up and further discussed by Brethren Roberson, Rrakevtile, Jellries, D. F. Manly and

M. F. Caldwell made a unique report on Books and Periodicals, which report was discussed by him, 8. W. Tindell, W. C. Bayless and the writer.

Report on Orphans' Home was read and discussed by Rev. W. C. Hamsted. Peter Guinn made a good talk and tabled a good

collection for his Mossy Creek school. Bro, Peter Brakebill gave us a number of his favor-

Ite "parables." One of the best things of the Association was Dr. Acree's sermon.

Delightful was the exposition of our Lord's Prayer for the unity of his people, by Dr. Phillips.

Charming was the speech of Bru, Hall on Home

One of the happy things of the meeting was the settlement of the Beech Spring trouble. Three new churches were admitted into the body,

and one received from the Nolachucky Association. There were more than 100 delegates in attendance, and each one seemed to think that he had the "best home." The attention and hospitality of the church

were all that heart could wish, The Association, in its contributions last year, fell a little below its standard, but it undertakes to raise for benevolent purposes, the coming year, \$2,000.

W. R. Cooper is an admirable Moderator -- one of the

Dr. Jell'ries follows up the Association with a series of meetings, in which he will be assisted by different brethren. The sermon Thursday night was preached by Rev. J. M. Anderson, from the text, "Choose you this day whom ye will serve."

The Association goes next year to Beaver Dam

Among the visitors, whose genial presence and talks gave interest to the meetings, I noted Bro. J. (I. Hall, Moderator of the Clinton Association B. L. Stanfil of the Midland, and the Mossy Creek and Morristown hops, Dr. J. M. Phillips and Dr. W. H. Strickland J. J. B.

### News Items.

I preached a week under the new tent at Kittrell to large and attentive andiences. The people came ten and twelve miles. There are but few Baptists at Kittrell. The meeting continues this week.

Leaving Kittrell 1 went to Prosperity, where Bre. E. S. Bryan preached two most excellent sermous for me. At I p. m. I baptized ten more into the fellowship of the church, while six more stand approved and will be baptized at our next meeting.

Bro. J. H. Davis has recently held a good meeting at Coltage Home, resulting in thirteen conversious.

I am now at Milton in a few days meeting. The Haptists here have a nugnificent new church bulbling and will soon call a pastor and advance in the

A sad calamily swept over the Sycamore Fork communlly Saturday. Elder A. C. Webb and five others were waylald and shot. Bro. Webb and two others are dead and the others seriously wounded. You can see the particulars in the dailles. Hro, Webb lived about forty minutes, and every breath was a prayer for the man who secretly killed him. We know not when we will reach the end. J. T. OAKLEY.

### NEWS NOTES

PASTORS' CONFERENCE.

First Church-Pastor Hawthorne preached at both hours to large congregations. Four received by letter. Edgelield-Pastor Rust preached at both hours to

Central-Pastor Lofton preached at both hours to large congregations and administered the Lord's Supper in the morning. Three received by letter. 200 in

Third-Pastor Golden preached at both hours to barge audiences. At night house full, Meeting contunes and pastor cannot attend the Association. There have been nine professions, four baptisms, three received for baptism and two by letter. 181 in

Seventh-Pastor Burns preached at both hours. Good services. Observed Lord's Supper.

Howell Memorial-Pastor Howse in a meeting at Mill Creek. Bro. W. C. Cleveland preached in the morning and Bro. A. R. Bond at night.

Lebanon -Pastor Lannom preached at both hours. ongregations increasing in numbers and in interest. Good Sanday-school. About the first of November we are anticipating a good spiritual meeting in our church of about two nights and one day, when we hope to have the Baptist preachers of Nashville with us again. Announcements concerning the meeting will be made later.

The regular quarterly meeting of the Orphans' Home Board Tuesday, October 11th, at 10 a.m. at Baptist Assembly Rooms, 167 North Cherry Street, Nashville, Tenn. Let all the members be on hand. W. C. GOLDEN, President.

Just closed a meeting at Shawnee, Oklahoma, with thaty-three additions to the Baptist Church. We are now in our second revival at Morganileld, Kv. House fails to hold the congregations. Good interest. SID WILLIAMS.

The First Baptist Sunday-school of St. Elmo, Tenn., observed last Sunday, September 25th, as Missionary Day, and I hope every school in the South did likewise. We started late on our program, but it was a success. Not as many present as should have been. but our collection was good, and we hope will help to ring the gospel bells that all might know that our JAMES McDowell, Supt. Redeemer lives.

Chattanooga, Tenn.

We have just closed a very profitable meeting at Fairfield. Bro. G. A. Ogle of Milton did the preaching. His sermons were very much enjoyed by large congregations. The church was revived and strengthened in the faith of our Lord Jesus Christ. There were nine conversions and five additions; several expeet to join at our next meeting, which is the fourth Sunday in this month. I. S. BAKER. McMinnville, Tenn.

-The next fifth Sunday meeting of the Duck River Association will be held with the Prairie Plains Church, Coffee County, at 6 p. m. Friday, October 18th, and continuing through Saturday and Sunday. As this church is in the midst of an inviting mission field, the working forces are urged to make an extra effort to be present. We hope for good results to folw your ep-operation and h

D. S. McCullough.

Shelbyville, Tenn.

-Rev. A. L. Parker has been the colporter of the Tennessee Valley Association for the last five months. His declining health has compelled him to resign the work to which he had become very much altached. During a service of 110 days he has preached 65 sermons and witnessed 87 conversions, one soul saved for every day of his work. He has traveled over only about one-half the territory of the Association, but he found twenty families without Bibles. He distributed 1,000 tracts and sold about \$48 worth of Isioks, besides some donations. In one home where he found no Bible, while waiting for dinner the man of the house entertained him by asking him to sing while he played "The Arkansaw Traveler." . The man played several jigs and Parker said no word of disapproval. At dinner he saked the privilege to return thanks. With their mouths full the children were stopped from eating, and the blessing was asked. After dinner he talked and prayed with them. The family was much affected. The man then sent two of the childreu around the neighborhood to introduce him to other families. D. V. C.

-A nine days meeting has just closed at Friendship Church, conducted by the pastor, T. T. Thompson, assisted by Bro. W. L. Howse of Nashville, Bro. Howse did the preaching live of the days. He did some excellent preaching. He presented Christ and him crucified to the unsaved in a plain, simple way, the result of which was six conversions and four ad. ditions to the church. The church was greatly revived, covenanting together with each other and their pastor to do whatever the Lord would have them do. Itro. Howse greatly endeared bimself to the people of this community, and we pray God's richest blessings to rest upon him. The church consists of about 190 members; thirty of them are doing active, public work, lifteen of whom have just taken upon themselves public work. The church worked nobly with the pastor. In this respect it was the greatest meeting ever held at Friendship. To God we give all the glory and praise. W. E. BRYANT.

Culleoka, Tenn.

### East Tennessee Association Notes.

Rev. Charles Brown, who had been appointed to preach the introductory sermon, was providentially prevented from attending the meeting, being detained in Ohlo at the bedside of his little son, who is seri-

Rev. J. W. H. Coker preached at Wilsonville Saturday night

If fell to my lot to preach to the splendid congregation of Newport Baptists Bunday morning, and to worship with the Dandridge saints Sunday night and listen to a fresh and refreshing sermon by the pustor, Dr. S. E. Jones, on the responsibilities and duties of J. J. B. Christian neighborship.

### Carson and Newman College.

We have had four additions to our roll to-day and two others are expected this afternoon.

On the first Monday night of each month the faculty, students and interested citizens meet to pray God's blessings on our college. These meetings are well attended, and the one to-night promises to be unusually interesting.

We had large congregations yesterday at our church, and Dr. Phillips preached two strong sermons on "The Influence of the Home" and "The Glories of Henven.

Will not every pastor in Tennessee who may read these lines call attention from his pulpit next Sunday. to the meeting of our Convention, the 15th, at Athens, and arge a good delegation? Appoint delegates and raise money to send the pastor.

J. T. HENDERSON

### "The Convention and Constitution."

As previous engagements will prevent my attendance at the State Convention, I wish to say a word in regard to the basis of representation.

1. I believe a numerical basis is Scriptural and therefore Baptistical. I would be glad to have the Constitution so amended that the other Baptist churches of the State could represent themselves in our annual gatherings.

2. I believe the propositions of Elders J. M. Phillips and I. A. Halley to fence off the overwhelming malority of the churches is a dangerous move. To draw the line on a money basis will put to great disadvantage our brethren whenever they step over that line in the interest of missions and education. Let us extend the basis of representation to a numerical one and try by God's help to enlist the Baptists of Tennessee in the work of preaching the gospel to the world.

It is not true that the non-contributing churches are opposed to Boards. Half or two-thirds of the churches in Tennesse, never heard of the Clospel Mission movement or the Board plan either. Let's go among the churches instead of fencing them off on a money basis. I favor the organized work and write JOHN T. OAKLEY. in its interest.

### To the Baptists of Mississippi.

As the BAPTIST AND REFLECTOR has considerable circulation in Mississippi, I would like through its columns to make a word of explanation to our people. We succeeded in purchasing the Baptist Record and Bantist Lannan and made all necessary arrangements for the publication of The Baptist at Jackson, Miss. Our plan was to bring out the lirst issue on the 16th of September, or not later than the 22nd any way. We had our paper and material for the paper all in the office and the matter for the paper in readiness. But on the 10th of September, the day after we arrived in Jackson, a case of yellow fever developed, We have had two since, one in town and one in the detention camp. Later some cases have developed among the colored people in West Jackson, but they held, is at one extremity of the territory. are closely cordoned. Among the many who left the

city were the printers. So not only was it impossible for us to have our paper printed, but all the other papers in the city have suspended for the present. We have nothing like an epidemic only in the way of a quarantine. We hope our people will be patient. We are on the field watching the situation closely, and the earliest day practicable we will bring out the paper. We are comforted with Cowper's lines:

> "The clouds we so much dread Are rich with mercy, And will break With blessings on our heads."

Jackson, Miss.

Missionary Rally.

Wednesday, August 31st, was a great day at Zion Church, Haywood County. The occasion was a misslonary rally. The morning opened unpropitiously and many thought the meeting would be a failure, but about 10 o'clock the sun came out and a good audience assembled. The forenoon was spent in recitations, songs and quotations from the Scriptures by the Sunday-school scholars, all bearing on missions. At noon a sumptuous and dainty dinner was spread upon the church grounds beneath the shade of the great oaks near the church. In the afternoon the audience was held spellbound for more than an hour by an address by Bro. W. A. Jordan of Bolivar. His address was one of the best I ever heard on the subject of missions. The speaker showed the state of the world at the time of the origin of modern missions by William Carey in 1793; the difficulties that confronted the work, discouragements, bardships, patience, labor and the final triumphs of the work in India, He showed also that at that time (1793) the doors of every nation were closed against the gospel of Christ, the gradual opening of the ports of the nations to our missionaries, the growth of the work and the hopeful prospects of its tinal and early triumph over the errors and false religious of the whole world. The address was not a harangue, as is too often the case, but a logical and systematic presentation of a subject that fairly grouned beneath the weight of both facts and figures. The closing was eloquent, pathetic and soul-stirring. After the speaker had taken bis seat, many arose in the audience and begged to be allowed to say that they had been remiss in regard to giving. and that they intended to do better in the future. The collection was onite creditable. Mrs. Laura Jones' Sunday-school class alone contributed over \$5, Our fifth Sunday meetings are growing in favor with the brethren. We trust they will become a potent factor for good. Our next meeting will be in Oc-

Ocoee Association.

tober at Holly Grove, near Jones Station. We would

be glad to have the editor with us. A. J. HALL.

After leaving the Tennessee Association I arrived at the Ocoee on Friday morning to find the lody well under way. Pastor Egerton of Cleveland had preached the introductory sermon. He was also elected Moderator, with Bro. W. A. Mollitt Clerk. Bro. Harding preached on Thursday evening.

State Missions were passed over lightly, but the State Board under another head was well represented by Bro. Brewer of Dayton.

The missionary sermon was preached by Dr. R. B. Carrett of Chattanooga; subject, "The Grace of Glying." The sermon was plain, practical and to the point, full of sound sense, well enlivened with dry humor. Garrett is a genius in his way.

The writer was given twenty-five minutes to repra sent the Baptist educational work in East Tennessee. He received a very attentive hearing, and before the Association adjourned a resolution was passed recommending that the churches raise as much as one dollar per member for the endowment of Carson and Newman College.

Sermons were preached by Brethren Harding, Martin, Fitch, and Burnett of Georgia.

Dr. Fitch preached a special sermon, in which he took pains to explain his doctrine on the plan of salvation. He made it clear that regeneration and faith precede baptism. The sermon was a lengthy one, but it pleased the brethren.

Some of the reports were passed without discussion and many of the churches reported no Sunday-schools and nothing done for the objects of our work. The brethren hope for improvement during the coming

The visiting ministers, so far as we recognized them, were: G. W. Brewar, W. G. Curton of the Tennessee Valley Association, Ilurnett of Georgia, and Ilro. Ashley of Sequatchle Valley.

The attendance was not so large as we have seen, but the Concord church, where the Association was

ma binaretsiv.

### MISSIONS.

### MISSION DIRECTORY.

STATE MISSIONS.-ILEV. A. J. HOLT, D.D., Missionary Secretary. All communication designed for him should be addressed to bim Trensurer, Nashville, Tenn.

FOREIGN MISSIONS, -ILEV. II. J. WILLING-HAM, D.D., Corresponding Secretary, Highmond, Va. Itkv. J. H. Snow, Knoxville, Tenn., Vice-President of the Poreign flourd for Tennessee, to whom all inquiries for information may be addressed.

HOMP MISSIONS REV 1 T THURSON D. D., Corresponding Secretary, Atlanta, Ga. REV. M. D. JEFFRIES, Vice-President of the ttome Board for Tennessee, to whom att information or inquirter about work in the State may be addressed

MINISTERIAL EDUCATION. All finds for young ministers to the S. W. D. University should be sent to to M. SAVAGE, L.L. D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HENDERson, Mossy Creek, Tenn.

ORPHANS' HOME. - Send att moutes to A. J. WHERLER, Treasurer, Nashville Tenn. All supplies should be sent to C. T. CHEEK, Nashville, Tenn. All supplies should be sent

WOMAN'S MISSIONARY UNION. - President: Mrs. A. C. S. Jackson, Nashville, Tenn. Corresponding Secretary - Miss M. M. Claiborne, Maxwell House, Nashville, Tenn. Recording Secretary-Miss Gertrude IIII. Nucliville, Tenn.

Editor-Miss S. E. S. Shankland 22 N. Vine Street, Nashville, Tenn.

### Woman's Missionary Union.

Blanks for quarter ending September 30th should have been returned by the time this reference appears in print. If yours has not yet been mailed to Miss Clathorne, send it to her at once. We should be very glad of full reports which will aiford a just indication of the work accomplished by our societies this year. We know of one society, not large nor rich, which has given & on for local and mission objects. These ladies take orders for sewing carpets, for sunbonnets, for any kind of work in which the members may be proficient. Their mission money is raised by the purest of unethods-that of personal self-denial.

The Athens ladles are hoping for a good attendance at the annual meeting of W. M. U. The subjects to be considered are: "How to make our societies more effective;" "How may we more rapidly extend the influence of W. M. I' in the State?" "Work among children." All who have had experience have some Ideas on these subjects, and an interchange of ideas will be helpful both to the tried workers and to those who are seeking ways of use-

Every worshipper who came to the place where now north of Pekin stands a celebrated pagoda, wasasked to bring a single brick. The result proved the value of small things.

Some give to keep up appearances, because others give, some from a spirit



of obedience, some from a sense of duty, some from the hope of reward, some from humanitarian tuotives, some from compulsion; but the true motive is love, love to God which makes some love to give, to give to him, in the person of his little ones.

Omboke, an Indian woman, wife of Chief Big Tree of the Klowas, made a contribution to the Iowa State Convention to help evangelize un-Christian whites. She told of a dream in which she was wandering and hungry and suddenly came upon a pile of silver, enough to supply all her needs for a lifetime. But then she saw Jesus with his band ont-stretched, and saying that she could either have the silver or come and shake hands with him. She chose the privilege of touching his hand. So she felt like shaking hands with those who had sent the gospel to her people, and moreover, she wanted to make a gift to their mission work. The converted Indians regularly pray for their white friends, and that the whites who are not Christians may be saved.

Christian schools-put the emphaels on the adjective-and Christian churches must be planted everywhere on the frontier. This work is commenced by the frontier missionary, and there is no work more important than this in our land to-day. One live frontier missionary is worth more in "keeping the peace," and in removing the causes of trouble on the frontier. than a whole regiment of Uncle Sam's regulars. A little church, and a school house near it, are a surer defense from bloody uprisings than a United States fort bristling with gatting guns .- Missionary Review.

Miss Annie II'. Armstrong - Dear Sister: I am glad to acknowledge my obligation to you for the kind consideration which prompted you to write to me. The warm weather and long days make it no less refreshing on my part to be thus remembered. I enjoyed looking through the report, etc., and after reading the "sketch," turned it over to my sister, who is a worker in one of the little churches here.

I do not see how any one can recite the noble work of the women and children for the last decade without a heartswell of emotion and of thanksgiving to God. May the blessed work go on till all our Baptist hosts, moved with holy provocation, shall come up "to the help of the Lord" against the power of sin and darkness. I rejoice with you over the Chinese, Italians, Indians and others turning to Christ; also the great good our Convention literature is doing.

Of course our work in heathen lands is helped in proportion to the thoroughness and strength of our work at home. My heart often aches to be ready and return to my work in Yoruba, prayers and sympathles are also deeply wrought up over the work here.

I am thankful to say my visit home has been much enjoyed, both in restoration to health and strength and in meeting with and working among the people. But I have to avoid getting too much work, especially during sum-

The reports from our African Mission this year are, I think, encouraging. Alteady I have heard of about fifty haptisms, though thirty-seven of these were in the territory of the Niger, southcast of the Yoruba country. I am pleased to hear the Board will let Bro. and Sister Pinnock of Eugland raturn to the field next month. Would that I were ready to join them again in the

I sincerely thank you for your kind expressions of interest in my behalf, May I ask an abiding interest in your prayers, that I may the better understand and devote myself to the Lord's will and work?

# Woman's Mysterious IIIs. Explanation of their nature by Dr. Martman, who tells how to cure them,



zied about their health. In-

deed female troubles pazzle all women. Older women have experience, but few possess knowledge of the subject. The periodical suffering is painful. It is accompanied by many varying sensations that distress. tlow much of this is processary is a matter of guesswork. The whole question is shrouded in professional mystery. Hartman's book for women, called "tlealth and Beauty," treats

these matters with delicacy, and at the same time with clearness. Write to the Pe-ru-na Medicine Company, Columbus, O., for it: it is mailed free. It is a practical printed talk to women. Dr. tlartman defines women's diseases as

catarrh and tells how Pe-ru-na cures them. Mrs. C. C. Naeve, 386 Morrison St., Portland, Ore., writes as follows:

Peru-na Medicine Co., Columbus, O. DEAN Sins: - "I began to take Pe-ru-na when I lived in Columbus, O., In 1887. and have used It and the Man a lin ever since whenever I needed medicine. have never found an equal to Pe-ru-na for regulating the menses, and before began to take it I was never regular and always had more or less pain. I had tried many different medicines before I saw Pe-ru-na but without success."

There is nothing mysterious about the action of Pe-ru-na. It is not a "cure all," but it cures catarrh wherever located, and there may be catarrh in any organ of the body, as all are lined with mucous membrane.

Mrs. M. C. Mehl, 504 Walnut St., Columbia, Pa., says: "I have been troubled with catarrh and a soreness in my bowels for several years. I tried everything that was recommended. I tried Pe-ru-na and am happy to say that I am now

Dr. Hartman's advice may be had without charge by any woman who will write for it. His book on Chronic Catarrh is also mailed free. It explains the danger of local treatment. All druggists sell Pe-ru-na.

Wishing you abundant and increase ing happiness in His service. I am sincerely your brother in Christ,

W. T. LUMBLEY. Meridan, Miss., August 13th.

### Tennessee B. V. P. U.

The State Young People's Union will meet with our Tennessee Convention at Athens Oct. 13th, by invitation of the Convention expressed in the minutes as follows: "The Convention will set apart one evening for the young people and the consideration of their work." As President of the Union 1 announce the following program:

The Boy and his Bible. Bev. W. C. The Boy and his Church. Bev. R.

B. Acree. The Boy and Missions. Rev. B. B Garrett.

This program, consisting of twentyminute addresses, will be presented at the time ordered by the Convention.

### Good Work Done

As we are preparing to leave for our new field of work at Erwin, I desire to say that God has graclously blessed my work while in the mission work and the fields in which I devoted time to build up. And to those that have aided so nobly in this work I desire to return my sincere thanks. May (lod bless those new churches and send them the right shepherd to lead them.

Our work at Hig Springs is progressing nicely. Those noble-hearted Christians are ever ready to make any sacrilice for the advancement of the cause. Itev. L. A. Hall is moving out gradually with the work at First Church,

Pray that our ellorta may be blessed in the advancement of the work at Erwin, and that many souls may be saved through our Instrumentality. Success to our Baptist and Replec-TOR.

The missionary workers will please address me at Erwin, Tenn.

Sevier Association.

As I baven't seen any announcement about the Sevier Association, I want to speak for it. It is my old home Association and I wish I could be with them, but I'll be in the Seminary. It meets with Friendship Church near the top of "Old Smoky." Brethren, if you who want to see high mountains and great cliffs with the crystal stream pouring over them, go to Sevier Asso-

Yon can go from Knoxville to Sevierville on the steamboat and there you can get conveyance to the Association, a distance of twenty miles.

You will find a good people at Friendship and will be entertained with a great deal of pleasure.

Bro. Holt, you must go by all means, because there are so many people who live in the community that are Hardshells, many that never saw a missionary. They may think you are an elephant, but go.

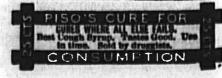
I hope President Henderson will go and take several Mossy Creek preachers with him. You will all have a nice time and may get to eat some

Bro. Editor, cant you go? I don't suppose there are many people who read the HAPTIST AND REFLECTOR in the Sevier Association. You can do great good, so go.

I wish the pastors in Knoxville would go, especially Dr. Acrec. If he would go he would forget "old Virginia."

Bru. J. F. Hale of Sevierville is moderator. Write him a card that you are

Brethren, go and do good and get plenty to oat and breathe pure air and drink clear water. I pray that the blessings of the Lord may be upon you. The Association meets October 5th. B. M. McCarten.



do the mean work of the house. But

The artist who is in search of stitudes descriptive of orture, and poses depicting

suffering, need not go to the Christian martyrs of old. If he could only

see through the walls

into tens of thousands of tiones all over this land, he would see women undergoing

without complaining, before which the

mariyrs pale into nothingness.

No one but a

the story of the

despair, and the

despondency endured by women who carry a daily builden of ill health and pain

ecause of disorders and derangement of

distinctly feminine One of the worst

effects of traunles of this kind is upon the

nervous system. The tortures so bravels

endured completely and effectually shatter the nerves. Dr. Pierce's Pavorite Pre-

scription is an unfailing cure for all weak ness and disease of the feminine organ

ism. It makes it strong and healthy. It allays inflammation, heals necession and

soothes pain—It checks exhausting drains and tones and builds up the nerves.—It fits for wifehood and motherhood. Good

'iust as good '

"just as good."

"Since my last child was horn, th., teen years ago. I have suffered from netrine trouble." writes Mrs. Paul Devraine, of Jeliko, Campbell Co., Tenn. "I consulted several doctors and took much medicine, but found no relief. I had very had health for (welye years. Every mouth I was in bed a week before the mouthly period and a week after. I was obliged to keen in bed for four mouths last summer. I was just tike a corpse. I lost twenty-six pounds in four mouths. I was coughing so much I was considered in consumption. I suffered severely from pains in my back, hearing down pains in the womb, chills and cold sweats. After taking four lottles of Dr. Pierce's Golden Medical Discovery my coughing stopped, and after six bottles of Dr. Pierce's Pavorite Prescription my periods became regular and were passed with

periods became regular and were passed with out pain. Now I am fleshy, more so than ever before. My neighbors are surprised to see me in such good health after having seen me

Constitution causes and aggravates many

perious diseases. It is speedily cured by Dr. Pierce's Pleasant Pellets.

Savonarola The Martyr.

Savonarola, the great Italian reform-

er, was condemned by the Papal com-

missioners as a heretic, and was hanged

and burned at the stake at Florence,

Italy, May 23, 1498. Within a week,

therefore, will come the four hundredth

anniversary of his death. It will be

celebrated at Florence where he lived

and died; and we see a notice in an ex-

change that the t'atbolic clergy, headed

by the Archbishop, Cardinal Bausa,

will hold a solemn service in his honor.

execution that Savonarola lived just at

the dawning of the Beformation. Just

as, at the day dawn, bright streaks in

the horizon precede the appearance of

the clearer light, so, on the continent of

Europe, one and another servant of

God preceded Luther and Calvin and

Zwingle in their illumination of the

earth. Among these was Savonarola.

a season of the deepest darkuess in the

church on earth. He was born at

Florence, Sept. 21, 1452. It was at a

Il Magnilleo, of the brilliant but cor-

rupt Medici family, luxury and sin had

corrupted the morals of the people.

I'p on the Vatican, in the earlier part

of Savonatola's life (1471-1484), the

wicked Sixtus IV. ruled as pope. His

successor, Innocent VIII. (1481-1592)

was no less wicked. In the latter part

of his life, Alexander VI., the infamous

Roderigo Borgia-and of all had Popes

he was decidedly the worst-occupied

tively little luterest in the ordinary

pastimes and occupations of youth.

As a young man he was peculiarly

thoughtful and sensitive. Disappointed

ligious order. His spirit at that time

was of Inteuse salf-abnegation and

humiliation. When he first entered

the Dominicau monastery, he asked

simply to become a lay brother and to

The life of this great preacher was at

It will be seen from the date of bis

dicine dealers sell it, and have nothing

e delicate and important organs that are

Ferrara, He met with disappointment, by reason of the indifference of the people to the message. They were all filled with business and pleasureseeking. Leaving Ferrara, he entered the convent of San Marco, in Florence. After this came six years of itineracy, in which he preached with tlery eloquence against the sins and the depravity of the times. Pico della Mirandola says of his sermon from the text, "Behold, I will bring a flood of waters upon the earth," that as he listened he shuddered.

The same vehemence which made blm denounce sin in the individual, led him to pronounce with equal boldness against the tyranny of the reigning house of Medici, and against the excesses and vices of dignitaries of the church.

Not many years passed before Lorenzo, finding Savonarola the leading spirit, and indeed the prior of his convent, felt that he must propitiate the preacher. Therefore he proflered to Savonarola an official endorsement of his election as prior. The custom of the times required Savonarola to present himself before his patron, Lorenzo, and to beseech his grace and protection. But the sturdy preacher would do none of these. His fellow monks implored him. Lorenzo, incensed at bis refusal, commanded his submission. But Savonarola simply declared,

In the zeal of his preaching he prophesied the death of Pope Innocent VIII. (which indeed occurred A. D. 1492) and the speedy overthrow of the house of the Medicls in Florence. And lo, in the following year, Charles V111. of France crossed the Alps, banished the Medicis, and demanded from the Pope a recognition of the Basel reforms. Savonarola at once acquired among the people the reputation of a prophet; so much so that he led the people at their carnival season to make an auto da fe of the licentious books and pictures of the times.

Pope Alexander VI. (Roderlgo Borgia) offered him a cardinal's hat to secure his silence. He declined with the words, "I desire no other red hat than that colored by the blood of martyr-

But there was a turn in the popular favor. In 1595, Charles VIII. was compelled to evacuate Italy, and Savonarola's assurances of his speedy return remained unfulfilled. The populace lost confidence in him. The young men whose shis he had so severely rebaked were roused to bitterness against him. The Franciscan monks, stimulated by their intense rivalry to the Dominicans, availed themselves of this turn in the tide and accused him. In 1497 a papal ban was pronounced against him and the city was put under the papal interdict.

the Holy See. Of this Pope's extrava-Fra Domenico Pescia, offered to pass the "ordeal of fire" in behalf of his gance, his prolligacy, his adultery and ltis murder, the historian hates to master, if any of his opponents would submit to the same trial. A Franciscan monk took up the challeuge. But As a boy Savonarola look comparawhen Domenico Insisted upon taking with him a consecrated "host" the Franciscan recalcitrated, and the populace was disappointed of the expected show. In rage, the mob took Savonalu love, he detarmined to enter a rerola prisoner. His judges were his bitterest enemies. By torture they forced from him a confession of false prophecy-which, however, he subsequently recalled-aud they coudemued him tu

his superiors called upon him to study theology. In these studies be became thoroughly conversant, not only with the writings of Augustine and of Thomas Aquinas, but also and pecullarly with the Bible.

His tirst efforts at preaching were at

"God, not Lorenzo, has elected me prior.

Then there came a very peculiar incident. A monk of his clotster, named

"THAT TERROR of MOTHERS."

### How it was overcome by a Nova Scotian mother

Who is well known as an author.

Of all the evits that attack children scarcely any officer is more dreaded than croup. It so often comes is the night. The danger is so great. The climax is as sudden. It is no wonder that Mrs. W. J. Dickson (better known under ber pen same of "Attanford Eveleth.") calls it "the terror of mothers." Nor is it saw wonder that marms of praise and gratitade for the relief which she has found both from her own nametelles, and for her children's aliments, is Dr. J. C. Ayer's Cherry Fectoral.

"Memory does not recall the time when Dr. Ayer's Cherry Pectoral was not used in owr family, for throat sand inng troubles. That terror of mothers—the startling, and on going to il found it attangling. It had nearly ceased lob reathe. Having a part of a bottle of Dr. Ayer's Cherry Pectoral in the house it. gave the child three doses, at abort intervals, and maxiously waited results. From the the minimal promises. The child is alive and well to day, and I do not hesitate to any that Ayer's Cherry Pectoral awed its life."—C. J. Wooldridge, Wortham, Tex., writes:

"One of my children had croup. One might I was attried by the child's hard branching, and on going to il found it attrangling. It bad nearly ceased lob reathe. Having a part of a bottle of Dr. Ayer's Cherry Pectoral in the house. I gave the child three doses, at abort intervals, and maxiously waited results. From the the the the the the maxiously waited results. From the child three doses, at abort intervals, and maxiously waited results. From the the the the the the time when it was alength gave relief was not used in live and evel to day, and I do not hesitate to any that Ayer's Cherry Pectoral awed itself."—C. J. Wooldridge, Wortham, Tex.

These statements make argument in family medicine that no home should be without. It is just as efficacions in bronching the part of the child three doses, at abort lutervals, and maxiously waited results. From the child three doses, at abort lutervals, and maxiously waited results. From the child three doses, at short lutervals and

death as a deceiver of the people and a heretic. His execution, as we have said, took place May 23, 1498.

As we have seen, Savonarola shone forth as a man of purity and as a preacher of purity in the midst of the most corrupt generation that the world has known. He was more than this. He was a pronounced teacher of the doctrine of justification by faith. While be was in prison he commenced an exposition of Psalm II, which sets forth, with a clearness and precision never before attained, the great distinctive doctrine of justilleation by faith. (Martin Luther republished this book in later days.) He ranks, therefore, with Luther

in the Reformation of the cause. In view of all this, the action of the Boman Catholic Church in arranging to celebrate at Florence the day of bis church's heroes-is suggestively pecullar. - Christian Observer.

Miss Buhlmaler.

Miss Made Buhlmaler, the faithful missionary to the Germans in Baltimore and Washington, continues to accomplish a noble work.

In addition to conducting sewing schools in both of these cities, together with Sunday-school work and a large amount of visiting, her most important work consists in regular visits to the immigrant pier upon arrival and departure of steamers.

Referring to this feature of her work, In a recent letter Miss Buhlmaler writes as follows:

"The last order of Testaments is at the pler, but I had to get an order to could not get at them, but notwithstanding the fact that we had no Polish, seventy-six copies of German and Bohemlan were distributed.

"llesides this part of the work, we were permitted also to feed the hungry, cheer the lonely and help the helpless. To Illustrate:

Here is a widow with three children; her anxiety was evident. I went un to her, reaching for the papers in her hand but found not the one for her railroad ticket. Upon asking her she told me that 'the gentleman' took it away. I requested her to point him out to me among the many going back and forth, and when shown, asked him whether he still had the receipt of so and so? 'No, uo, I haven't got it,' was the reply. The poor woman after heing told this could not control herself any longer, she trembled from head to foot, and I had to try very hard before she became a little quiet, when she hegged me to help her out. I went several times to the ollice, and

noticed the much desired paper. When attention was called to it the gentleman' in a few loud words tried to hide his mistake. In the rush he had forgotten whom he took it from. But oh, how glad I was to be able to relieve the mind of this poor one, and help her on her way; all the more so, when, after they had already taken the train, I learned that they had not been able to buy themselves any provisions for the journey, and I just hastened back to the pier and got them something, returning just as the car was set in motion, dropped same in their lap and jumped off. "I could tell you a great deal more

about Wednesday, but must not tax you too much; however, feel that I should mention a company of German Russians, all going to Benton martyrdom-as if he were one of the Harbor, Mich. We engaged them in conversation and were pleased to find that one of them had been saved by grace, while several others were at the very threshold of salvation. One girl told me both of her parents are Baptists, and they, besides one more couple, are the only believers in that town, but they hold prayer meetings and many come in. This girl, after talking to her, reminding her of her parents. their prayers for salvation, the goodness of God, the accepted time, the day of salvation, was found a little while later to burst out crying, unable to utter a word for quite a while, until finally she told me that 'she will seek the Lord while he may be found.' I am sure that ere long she will rejoice in her Lord, I am doubly pleased that these people are going to Benton Harbor, as this is the place where a large farm settled several years ago, whom it was my privilege to meet here at the landing, finding one of them a child of God, of whom I received several letters telling me she had joined the Baptists. I trust that our people will do their duty, and who can tell, but may this not be the beginning of a new German Baptist Church? Let us pray and hope andwork for it."—Our Hone Field.

Tennessee Associational Meetings. Midland - Wednesday, Oct. 12, Fairview Ch.

Provilence - Thursday, Oct. 13, Chandler's View, Knox Co. State Convention-Thursday, Oct.

18, Athens. NOTE. The above table was com-

plied from the minutes of the Associntions. If, however, any mistakes linve been minde, I would be gind to be informed, when the necessary cor. rections will be made. The following Associations do not appear: New Itiver, Itiverside, Salent. Harmony, I will be thankful for a minute of any of these. A. J. HOLT, Cor. Soc. Nashville, Teun.

### BAPTIST AND REFLECTOR.

The Suptist, Estab. 18ht. The Suptist Reflector, Estab. 1871. Consolidated August 14, 1880.

### NASHVILLE, TENNESSEE, OCT. 6, 1898.

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- 6. Advertising rates liberal and will be furnished on ap-
- 7. Make all cheeks, money orders, etc., payable to the BACTIST AND REPLECTOR.

### THE NEW SALEM ASSOCIATION.

This is one of the best Associations we have in the State. It is comparatively new, having separated from the Salem Association only some eight or ten years ago, but it is full of the vigor of youth tist, but a Missionary Baptist, Association. It has no large town churches in it, but includes such ptrong churches as those at Watertown, Shop Spring. Alexandria, Brush Creek, Carthage, etc.

The meeting was held this year with the Plunkett's Creek Church, near Rome. When we reached the Association on the afternoon of the first day it had been organized by the election of Rev. Rutherford Brett as Moderator, John Bryan as Clerk, and H. Neil as Treasurer.

The introductory sermon had been preached by Rev. M. W. Russell. We heard it highly spoken of as a strong Baptist sermon,

The various reports before the body reserved full and unusually interesting discussion. The pastors in the Association are well informed with reference to our various denominational interests, and they were glad of an opportunity to talk about them to the people.

After an admirable report on the Orphans' Home, read by Rev. T. J. Eastes, and an Interesting discussion, a collection was taken amounting to about \$12 to help put a fence around the Home.

The report on Literature was given a most favorable time, which we greatly appreciated.

The meetings of the Association were held on the first two days under an arbor which had been creeted near the church for the purpose of having preaching. The house, however, proved too small to accommodate those who wanted to hear the dis-

cussions. The next meeting of the Association will be held at Cedar Grove Church, Rev. T. J. Eastes to preach the introductory sermon.

Rev. W. J. Watson is the popular pastor of the Plunkett's Creek Church. We are under ohligatious to him for much kindness to us.

Brethren John Bryan and II. Neal, the Clork and Treasurer of the Association, are fulthful, consecrated, liberal laymen. Any Association is rich with such men in it.

Rev. Rutherford Brett, the Moderator, is one of the best young ministers we have in the State. He is deeply plous, thoroughly missionary in spirit, an uncompromising Baptist, an elequent preacher and a beloved pastor,

Sermons were preached during the Association by Brethren J. H. Swan, J. P. Gilliam, R. A. Rushing and the editor. Bro. Baird delivered an interesting temperance lecture. The audiences were large and attentive.

The following ministers in the Association were present at the meeting: Rutherford Brett, T J. Eastes, S. N. Fitzpatrick, J. F. McNabb, M. W. Russell, W. J. Watson, R. A. Rushing. Among the visitors were Rev. J. II. Swan and W. C.

The contributions for unissions last year in the Association amounted to \$546. This was an inerease of about \$25 over last year. The former treasurer, Bro. Dave Young, says that they will be able to raise about \$700 next year, and his face wore a smile as he said it,

Rev. J. P. Gilliam is one of the most popular preachers to be found anywhere. He leads his peonle in all good work. His two churches, Watertown and Shop Spring, are always liberal contributors to our missionary enterprises. This, by the way, is one of the very best fields in the State.

Rev. T. J. Eastes is the oldest pastor in the Association, both as a man and as a preacher. He is big in body, and big in mind, and big in heart. It will be hard to find a stronger Baptist, a better gospel preacher, or a truer, nobler man anywhere. He reminds us a good deal of Dr. J. G tilhson, the

The hospitality of the church and community was of the most generous sort. The only trouble we found was that It was impossible to accept the numerous invitations extended to us to share the hospitality. We enjoyed taking a meal with Bro-S. N. Fitzpatrick and spending a night with Dr. S. Sampson. Dr. Sampson was several years ago the faithful representative of Wilson County in the Legislature He prefers, however, the and of the missionary spirit. It is not only a Bap- practice of medicine to legislative duties. He is a most excellent man anywhere you place him.

> Rev. S. N. Fitzpatrick lives near Plunkett's Creek Church, and is pastor of several churches around He was just out of protracted meetings in which he had been engaged for seven weeks. He preached eighty sermons and witnessed eighty-two conversions with flfty-six baptisms as a result. He had just been engaged in a meeting with Rev. J. J. Chinese wall is evidently crumbling pretty rapidly. Carr at Cedar Grove Church. The day before he left Pastor Carr baptized fifteen and the meeting was stiff going on. Bro. Fitzpatrick is one of the most carnest, faithful preachers in the A sociation.

### OUR MEXICAN MISSION.

With reference to the troubles in our Mexican Mission which have led to the resignation of several of our missionaries there, including Brethren W. D. Powell, H. P. McCormick and A. B. Rudd, we have several things to say:

1. The trouble was between Bro. Powell and the other missionaries. They brought charges against hlm. These brethren are all warm personal friends of ours. We love them, and we regret exceedingly any differences between them.

By request we attempted to act as peacemaker \$2.50. in the matter. We wrote to Brethren McCormiek and Rudd, and also to Secretary Willingham, with reference to the matter, hoping to secure a satisfactory settlement of it which would prevent the resignation of our missionaries, who have been so useful in their respective fields of labor. We are sorry a trial, for 50c. that our efforts were unavailing.

3. Hro. Rudd sent to us a statement which he said would probably be given out for publication. We did not publish it at the time for several reasons. (1) It was not sent for publication, but only for our information. (2) Bro. Rudd wrote us a private letter afterwards stating that after talking with Dr. Willingham his views upon the subject had been unodified on some minor points. (3) As announced by the Western Recorder and copied by us, the Foreign Mission Board had promised to make a statement of the whole affair, which we hoped would be satisfactory to every one, and save the necessity of any further publication. This, we presume, the Board is expecting to do shortly. We the Lille of Yates, the said of suppose that it, wants to consult with all of the

parties involved before doing so. (1) It is a very serious thing to publish an article reflecting upon the character of one who has been so honored and so useful as has been Dr. Powell, and we did not care to do so without giving him and his friends every opportunity for reply. At the same time, however, we believe in glying our readers all needed information bearing upon our subston work, and if Brethreu McCormick and Rudd will now agree upon a statement for publication after consulting with the Foreign Mission Board, we will publish it, and will give either the Board or Dr. Powell the privilege of replying to it.

4. The whole affair demonstrates the efficiency of our Board system. If these missionaries had all been acting independently, instead of resigning their positions and retiring from the field, they would all have remained and fought it out there, to the great iniury of our mission work. As it is, under the direction of the Roard they have retired, and new men take their fields, and the work goes ou.

### CHINESE AFFAIRS.

Quite a contest is going on between England and Russia for the control of China. The Emperor was In favor of England and the Dowager Empress, backed by Li Hung Chang, was in sympathy with Russia. The play and counterplay between these two forces for the last several weeks has been quite Interesting. Eugland negotiated a loan to China for the purpose of building a raliroad. Fearing that this would give England too great a hold upon China, Russia compelled Li Hung Chang to withdraw the agreement. England then in turn brought such pressure to bear as to drive Li Hung Chang from power. The Emperor, under the domination of Eugland, began to institute reforms, indicating his sympathy for Western Ideas, even going so far, it is said, as to appear upon the street in Western costume. This was too much for the conservative Chinese. The Dowager Empress then seized the throne, recalled Li Hung Chang to power, imprisoned, and it is thought murdered the Emperor. On this last point there seems to be considerable doubt. It is given out that the Emperor is dead, but whether by murder or suicide or natural death is not yet determined. All three theories are advanced. At any rate, however, the spirit of progress in the Empire can not be long checked. It will somer or later, we believe, sweep over all obstacles. The

### OUR PREMIUM OFFERS.

We want to put the BAPTIST AND REFLECTOR In every home in Tennessee this fall. We make the following offers:

1. The Baptist and Reflector one year and either of the following books: What Baptists Believe, by J. L. Burrows; The Ministry of the Spirit. by A. J. Gordon; How Christ Came to Church, by A. J. Gordon; Pilgrim's Progress, by John Bunyan; Beautiful Joe, by Marshall Saunders, for \$2.15.

All of these are standard books and are valuable to have in any home.

2. The Haptist and Reflector one year and either Forty Years in China, by R. H. Graves, or Life of Matthew T. Yates, by Chas. E. Taylor, for

3. The Baptist and Replictor and either a Self-Pronouncing Trachers' Bible, large type, or a Cornucopla or Universal Scrap Book for the family,

4. The Baptist and Reflector four months as

Or to encourage our friends to work for us we will make the offers as follows:

(1) For one new subscriber and \$2.15 we will send one copy of either What Baptists Believe or The Ministry of the Spirit or How Christ Came to Church or Pilgrim's Progress or Beautiful Jon.

(2) For one new subscriber and \$2.30 we will send any two of the above books.

(3) For one new subscriber and \$2.50 we will send a copy of either Forty Years in China or the Life of Yatos.

(4) For one new subscriber and \$11.00 we will send a copy of either the Teachers' Bible or the Cornucopla or both the Forty Years in China and

(5) For two new subscribers and \$4.00 we will

send any two of the books in (1) or either of those

(6) For three new subscribers and \$5,00 we will soud either the Bible or the Corune of a

(7) For seven new subscribers and 1,00 we will send a beautiful watch, gold-tilled, suitable either for a gentleman or lady.

(8) For twenty-two new subscribers at 50 cents for four months we will send this watch.

(9) For eighteen new subscribers and \$36,00 we will send a splendld sewing muchine, price \$50,00, Now let our friends go to work all over the State. and let us have a grand rally for the paper and for

missions. Write to us for sample copies, if desired.

### PERSONAL AND PRACTICAL.

Rev. T. B. Ray preached his first sermon as pastor of the Immanuel Church, this city, tast Sunday. The brethren were very much delighted with him. He will, we believe, be a noble addition to our forces in the State.

-We have received several questions lately for our question box which we have not had time to answer on account of constant attendance upon Associations. As soon as they are over, however, which will be in a week or two, we shall take pleasure in answering them.

The West Texas Baptist says that Rev. A. 11, Mitchell, late pastor at Greenville, Texas, is in the asylum at Terrell so ill physically that his life is despaired of by his physicians. Bro. Mitetel was for merly pastor of the Central Church, Chattanooga, We hope to hear of his restoration to health.

Dr. Lausing Burrows, the able pastor of the First Baptist Church, Augusta, Ga., and the editor of the Convention Ahmanac, was in the city the first part of this week doing some work on the Almanac. Dr. Borrows is one of the most versatile men in the bounds of our Convention. Whatever he does he does it well. It was quite a pleasure to be with him again.

### A. 10.16

It seems from the latest reports concerning the chaplains in the army now stationed at Manila that these chaplatus are by no means idle during their stay on the Island. It is said that they are going from home to home making religious visits, and holding religious services in many private buildings of the city. This is a step in the direction of accomplishing great good.

Dr. Angell, our recent Manister to Turkey, expressed the opinion that an armed demonstration is the only means whereby the Turkish government may be made to make the restitution asked for on account of damages to the property of our missionaries. Then let the demonstration be made. Turkey meds such a demonstration on the part of one of the great world powers.

-Several Important Associations met in the State last week. We desired to attend them all, but of course it was impossible. We had expected to attend the Ococe as well as the New Salem, but after our return from the latter we found so much work awaiting us that we could not conveniently leave. We used to very warm regard for the brethren in it

-We call the special attention of our Mississippi readers to the communication by Dr. Searcy published In this issue. We regret the difficulties under which the new Mississippi paper is launched, but hope that the old adage will prove true that "a bad beginning makes a good endlug." With such men as Brethren Searcy and Bailey at the head, we shall expect it to be one of our best and brightest exchanges after it gets started.

### St. St. St.

-At an election in Canada last week prohibition was carried by a large anjorlly. The disputches stated that the heaviest vote against prohibition was in the province of Quebec, French clergy having advised it on the ground that it would only make lawbreakers, also that with the liquor traffic destroyed there would be no way for raising the \$10,000,000 which annually comes to the Dominion from the liquor trade. When It is remembered that the French elergy referred to are Roman Catholics, this advice on the part of the clergy will be easily understood. As we have so frequently said, Catholics and saloons, as a rule, go hand lu hand. Cold Model, Midwinter

-The Independent of London, Eug., gives the following as a Protestant exhibit for Spain: "Fifty-six pastors, thirty-five evangelists and 116 places which are used either as schools or places for public worship. The number of regular communicants is 8,442, and the number of attendants, 0,191." In such a downtrodden, priest-ridden, superstitious, Catholic-cursed country as Spain we hardly supposed that there would be that many Protestants allowed to exist,

- It is said that on the entire of the Island of Cuba there is but one Protestant Episcopal Church, and that one is located in the city of Havana. It has been aided by the American Episcopal Church to the amount of \$1,000 per year. It may be that the reason why they have no more of this kind of churches h that it is not far enough removed from another kind so common in Cuba, for which the Cubans are growing a little tired. Now is the time for Baptists to enter Cuba it "is the accepted time,"

The effrontery of the whiskey element of this country is unbounded. One of the saloon journals is out in an urgent editorial urging that "the pupils in the public schools shall be taught how to use alcohole drinks reasonably." This hold and daring jourand, which is nothing less than an imposition upon a free people of moral integrity, expresses the hope that this may soon be the case. We hope every child will be taught neither to use alcohol in any way nor to countenance such men and literature.

We have just received a copy of a little pamphlet containing a sketch of the life and character of Senator William B. Bate. It was written by Mr. George II. Armstead, editor of the Franklin Review-Appeal, We read the pamphlet with much interest. It is a matter of much grattleation to know that we have as our enter Senator from this State a man with so noble a character as Senator Bate. He may well be held up as an example for the emulation of the youth of our State, and we should be glad to see this pamphlet go into many homes. One fact about the Senator Mr. Armstend fulled to mention, and that is that he comes from good old Baptist stock, as Indeed does Senator

The Texas Baptist Convention meets at Wacothis week Dr B H. Carroll suys that "never before in any Baptist State Convention have so many names been sent in." The Standard says: "All indications point to the largest Convention of Baptists ever known in the history of the world. Our Convention at San Antenio last year was gigantle, but the Convention this year at Waco, if we are to judge by the interest that is being taken and the statement of Pastor B. II. Carroll in to-day's Standard, will outstrip the great Convention which met in the Alamo City last November." It is expected that there will be a tremendous fight upon the organized work of the Convention. We sincerely trust that it will not be success-

### 20.00

-And now it is stated that the cause of our wounded and sick soldiers not receiving proper attention in the various camps is to be attributed chiefly to drunkenness on the part of the officers. This charge is made by Dr. James S. Kennedy, President of the Chambersburg Council, a former United States Army Surgeon in Arizona, and now First Assistant Surgeon, Second he a member of the Ococe Association, and have a Division, Hospital, Fifth Corps, at Santiago. He says: "A cantain sent to the Olirette for dysentery eine for his dying son; there were quarts of it on the ship, but the drunken officer refused to give the medicine because he might need it himself. The doctor went down in the Olivette and says it was packed with stores for the hospital under Red Cross seal, and not one package over got to the hospital." He says he saw a favored few break open boxes of champagne and liquors and cat lee cream packed in the cold storage department of the Olivette by the Red Cross

-On last Saturday a terrible tragedy occurred in Cannon County in which live men were savagely assassinated, among them the well known Baptist preacher, Rev. A. C. Webb, and bls son. The tragedy occurred at the home of a Mr. Hollingsworth, who had killed a man by the name of Higgins sometime before. A suit was brought against Hollingsworth. and a judgment taken against him by the members of the Higgins family for \$5,000. On Saturday there was to be an auction sale of his property to satisfy this judgment, and Hollingsworth, it is stated, knowing that was the day for the sale, concealed himself and several of his friends in a large barn lu the place where

the sale was to bo. When the party of men came to carry out the proceedings and had gethered in the barn, Hollingsworth and his friends fired into them with louble-barrel shotguns. Bro. Webb was an earnest, falthful preacher of the gospel, a member of Salem Association. We sympathize very deeply with his family and with his many friends in the bounds of that Association. We hope the assassin will be caught and punished.

-While in attendance upon the New Salem Assoclation we accepted a kind invitation from Pastor Brett, and preached for him in Carthage on Wednesday night. Though the notice of the service was short, the attendance was quite good. The Carthage Church is one of the most remarkable churches we know of anywhere--remarkable in several respects. 1. It has some eight or ten lawyers in it, and these not only live together in peace and harmony, but they are among the most active and zealous members of the church. 2. It is remarkable for its liberality. We suppose that it gives more according to the number of members in it, 71, than any other church in the State. Bro. Brett told us that one rainy night when only a few were present, he asked for a contribution for the Orphans' Home and received \$42, and this is only in keeping with what they are accustomed to do in all of our benevolent enterprises. 8. The church is remarkable for the fact that every family in it receives the Baptist and Reflecton. We do not know another church in the State of which this is true, though it comes very near being true of our old home church at Brownsville. It may be that the last named fact explains the other two and is related to them as cause and effect. The church has had a marked growth during the four years pastorate of Bro.

### A. 10. 10.

-Dr. John Hall, the celebrated pastor of the Flfth Avenue Preshyterian Church, New York City, died at the home of his sister in Bangor, Ireland, on September 17th. For a year his health had been poor. He was born in Ireland on July 31, 1829. He was of Scotch descent. When thirteen years of age he entered Belfast College and was repeatedly Hebrew prize man. In 1819 he was Heensed to preach and was at once engaged in labor as a missionary in the west of Ireland. He was installed pastor of the First Presbyterian Church at Atmagh in 1852, and in 1858 was called to the Church of Mary's Abbey (now Rutland Square) in Dublin. He received from Queen Victoria the honorary appolutment of Commissioner of Education for Ireland. In 1867, Dr. Hall was a delegate from the General Assembly of the Presbylerian Church in Ireland to the Presbyterian Church In the United States, and after his return to Ireland he received a call to the Fifth Avenue Presbyterlan Church in New York. He accepted it and entered upon his labors in November, 1867. A new church edillee was erected for him in 1875 at a cost of about \$1,000,000 on the corner of Flfth Avenue and Flfty-tifth Street. He was elected Chancellor of the University of the City of New York in 1882. He was regarded as one of the strongest Presbyterian preachers in the world. He occupied a position among the Presbyterians corresponding to that of Dr. John A. Broadus among Bap-

# -The allowance for education in the Philippines.

with its population of at least ten millions, is only \$250,000 a year, not as much as is paid for the same purpose by one of our fifth rate cities. This is given to the Board of Education, of which by law the Archbishop is vice-president and acting head, and two friare are the chairmen of the chief cummittees. The State puts uside \$50,000 a year for all its hospitals and asylums. This is also paid over to the religious organizatious which are supposed to conduct them. This is in line with the constant policy of the Catholics to keep the people in ignorance so auto keep them in superstition and in service subjection to Catholicism. Mean while several Catholic orders on the island, with the Dominicans at the head, were rolling in wealth and luxury. A writer in the Independent states that "at the breaking out of the war the Dominicans sent a vast hoard of gold and silver to the banks of Hongkong. It is said to be \$5,000,000, but the exact ilg ures were never disclosed. According to the Spanish papers they offer to lend the bank of Spain \$50,000,000 eash, if certain concessions and privileges were granted to them." This money was accumulated in the most outrageous manner. The church owned a large part of the Philippine Islands, estimated anywhere from one-tenth to one-lifth. This it would rent at the highest possible price to native farmers, receiving also their fees for all services, and finally compelling them to work for nothing the moment they got into pecuniary trouble. Ne wonder the Philippine natives rebelled against such injustice and oppressiou.

10

THE SAURDAY EVENING POST

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Give them away!
They may help some old person sweet hours to pass;
Or start on great achievements
Some lad or lass.
Why lay them by so neatly.
Or destroy them completely?
Give them away!

Give them away!
Why should you be so sellish.
Or negligent?
Why not receive the blessing
Of our good intent?
God will tend the mowing.
If you but do the sowing.
Give them away!

—Lucy Burt in Word and Work.

### Three Pairs of Shoes.

Only those who have passed through the deep waters can appreciate the full meaning of this little sketch. Strange that some things, valueless in themselves, should, by association with those whom we love, become invaluable. A writer in the *Detroit Free Press* thus touches a chord in the heart universal:

There they are in a neat little row under the mantel in the children's bedroom, a pair of twelves, a pair of nines and a liny pair of fives, belonging to the baby. They are all more or less wrinkled and worn, and the pair of twelves have holes in the toes which caused me to say a little while ago to the sturdy wearer of them that there was "no sense in his kicking out shoes like that," and if he was not more careful he would just have to go barc-footed. He heard me with the utmost indifference, as I know from the fact that the threat was hardly out of my mouth when he asked me if I knew whose little boy he would have been if I had never been born.

"You might have been the little bey of some papa who couldn't have bought you any shoes at all," I said.

"Oh, well," he said calmly, in the fullness and beauty of his childish faith, "God has fullions and millions of shoes, and I could just ask him for a pair whenever I wanted them. Don't you see, papa.""

Three pairs of shoes! Three pairs of tender little feet upon the untried border of life's mysterious land. I sit and look at the little shoes, wondering where the feet that wear them will be led in the time to come—the little feet that

Through many years Must wander on, 'mid hopes and fears,

How much would I give to know the future, that I might stand between them and the temptations so sure to assail them, that I might guide them from pain and sorrow, if I could! There is something strangely appealing and half pathetic to every father and mother in the sight of a row of little shocs I see before me now. They arouse the tenderest instincts of one's nature. I don't know why.

The wearers of the little shoes may have been very freiful or mischlevous or trying all day. You may have been "all out of patience" with them. You may have whipped the little hands or put the rebellious little ones to bed, declaring that they were "worrying the life out of you;" but they are not worrying you now, and you go about pleking up a little stocking here and a little skirt there, with nothing but tenderness in your heart toward them. You think only of how precious the wearers of the little clothes are, and

there is no melody on earth one-half so sweet to you as the music of the bahy voices when they knelt around you a little while ago, saying: "God bless mamma and papa, and keep us all

safely through the night." You will

hear no sweeter music than that this

side of paradise.

You reproach yourself for lack of tenderness and patience as you look at that little row of shoes, and somethnes you fall to thinking of the unuttershie sorrow that would fill your heart to breaking if the wearer of any one pair of the little shoes would wear them no more—if you should awaken some morning, as heart-broken falliers and mothers have sometimes awakened, and find that the wearer of the little shoes had gone from you in the night—to wear the garments that wax not

old.
Three pairs of little shoes! There are icars in your eyes as you look at them now, and perhaps you steal softly to the bedsides of the little sleepers to make sure that they are sleeping sweetly and safely, and touch their little hands or their cool, moist brows

with your lips, your heart filled with tender memories, with hopes and fears, with unspoken prayers. Three pairs of little shoes! Three little pilgrims just out on a voyage of life, their frail barks as yet untouched and unharmed by adverse winds and waves. God bring them all to port!

### Figs and Thistles.

Man never makes truth, he only dis-

The man above suspicion lives above the stars.

The poleon is in the inttlesnake before it bites.

God is the great giver. He gives to

all other givers.

Ask, how will this act read when the Books are opened?

The rich man who don't give will al-

ways remain poor.

God will do as much for us as we will submit to have done.

If Christ needed to retire for prayer,

how much mora do we?

It took a Bull's Run delbat to educate for a Gettysburg victory.

The merry-hearted have a fortune that thieves cannot steal.

The devil makes his visits when the temperature is at blood heat.

You cannot tell by the size of the

tree how the apples will taste.

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### young south.

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Our missinnary's address: Mrs. liessie Maynard, 42 Sakai Machi, Kokura, Janan, via San Francisco, Cal.

-Mission subject for October, Frontier Missions.

—"Go out toto the highways and hedges and compel them to come in."

### Boxes.

Is your church getting up a box to make some missionary's home brighter this coming winter? If not, will you not suggest it to the very best woman in it, and write to Mbs M. M. Clalborne, Maxwell House, Nashville, Tenn., for the name of some worthy laborer on the frontier, and some information in regard to his family? Then go to work with all your might. You will be surprised how many will be interested. Try it:

L. D. E.

### Young South Correspondence.

Ah! but there's a raie treat in store for you today. Lots of letters and lots of money! A line start for our third quarter and last half of our flfth year. Now, just let us keep up this pace. Won't you? We need to, because (let me whisper it low), we made a little step backward in our second quarter's journey and we must go such a long stride forward in the third that at the close we will not know this bappened. I believe you will do it.

Hut you are impatient to hear from these dear people gathered to talk to you, I know. The first messege comes from across the broad ocean, and it is dated. Chofu, September 3rd, and I hope you will not feel that I am thrusting my private grief upon you too much when I let you read the comforting words our dear missionary writes me personally. She says:

"Since I read of your sad bereavement in the death of your sister, I have wanted to write and tell you how I thought of you and prayed for you between those two mails, the one speaking of your slater's illness and the next saying she was at rest. You know when we read of these events in our friends' lives, they are so present to us. It is now my friend who is in trouble! We have to remind ourselves often that it is all over by this time for better or worse. This was a real grief to me when I first realized it, that just as my beloved once are most needing my prayers I cannot know of it. But later the thought came that prayers cannot be lost. God will use them in some way. So I do not cease to pray for those in sorrow. We are sure they need some things, whateve may have been the result of the threatened calamity, and so I begged for you that whatever God's will might be His presence would be so mightily with you that you would be sustained and greatly blessed. "Since that time I have only read

"Since that time I have only read your few words in reply to words of sympathy from your friends, but I am sure you have known the blessed uplifting of the Everlasting Arms. Heart and flesh shrink from suffering, yet eternity only will reveal to us what a preclous legacy it has been to us from our Father. I feel more closely drawn to you since this sorrow. The very fact that you so nobly took up the work again when your heart was aching, made me love you all the more. God comfort you with the preclous words of His truth which means so much more to us at such times.

"I know I ought to write to the Young South, and I have been plan-

ning to do it all the summer. My thoughts have gone out to our dear Itand many times, but the early part of the hot season it was absolutely necessary for me to rest, and lately I have been overwhelmed with writing, having promised articles, letters, etc., for the 'Japan' month of mission study. I have not finished yet. But our young people must not lose interest in Japan, and I am going to send you another true story of a little Japanese girl, written by one of our missionaries in North Japan. It is a lovely story, and so true to Japanese life, and by time the Young South has read it, I think my letter will surely be in your hands. Tell them I am getting up lots of things to tell them and they shall have a long letter soon.

"In the meantime I wonder if we cannot wake up a little. Some of our Bands are sleeping late this summer. You see I read and know and keep in mind just who the faithful ones are. And I am so anxious for the time to come when they will not need to borrow from the next year in order to call me the Young South Missionary. I do hope we shall come out square this year, and we can shake hands across the waters. God bless them every one and give them great joy in their work for Him! May he be with you, Mrs. Eakhi, as you strive to lead them. You must grow weary and faint-hearted sometimes. In sincerest fellowship,

Bessie Harlowe Maynard."

My heart is full of gratitude for those tender words of loving sympathy and for those prayers that were surely answered in those sad June days when I bent in anguish over my sister's couch of death. I was sustained wonderfully, and I bless God dally for His "sufficient grace." I am so thankful to all who prayed for me, and especially to this dear one across the wide sea. May God ever be near to her when she has such need of His presence!

You shall have the story as soon as I can spare room, and I know you will enjoy it. Do you mark what our missionary says of our "borrowing" to complete her fourth year's salary from our fifth year's fund? We had to do it, but you will see that it is not necessary again. Let us all "wake up," as she suggests, and bring "Japan" on faster to the annual \$600. We ought to have \$250 in hand now, Look for yourself in the "Receipts" and see what is lacking. Then do your best! Requember how she notes what we are doing here in her far-away foreign home. Let's bring the glad tears to her eyes many times.

Now, we'll go on with this week's list.

No. 2 is from our faithful band at Wartrace, and says, explaining a check for \$3:

"For Mrs. Maynard, from the 'Little Workers' at Wartrace, Tenn."

MARKI ARNOLD, Leader.
What noble "Little Workers" they are! They do their name great credit.
We are so deeply indebted to them for their constant aid. God bless them all!
No. 3 comes from Glass:

"Enclosed you will please find \$1, a thank offering. Use it as you think best."

An Unknown Friend.

Japan shall have it, and we are so much obliged. Would we had more of these "thauk-offerings!" What have you to be grateful for, dear reader? Bend yours on to go with this one.

No. 4 comes from Watertown:

"Enclosed find \$1 for Mis. Maynard. Credit my baby brother, J. P. Gilliam, Jr., who is three months old and a fine boy, with half of it. I go to school and every head mark I get papa gives me a nickel, and so I have some money of my own to give to missions. I suppose my little brother gets his for good looks,



There is enough wear and tear on the soldier in the field without the discomforts that come from having to use a strong laundry soap. Common brown soaps, when constantly used for washing the person, are extremely irritating.

Ivory Soap is the ideal soap for the camp, suitable for all purposes, for the kitchen utensils, for washing clothes, and for the bath.

Ivory Soap is not easily lost, for it floats.

Copyright, 1809, by The Proctor & Gamble Co., Checkmath.

but I am not at all jealous of him, although I had been the baby for eight years."

MATTIE GILLIAM.

"A babe in the house is a well-spring of pleasure," saith quaint old Martin Tupper, and it's true. May this one be a great blessing all his life long. We welcome him to our Baby Brigade most heartly, and we thank our old friend for bringing him in so soon. May she be ever blest in her work for the dear Master! She can serve Him faithfully by doing her best in school.

No. 5 is from Shop Spring:
"Enclosed find \$1 for Mrs. Maynard.
I rejoice that we can give to our dear
missionary, and I am sure we ought to
do more for Jesus than we do.

"Must I go and empty handed, Must I meet my Savtor so?" No! no! We must work for Him today. Pray for me that my life may be consecrated to my Savlor."

May you have sustaining grace for each day as it passes, my sister. Thank you so much for this offering. It was never more badly needed.

No. 6 brings pleasant greeting from our cheory band at McMinnville:

"What did you think had become of us? We enclose \$1 for our missionary and \$1 for the Orphanage Chapel. We agree with Mother Saunders that the place of prayer should be the most pleasant and attractive room in the building. We also send \$1.50 for the support of the Home, the birthday-offerings of some of our number. We are doing something for our own church, helping to build an infant class-room."

McMinnvillia Sunneams,
What a line record! Shine on! shine
on! We are so grateful for past and
present offerings. Mamma Saunders
will be so pleased over the "start"
given the fund for repairing the Orphanage Chapel. Who else will respond for this?

No. 7 is from friends at Hickman:
"Enclosed lind \$1 for our dear missionary. May God bless her efforts to advance His cause, and may His gracious hand guide and keep her. We sympathize with our editor in her sor-

row, for we have been through the same ordeal. Excuse us for coming so seldom. We go to school now."

GRACE TRUMAN SMITH LENA SMITH, IDA SMITH.

Thanks to each one! May you grow in grace daily. Your sympathy is very

No. 8 comes from our valued friend in far-off Texas:

in far-off Texas:

"Use the dollar I send you for the the Orphans' Home. My next contribution shall be for our missionary in

Japan. I am deeply interested in your work."

MARY PETTUS THOMAS.

How pleasant it is to be thus remembered! God bless you in your college work! We shall hope for another message soon. If you could interest

some others!
No. 9 came without being scaled, but
the deliar was safe within:

"I send \$1 for missions to be used as you think best, and I hope to send more soon."

THE NASHVILLE STRANGER.

She is no "stranger" to the Lord
Jesus. We are so thankful for her continued interest in our work. "Japan"
gets the dollar.

No. 10 comes from South Chattanno-

"Our missionary collections have grown to another dollar, which we are glad to send to Mrs. Maynard."

LITTLE GIVERS.

They are growing fast, there "Little

For Weddings.

Kin-hee
Coffee
Roasted Java and Mocha.

Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere.

Mrs. Herer's booklet, "Collec & Calles," free.

JAS. REEKIN & CO., Cinetanati, O.

Bessessinssessi

from Watertown:

Givers!" We are so much obliged. We wish there was such a band in every church.

No. 11 brings sorrow to our hearts

"Please find cuclosed 25 cents from dear little Addle Putton, the inst she will ever give. She sweetly passed to the Great Beyond a few days ago. She was a dear good child and loved our work. May God comfort the dearones left. Also find 85 cents from Ruby Waters. She has been sick for several weeks, but is now recovering rapidly. May you have the pleasure of attending the Athens meeting."

MRS. W. N. WATERS.

The first thought that came to me when I read of this last offering from little Addie, who has been so faithful to us so long, was how much God could do with this gift. Who can say? For years to come He can use it for His glory' She will live in our memories and her work will go on. We grieve with all who loved her. May her sweet example be blessed to other little children in our Band. God be praised for our dear Ruby's recovery. May she re-consecrate her restored health and strength to her Master's service. Thanks for the offerings! God will bless them. I wish we could have Mrs. Waters at the annual meeting. Will it not be possible?

No. 12 is from our stronghold, Cliest-

"As I am a little girl of ten, I send you ten cents as a birthday-offering. Manima gave Brother Egbert and me \$1, and we wish that divided between Japan and the Orphanage. Grandius garmer sends \$1 to our missionary. landpa Farmer died August 22nd, of 73 years. We miss him so much. As grandina and mamma are both sick I have lots of work to do. Remember us in your prayers."

EDNA EARL HARDIN. We are most grateful for all the offerhigs. Chestnit Bhill is famous in Young South annals. May our Father be very near these friends, young and

The next makes the round dozen and I am sure you will say it "caps the climax." It comes from that delightful little city of West Tennessee, Brownsville, and says:

"Enclosed please find

TEN DOLLARS AND SIXTY CENTS from Zion Baptist Sunday-school. This is the children's offering for their own missionary, Mrs. Maynard. The children of the Prinury Class have been working and saving their pennies since they received their boxes in May. Most of this amount was given by the congregation on September 21st, when the little ones returned their boxes. We hoped to send in a much larger amount, but the weather was very un-

favorable." Mrs. Launa Jones. All honor to Zion Sunday-school! Such a generous offering gladdens all

### A TEXAS WONDER

HALL'S GREAT DISCOVERY.

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

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

Bellville, Texas, Sept. 12, 1806,-This is to certify that I have used Hall's Great Discovery for kidney and bladder troubles in my family, and can truthfully say that it gave good satisfaction. J. II. LEWIS, Tax Collector, Austlu County.

our hearts. We are most profoundly grateful to all who assisted. May they keep up the good work and be greatly blessed thereby.

This is like "old times," is it not? What a grand send-off for October! 1 am so much indebted to all who have helped make this week's record such a brilliant success. Keep on! Study the "Receipts" closely, one and all, and come nobly to the rescue. Most gratefully yours,

### LAFRA DAYFON EAKIN.

### Receipts.

First bolf-year's effecting	\$ 140 st
FOR TATAS.	
"Lillie Workers, Wartrace, by Mala	1
Armold	. (1
An I inknown I thend, telass	1 10
J. P. Gilliam, Jr., Waterrown	
Maltie Gilliam, Watertown	
Mrs. J. H. Phillips, Shop Spring	1
McMinnytile Sunbeams	1.18
Ida, I cha and stace Smith, the kman	1.18
Nashville Stranger	1.18
"Little tilvers. S. Chattanooga	1 18
Vildie Patton, watertown	
Ruby Walers, Waterlown	-
Falme Engle Hardin, Chestaut Bluff	
I gleet Hardin, Chestnut Bluff	
Mrs Partner, the strut birth	1 18
Zion S. S. to. Mrs. Jones. Brownsville	. 101 +4
FOR ORPHANAGE.	
W. Monnythe Sundanting	1 (*
Maty Pettus Flumas, Texas	1 18
Februt Unidin, Chestnut Blatt	2
Esting Early Hardings bestner Bluff	-
FOR RELADIONS ORTHANAGE CHAPT	1.
Me vimmy the Sunbannis	1 41

The lamp-chimney Index is worth some dollars a year to you - free.

Received since April 1, 1888

Total

Write Macheth Pittsburgh Pa

### RECENT EVENTS.

Rev. J. B. Holley of South Carolina has accepted a call to Mays Lick. Ky., and will enter upon his work

- The following notice has been recalved; Born to K. C. and S. W. Tindell Sept. 16, 1898, Harriman, Tenn., Pauline Alston. We extend congratulations,

-Bro. A. D. Adair and Porter King of Atlanta, Ga., are to go to Cuba as representatives of the Home Mission Board to look into the work of the

- The Christian Index thinks that it is a mistake about Dr. J. L. White of Macon having lost his voice, and says that be is again at his post. We are

-As announced in our Jackson items last week, Rev. Oscar Haywood of West Point, Miss., has been called to the pastorate of the First Baptist Church, Jackson.

-In the BAPTIST AND REFLECTOR of last week it was stated that there are 500,000 widows and orphans from Armenia now in this country. It should have read in that country. They are in Armenia, not America.

-The First Baptist Church, Philadelphia, Pa., of which Dr. K. B. Tapper is paster, sold its old house sometime ago, and has just authorized the purchase of a new lot, the price of which is about \$175,000. Its purpose is to erect on it a church thoroughly adapted for Christian work.

-We regret to learn that quarantine nt Jackson and other places in Mississippi has prevented the Baptists of that State from starling their new paper at Jackson as they intended. They with not be able to start it now till frost statups out the yellow fever and the quarautiue is raised.

### MANY SUFFERERS.

What a Large Number of People are Enduring. A Distressing Condition in Which Many American People are Involved-The Only Way to Alleviate it.

From the Mountaineer, Walhalla, N. Dakota,

The remorse of a guilty stomach is | "The distress after eating made me what a very large majority of the peo- dread meal time. At times I became ple of this nation are suffering with to—so dizzy as to—he unable to stand. [1] day. It is a well known fact that dys- had sour stomach, heartburn, palpilapepsia is a characteristic American dis-tion of the heart and weak nerves. The case and it is frequently stated that doctors disagreed as to the nature of "we are a nation of dyspeptics." my disease, but all agreed that the

It is a distressing ailment and be- stomach was affected. I suffered incause of its many forms is difficult to tensely and life was a misery. treat. Sometimes it is the result of improper modes of eating, improper but was not benefited. food or mental worry and exhaustion; then again it may be sort of a depressed regarding the wonderful curative pow condition of the body and treatment ers of Dr. Williams' Pink Pills for Pale should be directed to the restoration of People, and finally after some urging the health, without special attention on the part of a friend I concluded to to the stomach. In other instances, try the pills. I purchased six hoxes. the disease is evidently the result of This was five months ago. inflammation of the stomach.

Anyone of these conditions produce a lack of vitality in the system, by causing the blood to lose its ine-sustaining elements. The blood is the vital element in our lives and should be carefully nurtured. Restore the blood to its proper condition, dyspepsia will vanish and perfect health follow.

For example, in the county of Pembina, North Dakota, a few miles from beneficial to some persons similarly Walhalla, resides Mr. Earnest Sulder: affected. a man of sterling integrity, whose veracity cannot be doubted. He was formerly a resident of Lansdowne, Ont. but removed to the West and by Ont., but removed to the West and is the nerve force and enable the stomach

For three years he has been unable the food, thus speedily and permanentto do his work because he was III with ity curing the dyspeptic. These pills dyspepsia. "I became seriously III are a specific for all diseases having about three years ago," he says, "and their origin in impoverished blood or consulted a doctor who gave me some disordered nerves. They contain every medicine for indigestion. I continued element requisite to general mutrition, to grow worse and several physicians to restore strength to the weak, good were called at intervals who gave me health to the alling. Physicians pretemporary relicf, but the disease rescribe them, druggists recommend them turned with all its accustomed severity. and everywhere the people use them.

-Dr. D. M. Ramsey, pastor of the Citadel Square Church, of Charleston, S. C., has been supplying the pulpit during the summer of the Pendleton-Street Church, Greeneville, S. C. Rev. W. J. Langston of Pacolet, S. C., has accepted a call to the latter church and began his work last Sunday.

-The church at Taylor's, S. C., of which Dr. A. J. S. Thomas, editor of the Baptist Courier, is pastor, recently had an excellent revival, as a result of which Dr. Thomas haptized twentytwo persons, among them an entire household, father, mother and son. The latter was married the same day.

-Speaking of Bro. R. M. Faublon hist week, and the good work which he is doing at Lawrencehurg, we should have made mention of the fact that he Is the editor of the Baptist Worker, published at that place. This is an excellent paper, newsy aml full of the missionary spirit. The price of the paper is fifty cents a year. By agreement with Bro. Fauhlon we offer the BAPTIST AND REFLECTOR and the Baptist Worker together for \$2.10.

-The Biblical Recorder says that Secretary White, Corresponding Secretary of the Sinte Mission Board of North Carolina, announces that the actual amount of money contributed in the next ten weeks for State Missions, if we would avoid debt, is \$7,000. The Recorder thinks, however, that is none too large for our great North Carolina Baptist host. We hope that it will be raised, and that the Board will come to the Convention at Greenville in November out of debt.

- We acknowledge receipt of an invitation to attend the marriage of Miss Mary Alice Crook, daughter of Dr. and Mrs. J. A. Crook of Jackson, Tenn., to Mr. Robert Walter Hale, at the First Baptist Church, Jackson. Miss Alice is a most lovely young lady, and we congratulate Mr. Hale upon winning so rich a prize. May heaven's blessings -rest upon them.

"I read in the newspapers articles

"I had not taken all of the first box

before I felt much relief. I continued

taking the pills, and after using four

boxes I was cured. I have none of

those distressing symptoms now, and

am completely restored to health, and

can do as much work as any of the la-

borers on my farm. I owe my restora-

tion to health to Dr. Williams' Pink

Pills for Pale People and gladly give

my testimonial, hoping it may prove

By restoring to the blood the re-

to promptly and properly assimilate

-The community should be congratulated upon the excellent record made this session by the Brownsville Female College. I'mler the efficient management of Prof. Folk, the school has been going steadily forward until now, for excellent work done and for attendance, it has attained a position of which the entire community feels justly proud. There are now twentyfive boarders in the home, representing three States, and other boarders to come from another State as soon as the quarantine laws will permit passing through Memphis. At an enthusiastic meeting of the trustees held on last Friday evening, the fact was brought out by Prof. Folk that nearly every available room in the home building is now occupied, and an increase in boarding patronage meant the necessity for further improvements. Enthusiastic speeches were made, and the trustees unanimously decided to begin at once to raise \$5,000 for improvements on the property to be made before the beginning of next session. Their desire is to render this property, already a beautiful location, one of the prettlest and most modern of any school property in the South. The entire community and general public will no doubt join heartly with them in their elibrt.—Browns-

### Southern Normal University HUNTINGDON, TENN.

"The Great School for Teachers."

Eighteen departments leading to the various University and College degrees; twenty-five instructors, among whom are Alfred Holbrook, author of Holbrook's English (Frankmar) A. L. Peterman, author of Peterman's Civil Government and others of equis ability. Location beautiful and healthful. A town of all the modern conveniences, telephones, electric lights, fine mineral water, etc. Entire necessary expenses per month, \$10.00 to \$12.00. Mecures more positions for its teacher graduates than any other school in the South.

For catalogue address

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

# BIBLES.

Yes, our great offer still holds good, to send the red under gold, self-pronouncing, Bourgeois, (large type) silk sewed, divinity circuit, Teachers' Bible, as described in our advertisements, and the BAPTIST AND REFLECTOR one year, for only \$3.00. Many Bibles not so good as this

are sold at many places for \$5.50. To all new or old subscribers nenewing now, the Bible, post-paid, and paper 1 year, \$8.00. Encyclopedia and BAPTIST AND REFLECTOR 1 year for \$2.60. Quo Vadis, finest edition, and BAPTIST AND REFLEC-TOR 1 year for \$2.50. A handsome gold watch for 7 new yearly \$2.00 subscribers. Let See our sewing machine offer.

# Baptist and Reflector,

150 N. Cherry St., Nashville, Tenn.

Cancer And Tumors Cured by Anolnting With Oil.

It is justly claimed that the Oil Cure is the best remedy known for malignant diseases, and every honest doctor who has investigated the matter must admit the fact. The remedy is not only mild and safe, but it cures internal as well as external Cancer and Tumors, and gives relief from uncessing pain. Thousands have been cured in the inst few years. Dr. D. M. Bye claims that after twenty years of success as a specialist for Cancer and Tumors, the Lord led him to the Oil Cure, and for seven years the doctor has received thousands of good letters from persons cured. Hundreds from ministers and Christian patients are printed in books and papers, which if one will read they will plainly see that surely God's blessing is with the Oil Cure. In the large book will be many half-tone photos which show conditions before and after treatment, all of which are sent free, giving particulars and price of Oil. Its just popularity is shown by the fact that at this time over two thousand patients are taking home treatment. Its great success has caused many counterfeiting imitators, therefore be careful and send to the right place and person by addressing, Du, D. M. ByE, Lock Box 25. Indianapolis, Ind., U. S A. The suffering should know of this. Cut this out and send to some afflicted one.

### East Tennessee Notes.

One Lutheran lady was received for baptism last Sunday by Concord Church, Greene County. Small collection on Sunday for State Missions. I have been with this church for more than six years, was re-elected in July last but did not accept, will hold their communion meeting for them in October, third Saturday and Sabbath, when the candidate will be baptized (D. V.) On the said Saturday they mean to elect a pastor for the next twelve months. This is a strong country church of some 235 members, and is a good field for a live preacher. May the Holy Spirit guide them in their selection.

Rev. J. T. Sexton is to hold a meeting with Talbott Church right soon and they are praying for a gra-cious revival in the church and for the salvation of many sinners.

Bro. J. W. Foster of Harriman, a promising young minister, arrived here last Wednesday with his family and he would like to serve at least one church while he is in attendance at

the College.

Bro. Phillips has been in a series of meetings at Old Sweetwater Church, alled by and his pulpit was acceptably filled by Rev. Mr. Hicks, from Richmond College, in the morning of yesterday and by Rev. E. K. Cox, of Carson and

Newman, at night. Dr. P. returned this morning with good reports of the meeting.

Mossy Creek, Sept. 19, 1898.

BOOK AGENTS WANTED FOR

Rev. A. H. Rather.

Whereas, our beloved brother, Rev. A. II. Rather, on the first Sunday in September resigned as pastor of Hopewell Church, Robertson County, Tenn., a position he has held faithfully for ten years, and whose efforts while among us in building the cause of Christ has been untiring, and for which we owe thankful hearts. The church and neighborhood reluctantly accept his resignation, knowing that Bro. Rather lus done a grand work for the Master in this community. He came to us when the church was in a cold, inactive state, and has labored hard and earnestly, and lus succeeded in building up the cause of Christ. We have built a new house of worship and a host of souls gathered in for the har-

We can truly recommend Bro. Rather as a sound Baptist, an earnest preacherland a faithful pastor. In fact, we feel that he is too well known for us to say anything more. We pray God's richest blessing to rest upon him and feel sure that success will attend his labors wherever they be for the

E. W. LUNSFORD J. A. HAMPTON, J. W. MOREHEAD, DUDLY McMunky,

Committee.

\$100 Reward \$100. The renders of this paper will be bleased to learn that there is at least one dreaded disease that science has been able to care in all lissinges, and that it is Catarrh. Itsit's Catarrh Care is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional disease, requires a constitutional disease, requires a constitutional disease, requires a constitutional treatment. Itali's Catarrh Cure is taken internally, acting directly upon the blood and amonom surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it faits to cure. Hend for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O. Sold by druggisis, 75cents.

Itali's Family pills are the best.

It is madness to put a viper in your bosom because of its gay coat.

New Oxford Ties at C. B. Horn & Co.'s, 206 Union Street. Send us your order for a pair. We can please you.

The only way to get a good erop of virtue is to sow the seed early.

G. U. O. Odd Fellows, St. Louis, Mo., Oct. 4-10, 1898. Tickets on sale via Queen & Crescent route to St. Louis, Mo., one fare for round trip. Tickets good until Oct. 18th reluming. Ask agents for particulars.

GROCERIES-The "old reliable." GROCERTIES—The void rename.

George Zickler, the grocer, Nashville,
Tenn., is headquarters for groceries.

None but the newest and best goods
kept in stock. You are always justly
and honorably treated. You cannot
do better than to call or write them when in need of groeerles

When the conscience is drugged, satan is ready for settlement.

### A SCHOOL OF JOURNALISM.

Our courses in Journalism by correspondence embrace practical work in news gathering, chitorial writing a study of advertisements, literary methods generally, and practical help for beginning writers and literary workers. Entire expense tess than 60 cents a week. Lowis B. Satipson, Director, School of Journalism, Valparsise, Ind., U. S. A.

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

### Consumption Cured.

An oid physician retired from practice, had placed in his hands by an East india missionary the formula of a simple vigetable remedy for the speedy and permanent cure of Consumption, Branchitts, Cahirrih, Asthma and dil thront and Lung Affection, also nositive and radical cure for Nervous bebility and ail Nervous companints. Having tested ils wonderful enrative powers in thousands of eness, and desiring to relieve human suffering. I will send free of charge to all who wish it, this recipe, in German, French or English, with full direction for preparing and using. Sent by mait by addressing with stamp, naming this paper, W. A. Noyes, 820 Powers' illock, Rochester, N. Y.

Postificity CUREO with vegetable remedies. Have cared dies. Have cared dies. Have cared intensity of the post of the care and the few days at least two thicks of all symptoms are removed. BOOK of testimonials of miraculous cures sent PREE. TEN DAYS TREATMENT FILEE by mail.

DR. H. H. GREEN'S BONS, Specialists, Atlanta, Ga.

For the occasion of the Merchants' and Manufacturers' Free Street Fair and Trade Carnival to be held at Knoxville, Tenn., Oct. 19th-21st hiclusive. the Southern Railway will sell tickets from points on its lines to Knoxville and return at very low rates. Tickets will be sold from points beyond a radius of 200 miles of KnoxvIIIe, October 19th and 20th, and from points in East Tennessee, with final limit to return Oct, 22, 1898. On account of the many attractions in Knoxville on these days, and the rate being so low, every one should endeavor to take advantage of this excellent opportunity of visiting the "Queen City" of the mountains. For further information call on any agent of the Southern Railway.

Without reference to any particu-

lar feature, but alone upon the broad

claim of general superiority as a

family sewing machine, adapted to

all people and to all classes of work,

we place the "Queen" before a crit-

ical public with entire confidence

that it will meet every requirement

ingenuity of man can suggest; built

with the choicest material, by the

most experienced mechanics, every

wearing part case hardened, thus

insuring long service in practical

use; simple in construction. easy to

of the most exacting purchaser.

machine as near perfection asi

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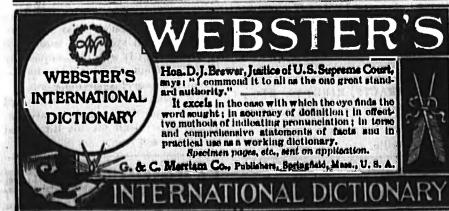
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BELLS

### OBITDARY.

Buyan,—Dear little Christine, infant daughter of Nelson and Mattle Bryan, was born Dec. 16, 1897, died Aug. 7, 1898.

8.
A bright little rosebud
From the garden of God,
Loaned to us a moment
Then taken back to Him.
Well, we learned to love thee,
Thou preclous darling babe.
And love thee still?
Ah! yes, we will
While here we sadly roam.

John Bry vn. Jr.

Shop Spring, Tenn.

Boyb.-J. W. Boyd was born in Atlanta, Ga., April 5, 1845, and departed this life at his home near Murfreesboro, Tenn., Sept., 14, 1898, aged 53 years, 5 months and 9 days. He was married to Susan A. Pitts Oct. 29, 1867, by Rev. John Weaver, and the union, under God, was blessed with ilfteen children, all of whom survive him. He professed faith in Christ at the age of twenty-one years and joined the Missionary Baptist Church at Republican Grove, of which he was made a deacon. He served his church faithfully as long as he was able to meet with the people of God. He leaves a wife, eight sons and seven daughters to mourn his loss. But they sorrow not as those who have no hope. May our Heavenly Father enable them to so live that they may be reunited in that beautiful city of God.

Resolved. That we tender the family of Bro. Boyd our heartfelt sympathy in this their sad bereavement.

Resolved, That a copy of these resolutions be spread upon our church book and one sent to the BAPTIST AND REFLECTOR for publication.

By order of the church.

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EVELLENT LOCATION

### EXCELLENT LOCATION.

Prof. J. F. Draughon has leased the "Cole Place," and will move in about October 10th.

Prof. J. F. Draughon, President of Draughon's Practical Business College, has leased for a term of several years the "Cole Place," 710 Church Street. It would be useless for us to say that this is one of the linest and most desirable buildings that Prof. Draughon could have found.

Its attractiveness, both building and yard, is not only well known to the citizens of Nashville, but there are but few persons who visit Nashville who do not know something of the "Cole Place." There is, perhaps, not another building in the South, or, as far as we know, in the North, occupied exclusively by a business college that at all compares with this one.

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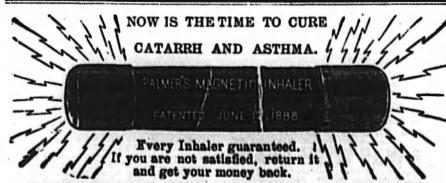
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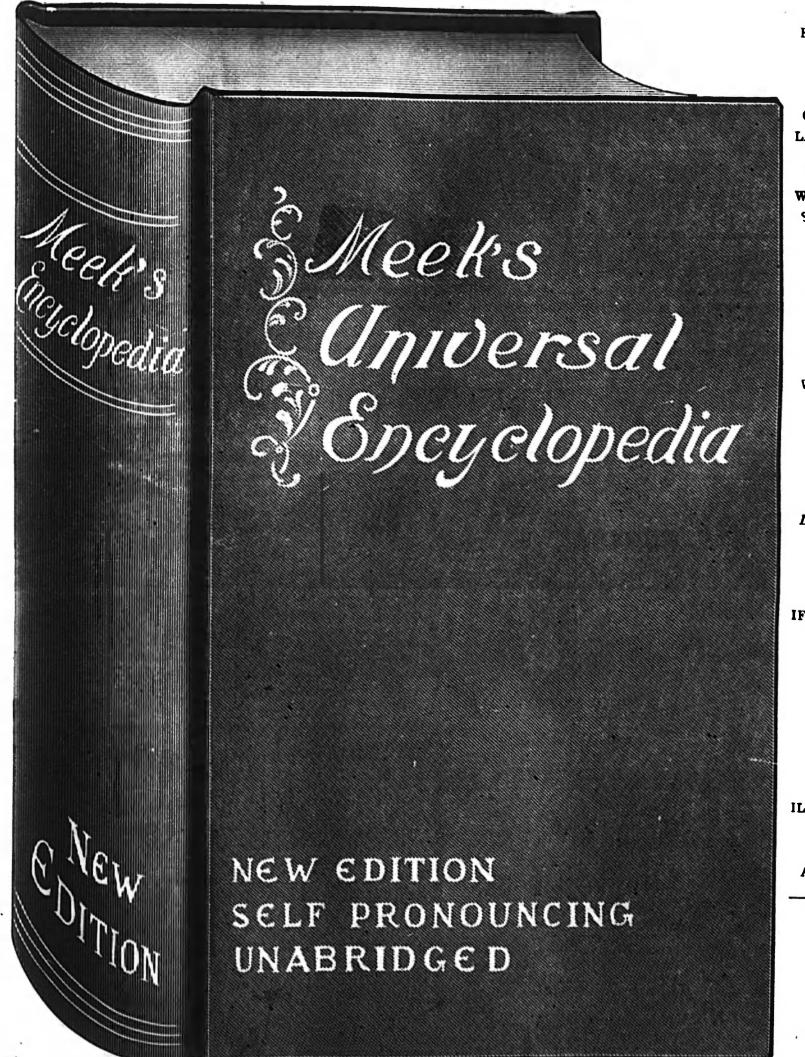
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NASHVILLE, TENN., OCTOBER 13, 1898.

New Series, Vol. X., No. 8.

### GOD'S MERCY.

There's a wideness in God's Marcy. Like the wideness of the sen, There's a kindness in His justice,

For the lave of God is broader I but the measure of man's mind and the heart of the Elernat is most wonderfully kind.

If our love were but more simple, We should take Him at His word And our lives would be all sunshing In the sweetness of our Lord. Predcick W Inter

### SOME DOUBTFUL INTERPRETATIONS.

BY C. E. W. DORBS, D.D.

There are many pussages of Scripture which are popularly misinterpreted. Some of these are quite important, and the misinterpretations give rise to hartful conclusons. True, this is not always the case, as in many instances there are involved no serious questions of Biblical teaching. Still, even in the case of the passages of the latter sort, reverence for the sacred oracles should incite to a desire to correctly understand them

In I dno, v. 16 we rend: "If any man see his brother sin a sin which is not unto death, he shall ask, and be shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." The "sin unto death" is supposed to be the "sin against the Holy Spirit," or the unpardonable sin," though these latter phrases are not found in the New Testament. A writer in an old number of the Baptist Keview says: "In I Jno. v, 16 it is said. There is a sin unto death.' The apostle adds. 'I do not say be shall pray for it: clearly indicating that we are competent to distinguish this sinand avoid praying for it." Admitting the identity of the "sin unto death" with the blasphemy against the Holy Spirit," it must be said that the Review writer cottrely misses the apostic's point. So far from authorizing such a setting of ourselves in judgment as to decide the guilt of our fellows in this particular direction, the apostle discountenances this very thing. The meaning of John is obscured by the use of the word "pray" as the translation of the original verb. Nowhere else in the New Testament is the Greek restan used for prayer of man to God. The verb rendered "shall ask" tailers is expressive of such prayer. In his "Synonyms of the New Testament" Archbishop Trench very clearly shows the difference in the use of the two words in the New Testament. The latter is the Latin peto, while the former is rogo, or sometimes, as in Juo. xvi. 23, interrupp. Treach says interrogo is the only meaning of crotuo in classical Greek, never there meaning to petition, or pray, but only to interrogate, or inquire. Like the Latin rogo, I implies on the part of the asker a certain equality, familiarity with him from whom the gift or favor is sought. See the following passages where crotato is: Matthew xv. 22; xvi. 13; xxi. 24; xxii. 46; Mark 1x. 32; Luke Iv. 38; Jnp. I. 19; xIv. 16; xvl. 23, and elsewhere. The last passage admirably distinguishes between the two words. "In that day ye shall ask (rotato) me nothing. Verily, verily I say unto you, whatsoever ye shall ask (aiteo) the Father in my name he will give it to you." Here the distinction is entirely obscured in our common version. In the margin of the Canterbury Revised Version an attempt (feeble enough) is made to bring out the dis-Unotion by rendering the first "ask" "shall ask no question." The meaning of our Lord is this: When the Comforter, the Holy Spirit of all truth, shall have come into your hearts, ye shall have no need to interrogate me as to the meaning of my teaching, for he glus the promise of a new blessing, namely, the answer to prayer offered in the Savior's name.

Turning now to the clause in 1 John v. 16, let us in-"The Christian Intercessor for his brothron, St. John

declares, shall not assume the authority which would be implied in making request for a sinner who had sinned the sin unto death, whatever this may be, that it might be forgiven him." The Archtishop was one of the Canterbury revisers, and his mark is seen in their rendering of the passage-"there is a sin unto death: not concerning this do I say that he should make request." But why should croton be translated "make request" any more than "pray?" Why not take it in the sense in which Trench says it is universally used in classical Greek, and which has been seen to be its usual significance in the New Testament? Then the direction of the apostle would seem to discomage, if it does not forbid, our inquiring whether any particular person has sinned the shr unto death. "Not concerning this do I say that he should inquire," or "concerning this I say that he shall not inquire."

Not only does the original demand this view of the apostie's language, but certainly it is more in harmony with that reverent humility which discourages a presumptuous prving into the secret things of the divine judgment, and with that charity which prompts the that he had been locked up there fourteen years ago.

Christian heart to pray for all men.

Speaking of the temple of Zerubbabel, Haggal says: I will shake all natious, and the desire of all nations shall come; and I will illi this house with giory, saith the Lord of hosts." (Hag. ii. 7). One of our most eloquent Baptist ministers preaches a favorite sermon of which this is the text. In which he interprets the prophet as referring to Christ as the "desire of all nations," It is a very excellent discourse, but it is at least doubtful whether the prophet so used the word. The Revised Version has "the desirable things of all nations." The Hebrew means the choice or desired things, and the Septuagint renders tacklekta, which is plural. The Hebrew word is the original of the "altogether lovely" of Song of Solomon, v. 16. Haggai's prediction was intended to encourage the people in the building of the temple a few years after the return from Babylonian captivity (before Christ 520). He incites them to renewed efforts by the promise of a glorious outcome in the near future, when the silver and gold (the desirable things) of other nations shall enrich the temple. It is altogether improbable that be had any thought of the coming Messiah, though that may have been ultimate reference of the inspiring Spirit. We are assured that often the prophets did not themselves grasp the full meaning of their sublime utterances (1 Peter 1, 11). Hinggal doubtless expected the political convulsions which he figuratively describes as about to take place. When we turn to the New Testament, while we find no application to the Messiah of the phrase in question, we do find the sacred writer using the context as a prediction of the new dispensation, the unshaken kingdom of Christ. See Heb, xil, 26-28. Even Toy says: "The national Israel, and all the conditions of its outward worship, were to perish; but the spiritual idea which they represented was to find a purer expression in the spiritual Israel, in which all differences of race vanished before the universal truth was announced by Jesus. The real fulfillment of Haggal's prediction is found in the prevalence of Christianity." Thus, while perhaps we are unwarranted in saying that the prophet intended Christ by the expression "desirable things," or "desire of all nations," it is certain that the ultimate reference of the prophecy as a whole was to the glorious establishment of his unending kingdom. Washington, Ind.

### From the Police Cell.

It is a story which has been ten thousand times repeated, and which will be repeated ten thousand limes more with varying details-the story of the reformation which faith in God works in the characshall guide you into all truth. The next clause be- ter. The following form of it is no more striking than myriads of others.

On the evening of April 18, 1882, while Roundsman Delancy was on duty as acting sergeant in the East quire into the apostle's meaning. Of this Trench says: One Hundred and Twenty-sixth Street police station in New York, a laure man was brought in drunk, on

the verge of delirium tremens, having evidently been on a protracted debauch. He shouted wildly in his cell till nearly two o'clock in the morning, when he quieted down, and spent the remainder of the time till daylight praying earnestly for forgiveness, and promised to lead, a better life. Later in the day he begged the Judge to release him and avowed never to drink again, and he was released. He kept his promise. His name is Samuel II. Hadley, and for eight years he has been superIntendent of the McAnley Mission in Water Street, while his brother is superintendent of St. Bartholomew's Mission in Forty-second Street. On the evening of April 18th, the fourteenth anniversary of his arrest and conversion, welldressed, evidently a gentleman as well as a Christian, he entered that police station, introduced himself to Sergeant Delaney, who was again at the desk, told his story, and asked permission to visit the cell which had been the scene of the most momentous event in his life's history. There, in the presence of the assembled policemen, he kneeled down and thanked God

What is there remarkable about this story? Nothing; nothing but the inherent marvel and miracle of conversion. The man who has been a drunkard becomes soher; or the man who has been a thief becomes honest; or the man who has been stingy becomes benevolent; or the man who has been selfish comes to love to deny himself; the man who has cared nothing for God comes to love God with all his heart, and fears more to offend him than he does to offend all the world besides. How does all this happen? What creates the change in his nature? Does the current turn of itself and flow the other way? Mr. Hadley thinks not. He says it was not of himself, but that It was the pure grace of God, the Holy Spirit pleading with hlm, whose voice he heard and obeyed; and with all the energy of his nature he followed the voice within his soul. God called him; he obeyed that was all. God turned him; he farned-that was the secret. And now the love of Christ constrains him. He is a new creature, and old things have passed away.

Regeneration, conversion and all the other theological terms which designate God's part and man's part in the mightlest work done in the human soul mean no more than the scene in that police cell when this man prayed and resolved and turned from sln to God. It is very simple; it is beyond explanation. It is the privilege of every soul that is not Christ's. It is the duly, it is the only salvation of sinful man. Tens of thousands, dld we say, there are of such experiences? Nay, that is the door by which all the blood-bought saints in heaven have entered in. "Ye must be born again." -- The Independent.

-The most surprising ignorance was shown by the Spanish papers concerning the war and the character of this country. One of their papers only a short while ago reported that President McKinley was a naturalized Chimman, and gave as a proof of the fact that he was a native of Canton. In describing the country this same paper says that the United States is composed very largely of ley mountains, and that all the level land of the country that is suitable for agricultural pursuits is a narrow strip, but that even this is constantly threatened by the great avalanches of snow and lee that are liable to come tumbling down at any time.

-In India the Episcopallans are renewing their efforts to use Judson's translation of the libble with the right to change the word he used for haptism to the Greek word haptizo. At first they asked to use our English word haptize. All of their efforts have met with refusals at the hands of our Haptist missionaries. If haptize means immerse (and there is no doubt of that), and Judgou so translated it, then it is well to leave his work as he fixed it. There can be no compromise in this matter.—Baptist Argus.