

CHRIST'S FRIENDSHIP FOR US.

BY REV. 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 philanthropist 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 happiest. Who does not remember with joy idyllic afternoons on the green? Childhood's friendships 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 moments. 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 life the same rain must fall.
Some days must be dark and dreary.

Everything human is likely to change, so our friends are no exception. But there is a friend who is unchangeable. Christ's friendship as revealed by himself is unnatural and wonderful. Electricity is wonderful. Protoplasm as revealed by the microscope is still more wonderful. Christ's friendship excels them 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 is 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 vagabonds, but we are all vagabonds before God, and yet Christ takes us into his love and makes us sons of God and heirs 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 bright-faced, 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? Father 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 things.

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 abyss or the city would be destroyed. One of the city's noblest sons answered the call. Sin opened between man 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 sin and brought life and immortality to light. Livingstone carried to Africa's benighted millions the blessing of civilization; Christ brought to earth's billions the blessing of an inheritance that fades not away.

Many people give much evidence of their devotion to us while with us, but away they seem to change. Such friends are of little value. While present Christ taught us; by his death he saves us; by his ascension he intercedes for us. As our mediator he blesses us, and as our friend he bears with us in our infirmities. Other friends may change, their love may wane and

die, but Christ never changes. Constancy is his name.

Go out on the plain some starry evening and view the glittering host as they bested 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 wilderness of the forest wanders no more when he sees the North star. But when his face is hid by a dark cloud, the sailor'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 Bethlehem 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.

Forrest City, Ark.

Baptism Questions Asked and Answered.

BY REV. W. R. FAIRBOW, D. D.

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 *baptizo* 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 answer 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 baptized.

Answer 1. "And it came to pass in those days that Jesus 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 1:9, 10.

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 Samaria, because there was much water there." John 3:23.

Question 3. Lord, you have told us what kind of a place to go to in order to be baptized. Now tell us how to baptize.

Answer 3. "And they went down both into the water, both Philip and the eunuch; 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 rejoicing." Acts 8:38, 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 water.

Answer 4. "Therefore we are buried with him by baptism." Rom. 6:4.

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 baptism." Eph. 4:5.

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 how to baptize and what baptism is unto us. Lord, our fathers and mothers and some of our brothers and sisters have been sprinkled and had water poured on them, and they say that they are baptized. May we not go their way in order to be with them?

Answer 8. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh his cross, and followeth after me, is not worthy of me." Matt. x. 37, 38.

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

Garland, Tenn.

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 finds himself bewildered and baffled. 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 conceive 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 sections. 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 ourselves, "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 it. 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 truth. 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 eternal 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. WERNICKE.

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 has 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 2nd, you seem to look upon the account of the anointing by Mary in John xii. 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 day.

WM. HENRY STRICKLAND.

Morristown, Tenn.

—It will take \$2,500 to meet the demands of the Ministerial Board 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 Jackson during the scholastic year. Ought they not to do this? Funds are needed now.

G. M. SAVAGE.

GREETINGS FROM THE SAINTS OF CESAR'S HOUSEHOLD.

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

Text. "All the saints salute you, chiefly they that are of Cesar'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 seized by the civil authorities and carried to Rome. There he was committed to prison, and there for years endured the darkness and horrors of a filthy dungeon.

His brethren at Philippi, 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 dictated 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 Epaphroditus 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 Rome 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 Philippi. "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 enthusiastic than the rest. It is a singular but significant fact that these uncommon salutations were from the saints of Cesar's household.

This must have been a profound surprise to the Philippian Christians, because of all the enemies of Christianity the Roman Emperor was the bitterest and the most unrelenting. Nero, who then occupied the throne of the Caesars, 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 tenderest 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 scepter.

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 the hearts of men. "He will have mercy on whom he will have mercy," and no combination of adverse circumstances can prevent the conversion of a man whom he purposes to save. To human view what field could have been more unpromising than the godless court of that godless Emperor? How could the gospel of the despised Nazarene enter and get a foothold in such a circle? How was it possible amid such satanic 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 Caesars. 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 sovereignty, 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.

Verily, God is no respecter of persons. Wherever he chooses to have witnesses he can and does make them.

2. These saints in Cesar'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 saints in the Imperial palace breathed a moral atmosphere that was impure in the last degree. Their royal master was the vilest of moral lepers. 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 surrounded him were in thorough sympathy with his diabolical purposes and deeds. Even there God had his witnesses—men and women who loved Christ supremely and whose lamps 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 hath leaned for repose,
He will not, he will not desert to his foe."

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

"God our Maker giveth songs in the night." These songs are not the sighs of the winds, nor the moan of the sea, nor the fabled melody of the spheres, but the music which the Holy Comforter breathes upon the trusting soul when all is dark and stormy without.

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 boisterous, a steamer was passing over the same waters. The captain, who stood upon the deck, heard, amid the pauses of the wind, a 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 heard some one out on the waves singing:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."
"Hide me, oh, my Savior, hide,
Till the storm of life is past;
Safe into the haven guide;
Oh receive my soul at last."

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 hand clinging 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."

3. Chiefly they that are of Cesar's household. While all the saints in Rome sent salutations to their fellow-Christians at Philippi, the saints of Cesar's household were most fervent in their expressions of Christian sympathy and fellowship. We see here how the suffering of a Christian saint will beget in him sympathy for other saints in suffering. The greetings of the Lord's people in "Cesar's household" for the Lord's children in Philippi were more enthusiastic 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 suffering 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 those 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 anguish. I never mingle in the scenes of one of those annual convocations of our venerable heroes without being constrained to exclaim, "How these old soldiers love one another!"

How pathetic and beautiful are the scenes sum-

times witnessed on the field of carnage. Here are 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 anguish, 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 martyrdom is replete with examples of the fellowship of suffering. When John Latimer was expiring at the stake, he shouted to Udley, his fellow-martyr, "Be of good cheer, Udley, 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 afflicted 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 seemeth 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 precious 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 sympathies encircle the wide world of humanity. It is in hours of sanctified suffering that we slug with sincere hearts and honest lips:

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

"We share each other's woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

If I must have one without the other, give me a noble character rather than worldly prosperity. 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 exceptionally fine weather for the remainder of the time. The mountain air is not only invigorating and bracing, but it is exhilarating, especially when associated with the stimulation of such inspiring sermons and addresses as it was the privilege of the Association to hear. Tennessee Valley is among the smaller Associations of the State, having only sixteen churches, with a membership of between eight and ten hundred, yet it is an up-to-date institution in activity and effectiveness.

The Association met at Ogden, on the mountain, a live country church. The introductory sermon was 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 E. 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 the affiliation 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 preachers must be as brilliant.

hant as anybody. Do not discourage any man or step between him and his future.

Sunday-schools, State, Home and Foreign Missions, Colportage, Orphan's 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 Association was one of the most spiritually enjoyable and soul-satisfying ever held in Rhea County.

NOTES.

Rev. S. W. Tindell, 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 sermons to a crowded audience from the text in 1 Cor. 1: 2: "The Church of God which is at Corinth." This is the three hundred and fiftieth Association he has attended, at the rate of about twenty-five a year, and he traveled over five hundred miles to reach it. He got tangled up in the Memphis quarantine, and, although he had a physician's health certificate, 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 he 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. Tindell, S. Z. Rose.

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 choir, 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 Association 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 life that fall from his lips. 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 he be enabled to turn his footsteps, wearied with the toils 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 REFLECTOR. 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 eighty-nine, is already 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 Savior 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 PROFESSOR.

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 Baptists are a religious body whose main belief is in the necessity of the Hindu practice of purification by bathing."

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 body whose main belief is in the necessity of the Hindu 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 I had then been my good fortune to meet, as his knowledge seemed to be ubiquitous. He was one of the learned critics and writers for *The Review* of that day. I remember President Robert Tyland once asked 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 fire 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 cultured men of our denomination, both in Richmond and at the University in Charlottesville, 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 amiable in disposition and very genial and courteous with his students. His expression, "The Baptists are a religious body," reveals the fact that, despite all his expansion of mind and wider range of knowledge, he never outgrew his *High Church Episcopal training*, in his early youth. He doubtless died *humbly, but ignorantly*, believing the Baptists are merely a set of religious lally, without orthodox church connection, who believe in the Hindu practice of purification 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 Baptists. His biographer could have no motive to misrepresent him, since he was his associate professor and friend.

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 lightened 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 why 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 Baptists.

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 belief.

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 his motives. To make a practical point here, some good brethren, on both sides of the Whitsett controversy, have, unfortunately, manifested this spirit, and had 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. Whitsett 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. Whitsett made a big mistake, 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 acted just as he did. This is another proof that Dr. John A. Broadus was correct when he said: "You never know a thing till you know its history."

In conclusion I will add that if such a well-informed man as Prof. Holmes could so misunderstand and misrepresent the Baptists 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 1841, when the vast majority 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 McCoy Treasurer.

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

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

The annual doctrinal sermon was preached by Dr. R. R. Acree, on Distinctive Beliefs 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, Tindell and others.

Wednesday night was given to the consideration of State, Home and Foreign Missions, as reported on by J. H. Snow, J. Pike Powers, R. 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, Brakerville, Jeffries, D. F. Manly and others.

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

Report on Orphan's Home was read and discussed by Rev. W. C. Hamsted.

Peter Gulim made a good talk and tabled a good collection for his Mosby Creek school.

Bro. Peter Brakerville gave us a number of his favorite "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 Bro. Hall on Home Missions.

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 Nolichucky 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 best in the State.

Dr. Jeffries 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 Church.

Among the visitors, whose genial presence and talks gave interest to the meetings, I noted Bro. J. G. Hall, Moderator of the Clinton Association; L. L. Stanfill of the Midland, and the Mosby Creek and Morristown bishops, 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 audiences. The people came ten and twelve miles. There are but few Baptists at Kittrell. The meeting continues this week.

Leaving Kittrell I went to Prosperity, where Bro. E. S. Bryan preached two most excellent sermons for me. At 4 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 Cottage Home, resulting in thirteen conversions.

I am now at Milton in a few days meeting. The Baptists here have a magnificent new church building and will soon call a pastor and advance in the work.

A sad calamity swept over the Sycamore Fork community Saturday. Elder A. C. Webb and five others were waylaid and shot. Bro. Webb and two others are dead and the others seriously wounded. You can see the particulars in the dailies. Bro. 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.

NASHVILLE.

First Church—Pastor Hawthorne preached at both hours to large congregations. Four received by letter. Edgemoor—Pastor Rust preached at both hours to full houses.

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 S. S.

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

Seventh—Pastor Burns preached at both hours, good services. Observed Lord's Supper.

Howell Memorial—Pastor Howe 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, congregations increasing in numbers and in interest, good Sunday-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 Orphan's Home Board Tuesday, October 11th, at 10 a. m. at Baptist Assembly Rooms, 107 North Cherry Street, Nashville, Tenn. Let all the members be on hand. W. C. GOLDEN, President.

Just closed a meeting at Shawnee, Oklahoma, with thirty-three additions to the Baptist Church. We are now in our second revival at Morgantown, Ky. House fails to hold the congregations. Good interest. S. W. WILLIAMS.

Morgantown, Ky.

The First Baptist Sunday-school of St. Elmo, Tenn., observed last Sunday, September 26th, 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 Redeemer lives. JAMES McDOWELL, Supt.

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 expect 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 24th, 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 follow your co-operation and help.

Shelbyville, Tenn.

—Rev. A. L. Parker has been the colporteur 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 attached.

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 books, 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 asked 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 children 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 unconverted in a plain, simple way, the result of which was six conversions and four additions 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. Bro. Howse greatly endeared himself to the people of this community, and we pray God's richest blessings to rest upon him. The church consists of about 100 members; thirty of them are doing active, public work, fifteen 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. RIVAST.

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 Ohio at the bedside of his little son, who is seriously ill.

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

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

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 Heaven."

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 14th, at Athens, and urge 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 L. A. Halley to fence off the overwhelming majority 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 Tennessee, never heard of the Gospel 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 in its interest. JOHN T. OAKLEY.

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 *Baptist Layman* and made all necessary arrangements for the publication of *The Baptist* at Jackson, Miss. Our plan was to bring out the first issue on the 10th 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 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."

J. B. SEARCY.

Missionary Rally.

Wednesday, August 31st, was a great day at Zion Church, Haywood County. The occasion was a missionary 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, hardships, patience, labor and the final triumph 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 final and early triumph over the errors and false religions 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 groaned beneath the weight of both facts and figures. The closing was eloquent, pathetic and soul-stirring. After the speaker had taken his seat, many arose in the audience and begged to be allowed to say that they had been renials in regard to giving, and that they intended to do better in the future. The collection was quite 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 October at Holly Grove, near Jones Station. We would be glad to have the editor with us. A. J. HALL.

Ocoee Association.

After leaving the Tennessee Association I arrived at the Ocoee on Friday morning to find the body well under way. Pastor Egerton of Cleveland had preached the introductory sermon. He was also elected Moderator, with Bro. W. A. Mollett 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. Garrett of Chattanooga; subject, "The Grace of Giving." 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 represent 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 year.

The visiting ministers, so far as we recognized them, were: G. W. Brewer, W. G. Curton of the Tennessee Valley Association, Burnett of Georgia, and Bro. Ashley of Sequatchie Valley.

The attendance was not so large as we have seen, but the Concord church, where the Association was held, is at one extremity of the territory.

S. W. TINDALL.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

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

WOMAN'S MISSIONARY UNION.—President: Mrs. A. C. S. JACKSON, Nashville, Tenn. Corresponding Secretary: Miss M. M. CHALBORN, Maxwell House, Nashville, Tenn. Recording Secretary: Miss Gertrude HILL, Nashville, Tenn. Editor: Miss S. E. S. SHANKLAND, 221 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

Thanks 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 Chalborn, send it to her at once. We should be very glad of full reports which will afford a just indication of the work accomplished by our societies this year. We know of one society, not large nor rich, which has given \$500 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 methods—that of personal self-denial.

The Athens ladies 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. U. 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 usefulness.

Every worshipper who came to the place where now north of Pekin stands a celebrated pagoda, was asked 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 motives, 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.

Ombake, an Indian woman, wife of Chief Big Tree of the Kiowas, 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 hand out-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 held like 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 emphasis 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 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 galling guns.—*Missionary Review.*

Miss Annie W. 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 heart-swell 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, but my prayers and sympathies are also deeply wrought up over the work here.

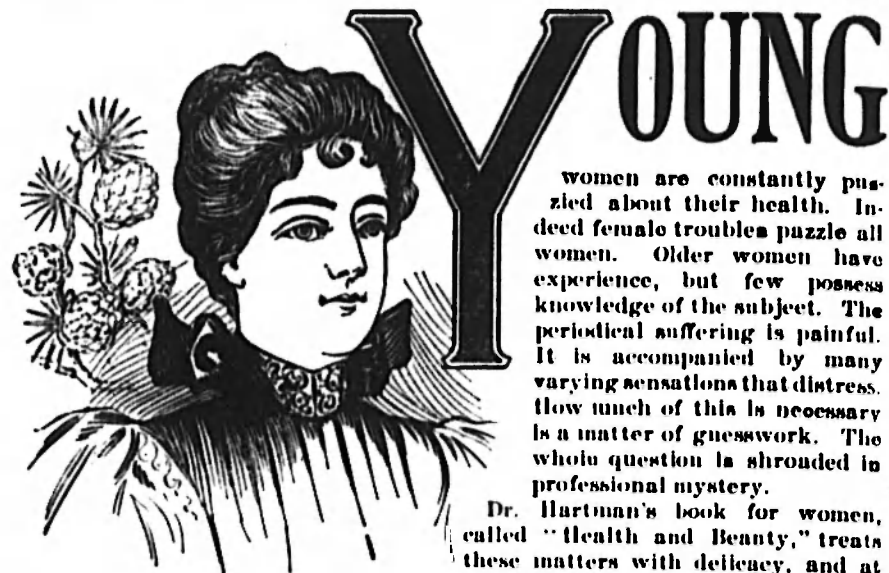
I am thankful to say my visit home has been much enjoyed, both in restoration to health and strength and in meeting with and working among the people. But I have to avoid getting too much work, especially during summer.

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

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 Ills.

Explanation of their nature by Dr. Hartman, who tells how to cure them.



to the Pe-ru-na Medicine Company, Columbus, O., for it: It is mailed free. It is a practical printed talk to women. Dr. Hartman 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:

Pe-ru-na Medicine Co., Columbus, O.
Dear Sirs:—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. I have never found an equal to Pe-ru-na for regulating the menses, and before I 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 entirely well."

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 increasing happiness in His service, I am, sincerely your brother in Christ,

W. T. LEMBLEY.

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 I announce the following program:

The Boy and his Bible. Rev. W. C. Golden.

The Boy and his Church. Rev. R. B. Acree.

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

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

J. O. RUST.

Good Work Done.

As we are preparing to leave for our new field of work at Erwin, I desire to say that God has graciously 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 God bless those new churches and send them the right shepherd to lead them.

Our work at Big Springs is progressing nicely. Those noble-hearted Christians are ever ready to make any sacrifice for the advancement of the cause.

Rev. L. A. Hall is moving out gradually with the work at First Church. Pray that our efforts may be blessed in the advancement of the work at Erwin, and that many souls may be saved through our instrumentalities.

Success to our BAPTIST AND REFLECTOR.

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

Mrs. E. LEE SMITH.

Sevier Association.

As I haven'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 Association.

You 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 Harshells, many that never saw a missionary. They may think you are an elephant, but go.

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

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

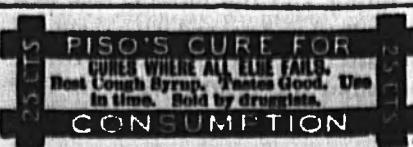
I wish the pastors in Knoxville would go, especially Dr. Acree. If he would go he would forget "old Virginia."

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

Brethren, go and do good and get plenty to eat 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.

Wallaboro, Ind.



The artist who is in search of attitudes descriptive of torture, and whose depicting suffering need not go to the Christian martyrs of old. If he could only see through the walls into tens of thousands of homes all over this land, he would see women undergoing tortures in silence without complaining, before which the brief ordeals of the martyrs pale into nothingness.

No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill health and pain because of disorders and derangement of the delicate and important organs that are distinctly feminine. One of the worst effects of troubles of this kind is upon the nervous system. The tortures so bravely endured completely and utterly shatter the nerves. Dr. Pierce's Favorite Prescription is an unfailing cure for all weakness and disease of the feminine organism. It makes it strong and healthy. It allays inflammation, heals ulceration and soothes pain. It checks exhausting drains and tones and builds up the nerves. It fits for wifehood and motherhood. Good medicine dealers sell it, and have nothing "just as good."

"Since my last child was born, three years ago, I have suffered from uterine trouble," writes Mrs. Paul Leavitt of Jones County, Ga. "I consulted several doctors and took much medicine, but found no relief. I had very bad health for twelve years. Every month I was in bed a week before the monthly period and a week after. I was obliged to keep in bed for four months last summer. I was just like a corpse. I lost twenty-six pounds in four months. I was coughing so much I was confined in my bed, hearing doctors in the room, chills and cold sweats. After taking four bottles of Dr. Pierce's Golden Medical Discovery my coughing stopped, and in six weeks I was able to get up. My periods became regular and were passed with out pain. Now I am better, more so than ever before. My neighbors are surprised to see me in such good health after having seen me so low."

Constitution causes and aggravates many serious diseases. It is speedily cured by Dr. Pierce's Pleasant Pellets.

Savonarola The Martyr.

Savonarola, the great Italian reformer, was condemned by the Papal commissioners 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 exchange that the Catholic clergy, headed by the Archbishop, Cardinal Ruffini, will hold a solemn service in his honor.

It will be seen from the date of his execution that Savonarola lived just at the dawning of the Reformation. 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.

The life of this great preacher was at a season of the deepest darkness in the church on earth. He was born at Florence, Sept. 21, 1452. It was at a time when, under the reign of Lorenzo II Magnifico, of the brilliant but corrupt Medici family, luxury and sin had corrupted the morals of the people. P'p on the Vatican, in the earlier part of Savonarola's life (1471-1484), the wicked Sixtus IV. ruled as pope. His successor, Innocent VIII. (1484-1492) was no less wicked. In the latter part of his life, Alexander VI., the infamous Rodrigo Borgia—and of all bad Popes he was decidedly the worst—occupied the Holy See. Of this Pope's extravagance, his profligacy, his adultery and his murder, the historian hates to speak.

As a boy Savonarola took comparatively little interest in the ordinary pastimes and occupations of youth. As a young man he was peculiarly thoughtful and sensitive. Disappointed in love, he determined to enter a religious order. His spirit at that time was of intense self-abnegation and humiliation. When he first entered the Dominican monastery, he asked simply to become a lay brother and to

do the mean work of the house. But his superiors called upon him to study theology. In these studies he became thoroughly conversant, not only with the writings of Augustine and of Thomas Aquinas, but also and peculiarly with the Bible.

His first efforts at preaching were at Ferrara. He met with disappointment, by reason of the indifference of the people to the message. They were all filled with business and pleasure-seeking. Leaving Ferrara, he entered the convent of San Marco, in Florence. After this came six years of itinerancy, in which he preached with fiery 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 him 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 proffered 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 his refusal, commanded his submission. But Savonarola simply declared, "God, not Lorenzo, has elected me prior."

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 Medici in Florence. And so, in the following year, Charles VIII. of France crossed the Alps, banished the Medici, 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. (Rodrigo Borgia) offered him a cardinal's hat to secure his silence. He declined with the words, "I desire no other hat than that colored by the blood of martyrdom."

But there was a turn in the popular favor. In 1505, 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 sins he had so severely rebuked 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.

Then there came a very peculiar incident. A monk of his cloister, named Fra Domenico Pesci, offered to pass the "ordal of fire" in behalf of his master, if any of his opponents would submit to the same trial. A Franciscan monk took up the challenge. But when Domenico insisted upon taking with him a consecrated "host" the Franciscan recoiled, and the populace was disappointed of the expected show. In rage, the mob took Savonarola prisoner. His judges were his bitterest enemies. By torture they forced from him a confession of false prophecy—which, however, he subsequently recalled—and they condemned him to

"THAT TERROR of MOTHERS."

How it was overcome by a Nova Scotian mother

Who is well known as an author.

Of all the evils that attack children scarcely any other is more dreaded than croup. It is so often fatal. The danger is so great. The climax is so sudden. It is no wonder that Mrs. W. J. Dickson (better known under her pen name of "Blanchard Eveleigh") calls it "that terror of mothers." Nor is it any wonder that she writes in terms of praise and gratitude for the relief which she has found both from her own children, and for her children's ailments, in Dr. J. C. Ayer's Cherry Pectoral.

"Memory does not recall the time when Dr. Ayer's Cherry Pectoral was not used in our family, for throat and lung troubles. That terror of mothers—the startling, croupy cough—never alarmed me so long as I had a bottle of Ayer's Cherry Pectoral in the house to supplement the hot-water bath. When suffering with whooping cough, in its worst form, and articulation was impossible on account of the choking, my children would point and gesture toward the bottle; for experience had taught them that relief was in its contents."—Mrs. W. J. Dickson ("Blanchard Eveleigh"), author of "Romance of the Provinces," Truro, N. S.

C. J. Woodbridge, Wortham, Tex., writes: "One of my children had croup. One night I was startled by the child's hard breathing, and on going to it I found it struggling. It had nearly ceased to breathe. Having a part of a bottle of Dr. Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the time the Pectoral was given the child's breathing grew easier, and to a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved his life."—C. J. Woodbridge, Wortham, Tex.

These statements make argument in favor of this remedy unnecessary. It is a family medicine that no home should be without. It is just as efficacious in bronchitis, asthma, whooping cough, and all other varieties of coughs, as it is in croup. To put it within everyone's reach, Dr. Ayer's Cherry Pectoral is now put up in half size bottles, at half price—50 cents. Send for Ayer's Curebook (free) and read of other cures effected by Dr. Ayer's Cherry Pectoral. Address the J. C. Ayer Co., Lowell, Mass.

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 he 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 justification 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 Roman Catholic Church in arranging to celebrate at Florence the day of his martyrdom—as if he were one of the church's heroes—is suggestively peculiar.—*Christian Observer.*

Miss Buhlmalter.

Miss Maie Buhlmalter, 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 Buhlmalter writes as follows:

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

"Besides 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 up 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, no, I haven't got it,' was the reply. The poor woman after being 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 begged me to help her out, and I went several times to the office, and

noticed the much desired paper. When attention was called to it the gentleman in a few low 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 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 and work for it."—*Our Home Field.*

Tennessee Associational Meetings.

Midland—Wednesday, Oct. 12, Fairview Ch.

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

State Convention—Thursday, Oct. 13, Athens.

NOTE: The above table was compiled from the minutes of the Associations. If, however, any mistakes have been made, I would be glad to be informed, when the necessary corrections will be made. The following Associations do not appear in New River, 1898, Salem. Harmony, I will be thankful for a minute of any of these.

A. J. HOLT, Cor. Sec.

Nashville, Tenn.



BAPTIST AND REFLECTOR.

The Baptist, Estab. 1830. The Baptist Reflector, Estab. 1871.
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NASHVILLE, TENNESSEE, OCT. 6, 1898.

EDGAR E. FOLK, EDITOR.
S. W. TINDLE, CORRESPONDING EDITOR.
J. J. BURNETT, CORRESPONDING EDITOR.
A. B. CAHANESE, FIELD EDITOR AND GENERAL AGENT.

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PLEASE NOTICE.

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2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.
3. If you wish a change of post-office address, always give the post-office from which, as well as the post-office to which you wish the change made. Always give in full and plainly every name and post-office you write about.
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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 and of the missionary spirit. It is not only a Baptist, but a Missionary Baptist Association. It has no large town churches in it, but includes such strong churches as those at Watertown, Shop Spring, Alexandria, Rush 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 resolved 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 erected near the church for the purpose of having preaching. The house, however, proved too small to accommodate those who wanted to hear the discussions.

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

NOTES.

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

Brethren John Bryan and H. Neil, the Clerk and Treasurer of the Association, are faithful, 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 pious, thoroughly missionary in spirit, an uncompromising Baptist, an eloquent 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. H. Swan and W. C. Preston.

The contributions for missions last year in the Association amounted to \$516. This was an increase 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 people 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. Gibson, the Corresponding Secretary of the State Mission Board of Georgia.

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. C. S. Sampson. Dr. Sampson was several years ago the faithful representative of Wilson County in the Legislature. He professes, however, the 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 fifty-six baptisms as a result. He had just been engaged in a meeting with Rev. J. J. Carr at Cedar Grove Church. The day before he left Pastor Carr baptized fifteen and the meeting was still going on. Bro. Fitzpatrick is one of the most earnest, faithful preachers in the Association.

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 him. These brethren are all warm personal friends of ours. We love them, and we regret exceedingly any differences between them.

2. By request we attempted to act as peacemaker in the matter. We wrote to Brethren McCormick 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 that our efforts were unavailing.

3. Bro. 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 modified 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 suppose that it wants to consult with all of the

parties involved before doing so. (4) 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 giving our readers all needed information bearing upon our mission work, and if Brethren 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.

1. The whole affair demonstrates the efficiency of our Board system. If these missionaries had 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 injury of our mission work. As it is, under the direction of the Board they have retired, and new men take their fields, and the work goes on.

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. England negotiated a loan to China for the purpose of building a railroad. 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 England, 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 sooner or later, we believe, sweep over all obstacles. The Chinese wall is evidently crumbling pretty rapidly.

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 Joy, by Marshall Saunders, for \$2.15.

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

2. The BAPTIST 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 \$2.50.

3. The BAPTIST AND REFLECTOR and either a Self-Pronouncing Teachers' Bible, large type, or a Cornucopia or Universal Scrap Book for the family, for \$3.00.

4. The BAPTIST AND REFLECTOR four months as a trial, for free.

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 Joy.

(2) For one new subscriber and \$2.50 we will send one copy 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 Yates.

(4) For one new subscriber and \$3.00 we will send a copy of either the Teachers' Bible or the Cornucopia or both the Forty Years in China and the Life of Yates.

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

send any two of the books in (1) or either of these in (2).

(6) For three new subscribers and \$5.00 we will send either the Bible or the Cornucopia.

(7) For seven new subscribers and \$10.00 we will send a beautiful watch, gold-filled, 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 \$30.00 we will send a splendid sewing machine, 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, last 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. H. 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. Mitchell was formerly pastor of the Central Church, Chattanooga. We hope to hear of his restoration to health.

Dr. Lansing Burrows, the able pastor of the First Baptist Church, Augusta, Ga., and the editor of the *Convention Almanac*, was in the city the first part of this week doing some work on the *Almanac*. Dr. Burrows 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.

It seems from the latest reports concerning the chaplains in the army now stationed at Manila that these chaplains 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 Minister 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 needs 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 Ocoee 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 be a member of the Ocoee Association, and have a very warm regard for the brethren in it.

We call the special attention of our Mississippi readers to the communication by Dr. Seavey 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 ending." With such men as Brethren Seavey and Bailey at the head, we shall expect it to be one of our best and brightest exchanges after it gets started.

At an election in Canada last week prohibition was carried by a large majority. The dispatches 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 law-breakers, 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 clergy referred to are Roman Catholics, this advice on the part of the clergy will be easily understood. As we have so frequently said, cathouses and saloons, as a rule, go hand in hand.

The *Independent* of London, Eng., 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 3,442, and the number of attendants, 9,191." In such a down-trodden, 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 added 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 is 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 alcoholic drinks reasonably." This bold and daring journal, 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 H. Armstrong, editor of the *Franklin Review-Appal*. We read the pamphlet with much interest. It is a matter of much gratification to know that we have as our senior 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. Armstrong failed to mention, and that is that he comes from good old Baptist stock, as indeed does Senator Turkey also.

The Texas Baptist Convention meets at Waco this week. Dr. B. H. Carroll says 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 Antonio last year was gigantic, 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. H. Carroll in today's *Standard*, will outstrip the great Convention which met in the Alamo City last November, 1897. A new church edifice was erected for him in 1875 at a cost of about \$1,000,000 on the corner of Fifth Avenue and Fifty-fifth 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 Baptists.

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 Division, Hospital, Fifth Corps, at Santiago. He says: "A captain sent to the *Olivet* for dysentery medicine 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 *Olivet* and says it was packed with stores for the hospital under Red Cross seal, and not one package ever got to the hospital." He says he saw a favored few break open boxes of champagne and liquors and eat ice cream packed in the cold storage department of the *Olivet* by the Red Cross people.

On last Saturday a terrible tragedy occurred in Cannon County in which five men were savagely assassinated, among them the well known Baptist preacher, Rev. A. C. Webb, and his 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 in the place where

the sale was to be. When the party of men came to carry out the proceedings and had gathered in the barn, Hollingsworth and his friends fired into them with double-barrel shotguns. Bro. Webb was an earnest, faithful 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 Association 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, 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. 3. The church is remarkable for the fact that every family in it receives the BAPTIST AND REFLECTOR. 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. Brett.

Dr. John Hall, the celebrated pastor of the Fifth Avenue Presbyterian 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 1849 he was licensed 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 Anagh 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 appointment of Commissioner of Education for Ireland. In 1867, Dr. Hall was a delegate from the General Assembly of the Presbyterian 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 Presbyterian Church in New York. He accepted it and entered upon his labors in November, 1867. A new church edifice was erected for him in 1875 at a cost of about \$1,000,000 on the corner of Fifth Avenue and Fifty-fifth 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 Baptists.

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 friars are the chairmen of the chief committees. The State puts aside \$50,000 a year for all its hospitals and asylums. This is also paid over to the religious organizations which are supposed to conduct them. This is in line with the constant policy of the Catholics to keep the people in ignorance so as to keep them in superstition and in servile subjection to Catholicism. Meanwhile 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 figure was never disclosed. According to the Spanish papers they offer to lend the bank of Spain \$50,000,000 cash, 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-fifth. 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. No wonder the Philippine natives rebelled against such injustice and oppression.

THE HOME.

SCATTER GOOD LITERATURE.

Give them away!
Those magazines and papers.
You do not need;
Let those who cannot buy them,
Have yours to read.
So many minds need feeding,
So many hearts are pleading,
Give them away!

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 selfish,
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 Bart 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 tiny 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 bare-footed. He heard me with the utmost indifference, as I knew 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 boy 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 millions 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 untrod 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 shoes 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 fretful or mischievous 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 picking 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

THE SATURDAY EVENING POST

The Oldest Paper in America
FOUNDED A. D. 1723
BENJAMIN FRANKLIN

A high-grade illustrated weekly magazine, equal in tone and character to the best of the monthlies. In addition to the best original matter obtainable, the Post will present each week the best in the newspapers, periodicals and books of the world. It will aim to be to contemporary literature what a Salon exhibit is to art, bringing together the choicest bits of literature from all modern sources and giving them a deserved place together, 'on the line.' We have the literary resources



of the world to draw upon. The best writers of the world are practically a retained corps of contributors. It would be impossible for any magazine, no matter how boundless its wealth, to obtain, as original matter, the wealth of literature we have to offer weekly. The handsome illustrations in the Post are original.

To introduce it into your family, it will be mailed every week from now to January 1, 1899, on receipt of

ONLY TEN CENTS, Silver or Stamps

(The regular subscription is \$3.50 per year)

THE CURTIS PUBLISHING COMPANY, Philadelphia

there is no melody on earth one-half so sweet to you as the music of the baby 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 sometimes you fall to thinking of the unutterable 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 fathers 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 tears in your eyes as you look at them now, and perhaps you steal softly to the bedchamber of the little sleeper 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 discovers it.

The man above suspicion lives above the stars.

The poison is in the rattlesnake 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 always 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 more do we?

It took a Bull's Run debut 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.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S
CREAM
BAKING
POWDER

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

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

301 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Editor: Nellie Vestal Retrospect.
Our missionary's address: Mrs. Beattie Maynard, 42 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for October, FRONTIER MISSIONS.

—"Go out into 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 Miss M. M. Claborn, 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 rare treat in store for you today. Lots of letters and lots of money! A fine start for our third quarter and last half of our fifth 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 happened. I believe you will do it.

But you are impatient to hear from these dear people gathered to talk to you, I know. The first message 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 sister'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 ones 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, whatever 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 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 eternally only will reveal to us what a precious 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 precious 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 planning to do it all the summer. My thoughts have gone out to our dear friend 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 hands 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. Eakin, as you strive to lead them. You must grow weary and faint-hearted sometimes. In sincerest fellowship, your sister,

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 daily for His "sublimely great 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! Remember 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."
MARK A. 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 Glasse:
"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 "thank-offerings!" What have you to be grateful for, dear reader? Send yours on to go with this one.

No. 4 comes from Watertown:
"Enclosed find \$1 for Mrs. 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.

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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 heartily, 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 Savior so?"
No! no! We must work for Him to-day. Pray for me that my life may be consecrated to my Savior."

Mrs. J. B. PHILLIPS.
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 cheery 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."

MCMINNVILLE BIRTHDAYS.
What a fine 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 find \$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 THOMAS SMITH,
LENA SMITH,
IDA SMITH.

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

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

"Use the dollar I send you for the Orphanage Home. My next contribution shall be for our missionary in Japan. I am deeply interested in your work."

MARY PETERS THOMAS,
Baylor College.

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 sealed, but the dollar 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 Chattanooga:
"Our missionary collections have grown to another dollar, which we are glad to send to Mrs. Maynard."

LITTLE GIVINGS.
They are growing fast, these "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. Harter's receipt, "Coffee & Cocoa," free.
JAS. HEEKIN & CO., Cincinnati, O.

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

No. 11 brings sorrow to our hearts from Watertown:

"Please find enclosed 25 cents from dear little Addie Patton, the last 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 dear ones left. Also find 50 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 land. God be praised for our dear Ruby's recovery. May she reconsecrate 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, Chestnut Bluff:

"As I am a little girl of ten, I send you ten cents as a birthday-offering. Mamma gave Brother Eckert and me \$1, and we wish that divided between Japan and the Orphanage. Grandma Farmer sends \$1 to our missionary. Grandpa Farmer did August 22nd, \$1. We miss him so much. As grandma and mamma are both sick I have lots of work to do. Remember us in your prayers."

EDNA EARL HARRIN.

We are most grateful for all the offerings. Chestnut Bluff is famous in Young South annals. May our Father be very near these friends, young and old!

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 FIFTY CENTS from Zion Baptist Sunday-school. This is the children's offering for their own missionary, Mrs. Maynard. The children of the Primary 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 unfavorable."

Mrs. LAURA 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, venereal infection, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regular bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. All orders promptly filled. Send for Texas testimonials.

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

READ THIS

Bellville, Texas, Sept. 12, 1898.—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. H. LEVINS, Tax Collector, Austin 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! I 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,

LAURA DAYTON EAKIN.

Receipts.

First half year's collection	\$36.00
FOR 1898.	
Of "Mill Workers," Watertown, by Mabel	
Attwood	1.00
A. Jackson, Truro, Mass.	1.00
F. P. Gilman, Jr., Watertown	.40
Mable Gilman, Watertown	.40
Mrs. J. H. Phillips, Ship Spring	1.00
Mr. Winthrop Stoughton	1.00
Ida, Lena and Grace Stoughton, Hickman	1.00
Nashville Strayer	1.00
C. Ellis, St. Louis	1.00
Vivian Butler, Watertown	.50
Edith Warren, Watertown	.50
Ruby Enrie Harden, Chestnut Ridge	.50
West Haven, Connecticut	.50
Mrs. F. B. Brown, Chestnut Ridge	.50
Zion S. S. by Mrs. James Brown,ville	10.00

FOR SALE.

1,200 acres beautiful
Blue Grass Farm.
Enormous bargain.
Compelled to sell.

This farm is level, very rich, deep soil; no rocks; shape, nearly square; 800 acres in cultivation; 400 acres in blue grass and timber; can use machinery on nearly every acre; several fine springs on the place; large creek; this farm is in the blue grass belt of Middle Tenn.; modern improvements in very best repair; 10 rooms, 2 1/2 story brick residence, 22 tenement houses, 3 barns, 1 ginhouse; rock fence around large part of farm, and cross fences 20 yards to trunk line railroad. No prettier, better improved, or more productive farm in the South. Very healthy, high class, rich neighborhood, near good schools and churches. Considering the many merits of this farm, it is no doubt the cheapest and best farm in the South. You pay for value of the improvements and get the land free, or pay for the value of the land and get the improvements free. A prospective buyer to see this is almost equal to a purchase. Improvements alone cost over \$25,000, will sell for \$35,000, one-third cash and the balance from one to five years.

\$2 page farm catalogue free, describing and pricing a large number of Southern farms, both large and small.

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OF THE
NORTH
NORTH-EAST AND
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ARE BEST REACHED
VIA THE
Evansville & Terre Haute RR
2 THROUGH
VESTIBULED
TRAINS DAILY
NASHVILLE
TO CHICAGO.
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Your
Job
Printing
To
The
Baptist and Reflector.

BILL HEADS, LETTER HEADS, ENVELOPES, CARDS, CIRCULARS, PROGRAMS, TRACTS, MINUTES, ETC., NEATLY PRINTED. PRIORS LOW
BAPTIST AND REFLECTOR,
Nashville, Tenn.

BELLS

Send Along (the red and blue) in the... Send for Catalogue. The C. & B. BELL CO., Hingham, G.

OBITUARY.

BRYAN.—Dear little Christine, infant daughter of Nelson and Mattie Bryan, was born Dec. 10, 1897, died Aug. 7, 1898.

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

JOHN BRYAN, JR.
Shop Spring, Tenn.

BOYD.—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 fifteen 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.

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

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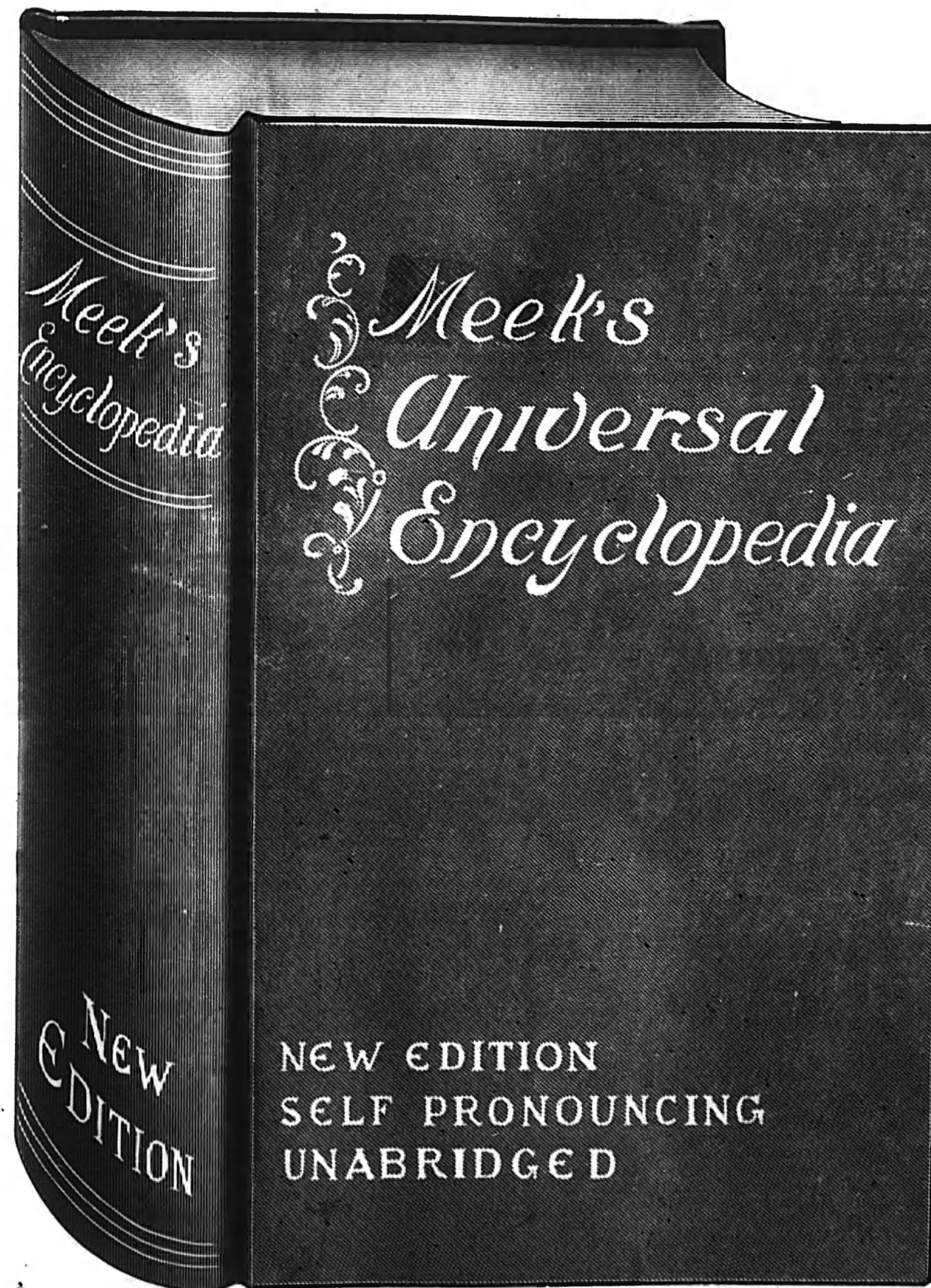
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NASHVILLE, TENN., OCTOBER 13, 1898.

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

GOD'S MERCY.

There is a wideness in God's Mercy,
Like the wideness of the sea,
There is a kindness in His justice,
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

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

Frederick W. Faber

SOME DOUBTFUL INTERPRETATIONS.

BY C. E. W. DODDS, D.D.

There are many passages of Scripture which are popularly misinterpreted. Some of these are quite important, and the misinterpretations give rise to harmful conclusions. 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 1 John, v. 16 we read: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for that sin 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 Review* says: "In 1 John, v. 16 it is said, 'There is a sin unto death.' The apostle adds, 'I do not say he shall pray for it,' clearly indicating that we are competent to distinguish this sin and 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 entirely misses the apostle's point. So far from authorizing such a settling of ourselves in judgment as to decide the guilt of our fellows in this particular direction, the apostle discommends 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 *prosoche* used for prayer of man to God. The verb rendered "shall ask" (*aito*) 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 *oro*, while the former is *rogo*, or sometimes, as in John, xvi. 23, *interrogo*. Trench says *interrogo* is the only meaning of *aito* in classical Greek, never there meaning to petition, or pray, but only to interrogate, or inquire. Like the Latin *rogo*, it 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 *aito* is: Matthew xv. 23; xvi. 13; xxi. 23; xxii. 46; Mark ix. 32; Luke ix. 38; John i. 13; xiv. 19; xvi. 23, and elsewhere. The last passage admirably distinguishes between the two words. "In that day ye shall ask (*aito*) me nothing. Verily, verily I say unto you, whatsoever ye shall ask (*aito*) 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 distinction 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 shall guide you into all truth. The next clause begins the promise of a new blessing, namely, the answer to prayer offered in the Father's name.

Turning now to the clause in 1 John v. 16, let us inquire into the apostle's meaning. Of this Trench says: "The Christian intercessor for his brethren, 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 Archbishop 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 *aito* 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 discourage, if it does not forbid, our inquiring whether any particular person has sinned the sin 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 apostle's language, but certainly it is more in harmony with that reverent humility which discourages a presumptuous prying into the secret things of the divine judgment, and with that charity which prompts the Christian heart to pray for all men.

Speaking of the temple of Zerubbabel, Haggai says: "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, 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 *to thekkia*, 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 he 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 i. 11). Haggai 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. xii. 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 Haggai'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 times more with varying details—the story of the reformation which faith in God works in the character. The following form of it is no more striking than myriads of others.
On the evening of April 18, 1882, while Roundman Delaney was on duty as acting sergeant in the East One Hundred and Twenty-sixth Street police station in New York, a lawless 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 H. 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, well-dressed, 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 that he had been locked up there fourteen years ago.

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 sober; 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 him, 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 turned—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 mightiest 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 sin 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 duty, it is the only salvation of sinful man. Tens of thousands, did 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 Chinaman, 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 key 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 ice that are liable to come tumbling down at any time.

—In India the Episcopians are renewing their efforts to use Judson's translation of the Bible with the right to change the word he used for baptism to the Greek word baptizo. At first they asked to use our English word baptize. All of their efforts have met with refusal at the hands of our Baptist missionaries. If baptizo means immerse (and there is no doubt of that), and Judson so translated it, then it is well to leave his work as he fixed it. There can be no compromise in this matter.—*Baptist Argon*.

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