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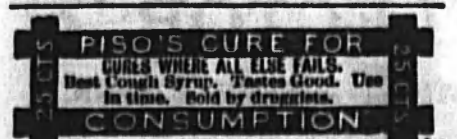
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OBITUARY.

PIPER.—Mrs. Georgie Ella Piper, wife of Rev. J. H. Piper, was born Nov. 1, 1866, at Lovelaceville, N. Y., and died at Pinson, Tenn., Sept. 29, 1898, aged 32 years, 10 months and 2 days. Sister Piper was a faithful wife, a fond mother, a kind friend and a faithful member of the Baptist church. She died of nervous prostration after lingering for some weeks. She fell asleep in Jesus. She leaves Bro. Piper and four sweet children to mourn their loss. One of the children is very sick. Bro. Piper is in need of material aid at once, as he has been confined at the bedside of his dear wife for weeks, and must be for some time to come with his sick child. Mrs. House of Ralston, Tenn., sister of Mrs. Piper, was at her bedside just a short while before she passed away. We buried her at Big Springs Cemetery to await the resurrection morn. God bless Bro. Piper in this dark hour. We commend him to God's grace. A FRIEND.

VANCLAVE.—Sister G. H. Vanclave professed faith in Christ at the age of 16 and united with the Baptist church at Mars Hill. She departed this life at the age of 48 years April 10, 1898. She lived a devoted Christian life, and was a devoted wife, a loving mother. She enjoyed the Master's presence and was ready to go. She left two sons. One has since gone, one remains. Two lovely daughters, one son and a husband had gone before. We bow to the Divine will. Dear Willey, you can meet her in the "sweet by and by." J. K. BOKS, Her Pastor.

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NASHVILLE, TENN., OCTOBER 20, 1898.

New Series, Vol. X., No. 9.

Tennessee Baptist Convention.

PASTORS' CONFERENCE.

It is pleasant custom the ministers of the State have of holding a Pastors' Conference each year on the day preceding the meeting of the State Convention. It gives the opportunity for them to get better acquainted with one another. The interchange of ideas is a source of much stimulus and inspiration. And then it engenders both a feeling of brotherly love and a fine spiritual atmosphere which form an excellent preparation for the Convention to follow.

The Conference met with the Baptist Church at Athens on Wednesday, October 12th, and was called to order at 10 a. m. by Rev. A. L. Davis, President of the Conference last year. Brief devotional exercises were led by Bro. Davis.

The names of ministers in attendance were enrolled, showing quite a number present.

Rev. A. L. Davis was re-elected President and Rev. F. Ball Secretary.

The first subject discussed was The Relation of the Board of Deacons to the pastor and church. It was opened by Rev. M. Ball. He said that sometimes the relation of the pastor to other members of the church was closer than to the deacons. But the deacons should be consulted both in temporal and spiritual affairs.

Dr. J. B. Hawthorne thought that the special business of the deacons is to look after the poor and relieve the pastor of that duty. He insisted that it is going beyond the Scriptures to require them to look after the finances of the church.

Dr. W. C. Grace: We need to be careful about the selections of the material for deacons.

Dr. W. H. Strickland: I agree that as a rule the duty of the deacons is to look after the poor. But sometimes there are no poor.

E. E. Folk: I cannot agree that the special business of the deacons is to look after the poor. If you take only a literalistic view of the Scriptures then the duty of the deacons is simply to look after the widows. But that was only the occasion for the establishment of a principle, which was that the deacons should look after the temporal affairs of the church while the pastor looks after the spiritual affairs.

Hon. J. H. McDowell thought also that the deacons should look after the temporal affairs generally.

Dr. Hawthorne said that what is practical in one church is not always practical in another.

Dr. M. D. Jeffries: "The deacon is to be a religious leader; he is to have charge of the finances of the church, and is to look after the poor. There is a relation between the pastor and the deacons. They should meet and talk matters over. There should be the warmest sympathy between them. The deacons should understand their relations to the church. They are the servants of the church."

Rev. M. Ball insisted that the deacons are to look simply after the poor and not to look after the finances of the church.

Dr. T. T. Eaton was present. He said that the deacon is to serve tables—the table of the poor, the table of the pastor and the table of the Lord. The business of the deacon is to look especially after the temporal affairs of the church, while the preacher looks after the spiritual.

Rev. I. A. Hally had no objection to using the expression, a Board of Deacons.

In the afternoon the Conference was called to order by President Davis.

The subject, "What Is Plagiarism?" was opened by E. E. Folk. Dr. W. H. Strickland told an amusing experience when a brother appropriated a sermon of his and preached it. When afterwards Dr. Strickland preached the same sermon in the same community, the people thought he was preaching the other brother's sermon.

Dr. T. T. Eaton spoke on the Second Coming of Christ. He said he was sure that the pre-millennarian theory is incorrect, but is not quite sure that the post-millennarian theory is correct.

Bro. R. P. Lucado suggested that whenever Christ comes we ought to be ready for his coming.

Bro. Spencer Tunnell said that we should be looking for and expecting his coming.

Brethren Grace and Hally also adopted the post-millennarian theory.

Dr. W. H. Strickland opened the discussion of the subject, "To what books should a pastor devote his hours for study?" He spoke especially of the various lives of Christ, books of sermons, history, fiction of an elevating character, papers, periodicals, etc.

Bro. R. P. Lucado urged that we need to study the Bible. This should be the main subject of our study, and we should read what will help us to understand it, and will enable us to present divine truth best, to help men and women to lead better lives.

Dr. Eaton suggested some books we ought not to read, such, for instance, as books on the higher criticism, on infidelity, etc. A person should no more read such books than a person should take poison. If he wants to know about such things let him read the answer to it.

Bro. A. K. Seago thought that we cannot over-estimate the importance of making ourselves familiar with the Bible.

The Conference adjourned until Thursday morning. At that hour Bro. A. U. Boone discussed in a practical, helpful manner "The Relation of the Pastor to the Finances of his Church." The Conference then adjourned.

THE CONVENTION.

At 10 o'clock, on Thursday, October 13th, President J. T. Henderson called the Convention to order. There was a good attendance and an evident air of interest and of good feeling. Rev. A. J. Barton led in singing, "How Firm a Foundation."

The President read the 35th chapter of Isaiah.

Dr. W. H. Strickland offered an earnest prayer. Brethren W. C. Hale, I. A. Hally and C. L. Anderson were appointed a Committee on Enrollment. The Committee reported later that there were sixty-eight delegates present, besides many visitors. A number of others came in afterwards, making the attendance about 125. Pending their report pleasant devotional exercises were held which put a good taste in the mouth of every one.

The Convention was organized by the election of the following officers:

J. T. Henderson, President; J. H. McDowell and A. U. Boone, Vice Presidents; M. Ball, Secretary; F. Ball, Statistical Secretary, and W. M. Woodcock, Treasurer. These brethren make a most efficient set of officers.

The following Committee on Order of Business was appointed: A. J. Holt, W. T. Hudson, E. E. Folk, S. W. Tindell, G. A. Lofton.

Rev. T. G. Davis, pastor of the church, delivered the address of welcome as follows:

Brother President and Brethren of the Tennessee Baptist Convention:

We are glad to see and to welcome you among us. It becomes my duty to extend to you, in behalf of the church, a formal address of welcome. Were it not so rare a thing to make such speeches, it would not be such a difficult task for me. No words of mine can express the hearty welcome with which the members of this church and the citizens of Athens receive you.

I, you have met with a church which has struggled through long years for its present existence. Among the first settlers of this section of country were a few pioneer Baptists. Toward the close of 1823 these Baptists petitioned Zion Hill Baptist Church to establish what they called an "arm," which was accordingly done in the early part of 1824. This was, so far as we know, the first religious meeting ever held in Athens by any denomination. These meetings were continued once a month until in July of the same year, when, at their own request, they were organized by Elders Sewell, Woods and Mercer of Georgia into a church with eleven members. For a time this church held its meetings in private houses. Later on they worshiped in a log house which stood in the old part of the cemetery. After the lapse of years, by reason of decay, removal, etc., the church ceased to exist, and their property went out of their hands and is now the silent abode of the dead. No doubt this church established this graveyard. Some time between the disbanding of this church and the organization of this church there must have been some Baptist meetings here, inasmuch as a lot was given the Baptists by Elijah Hunt on which to erect a house of worship. Almost a quarter of a century later, however, from the time this bequest was made before the organization of the present body.

In 1871 the present church was organized with 12 members in the court-house by Brethren Lee and McReynolds. Most of the original members have answered the summons of death and gone to their reward. The growth of the church during the seventeen years succeeding its organization was exceedingly slow. The church was without a house and a part of the time pastorless. Finally the prayers of one good sister for God's blessing upon the church and a house of their own in which to worship were answered. A building committee was appointed, with the beloved and lamented Rev. J. B. Russell as chairman. Rev. D. M. McReynolds was employed by the State Board to preach for them once a month. It was under his leadership that Bro. Russell pushed to completion this house in which your Convention assembles. This beloved brother, whose portrait hangs on these walls, put his time, thought, prayer and money into this enterprise, which stands as a monument to his memory. Without his liberality this church would have been an impossibility.

In March, 1890, Rev. J. T. Barrow was called for two Sundays in each month and by the assistance of the State Board the church enjoyed his services for two and a half years. During his pastorate Dr. J. H. Anderson conducted a series of meetings of which it was said, "Pentecost has come at the Baptist Church." From this new life was infused and new material was added.

Following Bro. Barrow, Bro. Waggoner came, by the help of the State Board, for all his time. During his three and a half year's work more people were brought into the fold than had been during all the preceding years put together. During all these years the struggling child has been under the fostering care of this Convention.

We are glad to have you meet with us because it marks the period at which your child proposes to walk alone, and as far as possible she will contribute through your prayer to the support of other helpless children.

We are poor, but what we lack in good things to eat we hope to make up in the free cordiality with which we administer them. If you do not find a royal feast in our home, don't call us stingy. We are like the good sister who asked her guest if he would take sugar in his coffee, and when he said yes, she replied, "I am sorry, I would give it to you freely if I had it." We would spread a royal feast each day if we had it.

11. We had two objects in inviting you at your last meeting to meet with us.

This is a college town and these colleges are fostered by different denominations from our own. We honor them for locating such institutions among us. These colleges have brought their representative men here who have electrified Athenian audiences with their eloquence. We were afraid they would think we had no great men.

The Methodist Episcopal Conference met here last year and their preachers filled the pulpits of our town. We wanted to compare you with that body. We

(Continued to page 4.)

PRESENT FEELING IN THE SOUTH TOWARD THE FEDERAL UNION AND THE PEOPLE OF THE NORTH.

Address Delivered By Rev. J. B. Hawthorne, D.D., of Nashville, Tenn., Before the Boston Baptist Social Union, October 10, 1898.

Mr. President, Ladies and Gentlemen:

The pleasure I experience this evening in partaking of your hospitality, and in being permitted to speak to this gathering of representative Christian men and women in the old historic city of Boston, is the realization of a long cherished dream. To the old Jews, Jerusalem was the typical city and the spot of earth nearest heaven, but to the modern American, Boston is perhaps the ideal metropolis, the habitation of the saints *par excellence*, and the truest earthly type of "the general assembly of spirits of just men made perfect."

Though I first saw the light of day beneath Southern skies, and was brought up in a school of politics that looked with suspicion upon every movement and idea which emanated from this latitude, I cannot remember the time when I did not recognize and appreciate the energy, the thrift, the culture, the patriotism, the courage, and the unflinching moral integrity of the men and women of New England.

While I do not attach as much importance to heredity as some men are wont to do, I firmly believe that physical, intellectual, and moral qualities descend in some degree from sire to son. I am sure that one secret of the greatness of the present generation of this old commonwealth of Massachusetts is to be found in the greatness of its ancestry. I agree with a distinguished writer who says that "much of your mental and moral capital is treasure which your forefathers have bequeathed." The genius and virtues of your grandfathers were put out at compound interest. Ye are the fruits of their wisdom. You cannot separate the greatness of the Amazon, the Nile and the Mississippi from their initial lakes and springs. Neither can you separate your present greatness from the spirit and virtues of your pilgrim sires.

One of our poets pictures America as she stood before the first footprints of civilization were made upon her savage shore. He represents her as lifting her eyes to heaven and fervently beseeching God for the gifts which she most coveted and needed:

"Bring me men to match my mountains—
Bring me men to match my plains;
Men with empire in their purpose,
And new eras in their brains."

That prayer was answered at Jamestown and Plymouth Rock. It was answered when the first band of the Anglo-Saxon exiles moored their bark on the wild New England shores.

The massive oaks and granite rocks of New England hills were typical of the iron will and unyielding courage of those stalwart men whom God sent from the mother land to lay broad and deep the everlasting foundations of New England's greatness. On our country's map those pilgrim fathers are "the foothills that slope upward toward the mountain-minded men" of a later generation. Their daring, enterprise, sagacity, and love of freedom, truth, and God, were the ancestral forces that combined to make of their descendants such men as the Adamses, the Websters, the Everetts, the Choates, the Sumners, the Hawthornes, the Phillipses, the Beechers, the Emersons, and the Longfellowes.

The most graceful and pleasing feature of this occasion is the presence of these representatives of New England's womanhood. There is nothing so splendid as a splendid man, except a splendid woman. Such a woman is a wayside sacrament, a handwriting of God, a window opening toward a world of cherubim.

In fighting the battles of truth and righteousness, there has scarcely been a day when blessed inspirations have not come to me from the words and deeds of New England women. While I have not agreed with them on all questions, and have criticized with some degree of severity some of their utterances and movements, I have applauded their heroic struggles for a more perfect emancipation of their sex. I have loved and honored them for what they have done in uprooting certain gigantic evils that have threatened the very existence of our republic, and all that is most precious and sacred in American civilization. They have been the vanguard of a sacramental chivalry that is destined to "blot an era of oppression out and lead a glorious freedom in."

An old German proverb says that "every hair of a woman's head draws like a bell rope." But bell ropes are like cobwebs in comparison with the cable of energy and determination with which the godly women of this country are drawing the white car of temperance reformation. If they do not draw some of their ease-loving, timid, and complaining husbands and brothers from the slum, it will be because there is not

substance enough in them to make a fastening for the rope.

I would not commit myself to that extravagance of speech which declares that "a woman's purpose is the will of God;" but, I will say, and with all the emphasis that I can put into words, that the white-bannered legions of American women who are crusading out of existence certain conspicuous evils in American society and government, are the Lord's anointed. The execution of their purposes would bring the brand of Ishmaelite and outlaw upon every gambler and liquor seller, and abolish forever their crime-breeding vocations. It would annihilate professional harlotry. It would purge party politics of its manifold abominations, and so liberate suffrage from the clutches of organized knavery, that the ballot would again "execute a freeman's will as lightning does the will of God."

Oh, time, roll on thy chariot wheels, and hasten the day when the noble women who have consecrated themselves to these lofty purposes shall witness the consummation of their work, and everywhere rend the air of this continent with their shouts and songs of victory!

Mr. President, you have invited me, a Southern man, to speak for the South. If you wish me to express the feeling of the people of that section towards the Federal Union, I can with the utmost sincerity and truthfulness say that it is not only one of absolute loyalty, but of deep and ardent affection.

In 1870, when the South had only partially recovered from the cruel wounds of war, and from the confusion and irritation incident to reconstruction methods and measures, Benjamin Hill of Georgia gave utterance in a public address to this sentiment: "Men of the South, let us raise high the flag of our fathers. Let Southern breezes kiss it: let Southern skies reflect it. Southern patriots will love it, Southern sons will defend it, and Southern heroes will die for it."

If the feeling expressed in this patriotic language was not shared by every Southern man and woman in 1870, I am confident that it is the universal sentiment of the South to-day.

"Flag of our fathers, wave on! Wave over freemen! Wave over a union of equals! Wave over a land of law and liberty and brotherhood! Wave forever!" Mr. President, I trust that not a man among you will discredit my words when I say that the sun in heaven does not shine upon any spot of Southern soil where this sentiment is not greeted with rapturous applause.

The people of this country will never forget the day when another Georgian—that almost peerless child of genius, that oratorical prodigy, that illustrious journalist, patriot, and philanthropist, Henry W. Grady—stood before representative men of New England on an occasion not unlike the present, and pleaded for the restoration of brotherly confidence and affection with a fervor and eloquence that seemed to open a new trumpet-stop on the grand organ of human passion.

That speech was a bugle call to the American people to get rid of their sectional animosities, prejudices and suspicions to come together in the spirit of mutual respect and confidence, and have not only an external federation of States, but a forever-enduring union of hearts and hands.

That call was the final message of a Christian patriot as he stood on the very border of the closely-curtained world, and almost heard the breathings of disembodied spirits within the veil. Doubtless you recall the fact that Henry Grady left that banquet hall flushed with fever, and that only a week later his great heart was still and his eloquent voice hushed in death. He died literally loving his nation into peace.

The vision of restored harmony and fraternity which floated before the soul of the great Georgian, in that hour of patriotic zeal and mental illumination, is, thank God, no longer a vision, but a blessed reality.

The snows that fall from heaven and crown our mountain peaks with resplendent beauty are not purer than the affection which Americans everywhere cherish for their great system of free, constitutional government. The breezes, laden with the rich perfume of our Southern orange groves, are not sweeter than the fellowship which now holds the people of this once disordered country in the embrace of a true and everlasting American brotherhood.

My country, what a favored lot is thine! The love of all thy sons encompasses thee; the love of all thy daughters cherish thee; and in all their countless sanctuaries thy faithful people hold thee up to God.

That sacred, emblematic flag,

With its red for love,
And its blue for law;
And its blue for the hope
That our fathers saw
Of a larger liberty—

that flag, upheld by the brave hearts and stalwart arms of seventy millions of American freemen, will command the respect and admiration of all nations.

It will make tyrants tremble, and their fettered subjects long and look for the day when, in every land beneath the sun, there shall be "a government of the people, by the people and for the people."

Mr. President, nothing is more despicable than the demagogue. Nothing is more pusillanimous and contemptible than the time-server—the man who is ever ready to change either his religious or political principles to win the smiles and favors of a community. If there is a taint of insincerity or self-seeking in what I have said or may yet say upon this occasion, I merit nothing but your reprobation and scorn. I see some things now as I did not see them thirty years ago. I make this confession not to please you, but to satisfy my conscience.

The man who is so proud to confess an error and so obstinate to forsake a wrong and hurtful policy, is a fool and a coward. According to the school of ethics in which I have been trained, it is perfectly compatible with every element of true manhood to renounce a wrong conception and to practice wisdom learned from any source. Speaking for the people of the South, I am sure that I do them no injustice and cause them no embarrassment when I say that they have had their delusions. They have been the victims of radical errors. They are now conscious of their mistakes, and they have the manliness to confess them.

From the organization of our Federal Government to the close of the bloody war which resulted in the downfall of slavery, the people of the South believed that their section was divinely predestinated to be only an agricultural country, and that only ignorant slave labor could render profitable their agricultural pursuits.

The first effect of this delusion was the restriction of the only labor we had to the simplest and most primitive methods of accomplishing its task. We seemed to be utterly blind to the fact that all labor can be improved and made more fruitful by intelligence, and by investing it with some degree of social respectability. By legislative enactments which doomed our labor to ignorance, and fixed upon the laborer the stigma of social degradation, we generated and established a sentiment that made idlers and profligates of a large element of Southern society.

This sentiment kept out of the South educated mechanics and artisans, because such intelligent and skilled laborers would not occupy a social position midway between master and slave.

The poorest white men and white women avoided, as far as possible, all manual employment that they might escape the odium which slaveocracy had attached to such labor. The negroes themselves applied the lash of social ostracism to white men who were compelled, by the necessities of their condition, to resort to manual toil. Again and again I have heard them speak in terms of utter contempt about the "poor white trash" of the neighborhood.

Dominated by these false conceptions and sentiments, the Southern people, while other nations and other sections of their own country were getting rich and powerful by educated labor, defended and maintained a system the fruits of which were ruinously evil.

With our ignorant and degraded labor we exhausted the soil on millions of acres of land. Thousands of originally fertile plantations were utterly abandoned because they had ceased to be productive.

This system of labor prevented any multiplication or diversity of industries. God gave the South every element of wealth and progress. He filled the bowels of our mountains with coal, iron, marble and minerals of every kind. He gave to almost every Southern State and neighborhood exhaustless supplies of water power. He dotted the whole Southern seacoast with convenient and magnificent harbors. But, under the dispensation of the slaveholders, all these native elements of strength and progress were untouched, because the only labor of the country was ignorant, degraded and unskilled.

Mr. President, I am Southern to the core. There is very much in the spirit, character and achievements of the Southern people of which I am justly and sincerely proud. With every drop of my Southern blood I would resent any indignity to Southern honor and manhood. But I will not permit my Southern pride to keep back any honest conviction of my heart. Simple fidelity to truth and conscience compels me to say that no greater blessings have ever come to the people of my section than those which followed the defeat of secession and the downfall of slavery. Whether the men who followed the victorious flag of the Union did or did not contemplate such a result, the truth is that the triumph which they achieved brought to the white race of the South a deliverance immeasurably greater than that which came to the enslaved negroes.

If, then, I were asked, as a Southern man, to say

why the South has so soon recovered from the wounds of war, forgiven the enemies she faced in the dreadful arena of battle, and rallied with such unanimity and zeal to the support of the Federal Union and flag, I would unhesitatingly declare that one explanation of it is, that the Southern people have discovered by happy experience that the holders of the North, whether intentionally or unintentionally, were their benefactors, and that the preservation of the Union and the abolition of slavery were the salvation of the South.

If I were asked to name another cause which has contributed to the speedy reconciliation of the Southern people, I would say it is the adoption by the people of the North of that principle of conduct so eloquently commended by Richard Cobden, when he said: "Never assume that the motives of the men who oppose you, in policy or argument, are one whit less pure and disinterested than your own."

If any fact is absolutely and everlastingly established, it is that the Southern people were honest in their interpretations of the Federal Constitution, and in their contention for the doctrine of State sovereignty. They believed as profoundly and firmly as men ever believed anything, that their rights had been invaded, and that their grievances were just.

The people of the North have had the wisdom to see and the magnanimity to confess and applaud the sincerity and chivalry of the South. A people so noble could not fail to regain the confidence and affection of a foe so honest and brave.

If I were asked to name still another cause that has helped to obliterate sectional feeling from the South, I would answer: It was the conduct of the wise and great-hearted President of our American Republic, in committing to the hands of such Confederate heroes as Wheeler and Lee the leadership of American soldiers and the honor of the American flag.

The name of William McKinley is forever embalmed and enshrined in the hearts of Southern men and women. They may disagree with him about some of the political theories and measures to which he is committed, but they will never cease to honor and love him as one of the purest and greatest of American statesmen.

The Southern people recognize the fact that the conquest of Cuba, Porto Rico, and the Philippines marks the birth of a new and peculiar era in the history of our government. They know that the stupendous problems which now confront our Chief Magistrate would tax the wisest statesmanship of the world, but they abide in the belief that William McKinley is equal to the task.

Other influences have contributed to the strengthening of the tie which binds the South to the Union. Other influences have helped to open the hearts of her people to all who love and follow the flag of our country. There is rising before us the vision of "Greater America." The recent success of our army and navy, in quickly vanquishing a foreign foe and in liberating millions of people from the galling yoke of tyranny, has given the South, as well to the North, a new and grander conception of the mission and possibilities of our great republic.

Call it imperialism, if you will. Call it a petition of Napoleonic ambition and greed, if you choose, but the fact stands before us as clear as the unclouded sun, that our country has passed the threshold of a new era—an era in which her career will be marked by a righteous and neighborly concern for the welfare of other nations and peoples.

If I know anything, it is that the desire and hope of the average American to-day are that, following the vision of the destiny which seems to be going before her, and joining hands with her great, liberty-loving and progressive Anglo-Saxon mother, our country will, henceforth, extend the benediction of her beneficent influence and power, until all despotisms are demolished, all governments democratized, and the world is free. In loving, struggling, and sacrificing for a country to which God has given a mission so sublime, the sons of the South will prove themselves worthy of the admiration, the confidence, and the comradeship of the sons of the North.

You of course expect me to say something of the spirit, condition and prospects of our Southern religious organizations. I am a Southern Baptist, and can speak only for Southern Baptists. Speaking for them, I desire to say that the Southern Baptist Convention is not perpetuated in the spirit of sectional animosity and strife. That Convention stands today upon no sectional or political grounds. It is preserved only because the conviction is deep in the minds of Southern Baptists that its existence is needed for their development and growth. In all denominational work we are not only in close fellowship, but in active co-operation with our brethren of the North. What you have done and are still doing for the intellectual and religious improvement of the negroes of the South, meets our hearty approval. Henceforth this

work will have substantial support from our churches.

The Baptists of the South are a mighty host. The soil, the climate, and the numerous lakes, rivers and creeks of that section seem to have been designed by the wise and benignant Creator with special reference to Baptist comfort, convenience and growth.

The history of Southern Baptists during the last half century shows them to be worthy of the esteem and fellowship of their brethren in all other sections of the globe. Not all of them are as pure in faith and holy in life as they might be. Some are extremists: a few are fanatics. Scattered amid the hills and hollows there are communities of them almost as blindly welded to sacramentalism and traditionalism as the misguided victims of Romish priestcraft. They put the Baptist brand on almost everything that has been dipped since the days of John the Baptist. They pretend to trace a succession of orderly Baptist churches from modern Louisville to ancient Jerusalem. They would decapitate, without benefit of clergy, every antagonist of their "succession" dogma.

But I am proud and happy to be able to say that four-fifths of the constituency of the Southern Baptist Convention are not chargeable with such narrowness and intolerance. They stand, not upon tradition, but upon the living word of the living God. Their slogan is, "The Bible and the Bible alone, our rule of faith and practice." Their fellowship is for all who love our Lord Jesus Christ in truth and sincerity. In natural gifts, intelligence, purity of life, and consecration to their work, their ministry is not inferior to that of any other division of the Lord's host.

Mr. President, the Baptists of this country are rich in the heritage of great names and great lives which illumine the pages of their history. The Waylands, the Judsons, the Cones, the Ides, the Armitages, the Williamsses, the Gordons, the Fullers, the Furmans, the Howells, the Manlys, the Polndexters, the Boyces and the Broadbents, made their everlasting imprint upon our denominational life. Now, that they have been gathered to their fathers, they make the mountains of our denominational scenery. They live again in lives made better by their lives. They live in pulses quickened by their bugle calls to holy strife. "They live in thoughts sublime, that pierce our night like stars, and with their mild persistence urge on our search to vaster issues."

Brothers, let us make ourselves worthy successors of these noble men. Let us reproduce their virtues and duplicate their deeds. Let each one of us—

"Be the sweet presence of a good disposed,
And in attitudes ever more intense,
So shall we join the choir invisible,
Whose music is the gladness of the world."

Rev. C. H. Strickland, D.D.

For a year or two after his baptism and marriage, Dr. Strickland led rather an unsettled life—that is, not getting down to any regular business. This was very trying on his morals. He went to picnics, falling back into profanity and intemperance, and his friends entertained the greatest apprehensions for his future prospects; but even this was able, by the grace of God, to effect its own cure. In a time of intoxication he fell into a most serious trouble, from which, when recovered, he surely turned over a new leaf and tore out the old one and flung it away.

For a year or two he farmed, then taught school, first in Gwinnett County, afterwards in Walton, and finally in the "Fork of Green County," Ga. While teaching he was ordained to the gospel ministry in the Old Bethel Church, Walton County, Dr. G. A. Nunnally making one of the presbytery.

While pastor at New Hope, Green County, and as principal of the academy, he was called to the pastorate of Greensboro Church, to which town he moved and lived for several years, having a truly successful pastorate, leading the church to greater liberality in missions and greatly enlarging their congregations. This was in the days of C. A. Davis, Sr., J. W. Brown, Brethren Branch, Robinson, and not least of all, the Hon. Thos. Stocks, and their families. Most of these now of blessed memory. It was a great privilege for a young pastor and his wife to live five years of early pastoral life among such noble Christians. Here it was that Deacon C. A. Davis gave young B. a library of the value of \$500, and Dr. D. Shaver of the *Index* assisted in selecting the books, all of which were new and purchased in New York.

While at G. young B. did much revival work among the churches in the surrounding counties and towns, extending it into S. C.

He left Greensboro for Curtis Church, Augusta, where he had a brilliant pastorate, contemporary with Dr. Will Landrum, who was pastor of the "Old Green-street Church." Leaving Augusta he removed to Knoxville, Tenn., where for five years he was known as the eloquent and successful pastor of the "Old Gay-street Church," when there was but one Baptist church in the city. Here he won great pop-

ularity and fame, and no name can be mentioned among the older Baptists of K. that excites so much grateful and pleasurable emotions as that of "Dr. Charles Strickland," as they called him.

Accepting a hearty and unanimous call to the First Church, Nashville, Tenn., to succeed Dr. Tiberius Gracius Jones, he there perhaps did the greatest work of his life, gathering a great congregation, seeing a grand marble meeting-house built and remaining as pastor five or six years after the finishing up of the house. But the events of this pastorate are fresh in the minds of the BAPTIST AND REFLECTOR readers. During these years he did much in the way of literary lectures and commencement sermons, with an occasional excursion into protracted meetings.

His longest pastorate was in the great Northwest, with the First Church, Sioux City, Iowa, embracing nearly ten years. Like all his other pastorates, this was successful, he leaving there last winter for Jackson, Tenn., bearing with him their highest love and warmest admiration. But the rigors of their severe winters were undermining his health, and he must needs find sunnier climes. He was welcomed with great *relat* at Jackson, to which church in the past he had been called once and again, and the prospects of a long and useful pastorate were visible on every hand, when a period was suddenly put to his life, rather a dash, as his life work seemed cut short. He has a most tender place in the hearts of those Jackson saints, and they delight to dwell upon the eloquence of his two last sermons, viz: "The Mission of the Anglo-Saxon Race" and "Dr. Jekyl and Mr. Hyde."

He was eminently a man of affairs, as one of his colleagues, Dr. Landrum, said, his finances were well managed, and always having the good fortune of liberal salaries, he husbanded his resources and has left to his widow more than a competency. Had he lived to a green old age, when laid upon the shelf in long declining years the interest upon his investments were sufficient to have handsomely supported his family. Is there not a suggestive lesson in this to others? He carried heavy insurance on his life for one investment. He had gathered together one of the finest private libraries that I ever saw. He was passionately fond of a horse, and would own none but of the best, and when snatched away he owned a beautiful dappled bay, said to be the finest horse in the whole county.

But while other reminiscences and anecdotes might be given, let these suffice to lay the foundation facts, should some one in the future desire to sketch his biography.

The worker falls by the way, the work goes on. As he loved to preach the gospel, let those left behind be instant in season, out of season, for in such an hour as ye think not the Son of Man cometh.

SCHOOLMATE.

Oblion Meeting.

I continued my meeting here only eight days, but had a real good little meeting. There were several conversions and thirteen accessions to our little band. Elder J. T. Earley did the preaching, and won for himself a name that will be for the "furtherance" of the cause in the city of Oblion. Prof. J. W. Beville conducted the music, to the delight of all the people. I asked the Association to pray that the Lord would give us an organist, one to lead music in our church. I feel so thankful that He added a real nice young lady, who will no doubt fill the place soon, if not immediately, in the person of Miss Jettie Jordan.

Thursday morning at 10 o'clock I baptized seven who willingly obeyed the Lord in his ordinance. Some good material was added, and if nothing hinders our work here we think we can run without the aid of the State Board in another year.

Bro. Earley made a good impression on everybody, and the last night he was with us the little ones seemed to appreciate it as much as the older ones. May the good Lord bless and spare Brethren Earley and Beville many years to preach and sing the gospel of the Son.

T. F. Moore.

Sunday was a good day with us at Eudora church. Subject at the morning hour, "Contentment," Phil. iv. 11; at night, Prov. iii. 6. Six joined by letter, five from Central Avenue and one from the First Church, Memphis. Our Sunday-school is doing well under the wise management of Superintendent J. T. Prescott. We also have a good weekly prayer-meeting. Eudora church has taken on new life, and seems to be going forward in every department of church work. This church gives more to missions to the size of it than any other church in the Memphis Association. The reason of this is that most of our members take and read the BAPTIST AND REFLECTOR.

M. M. B., Pastor.

"Better be in partial error with a converted head than to go to hell with an orthodox head."

5

An amendment to the report was adopted instruct-

Home Missions again came up for discussion. Dr.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.—REV. A. J. BOLT, 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. SMOKE, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.—REV. I. T. THURSON, D.D., Corresponding Secretary, Atlanta, Ga. REV. M. B. JEWELL, 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. SAYAK, J. L. D. Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HENKINS, Moxey Creek, Tenn.

ORPHANS' HOME.—Send all monies to A. J. WICKLEK, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. CHURCH, Nashville, Tenn. All supplies should be sent prepaid.

WOMAN'S MISSIONARY UNION.—President, Mrs. A. C. M. JACKSON, Nashville, Tenn. Corresponding Secretary—Miss M. M. CHATBORNE, 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.

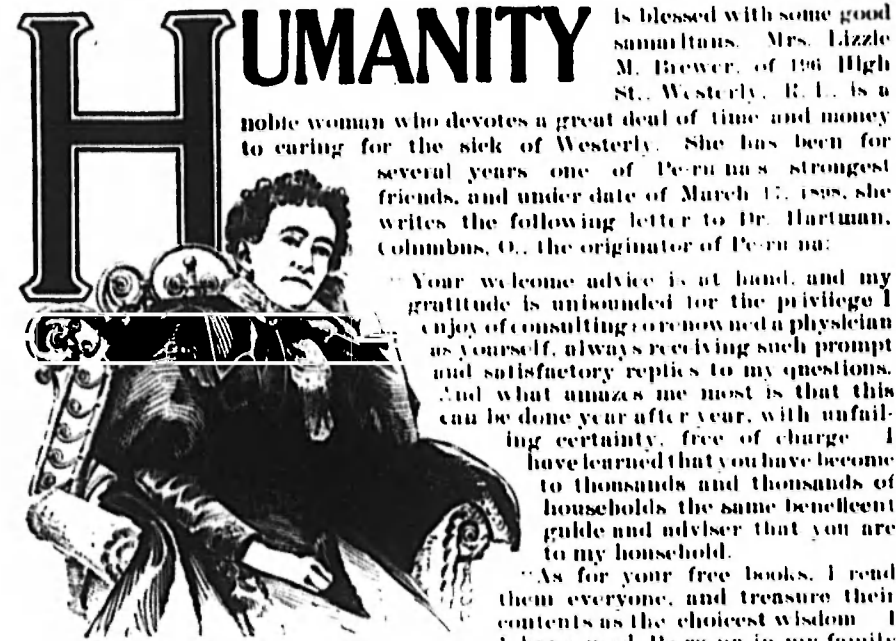
Miss Armstrong writes, in explanation of the letter which follows:

"In 1891 we began sending boxes to frontier missionaries. In that same year we also commenced trying to interest the women in these frontier churches in missions. I know some argue that where persons have as little to give as our sisters on the frontier, it is not well to urge them to engage in missionary work, but it seems to me that that is altogether a wrong way to look at it. Certainly, in the light of God's Word, such arguments should not be used, for the widow of Sarepta was called on to feed the prophet when she had only a little meal in the barrel and a little oil in the cruse. If we always took out the Lord's portion first, do you not think our experience would be the same as that of the woman who fed Elijah? God would look after us.

"I have for years been trying in one way or another to get the work thoroughly established in the Indian Territory; have written to ladies whose names were given to me, sent letters to missionaries, asking them to organize societies, etc. The greatest difficulty was to get some one to take charge of the work in that section who was willing and capable of doing it. Different appointments were made, but no one really grasped the work until a Mrs. Johnson, who had been a worker in Texas, married Rev. W. H. Kuykendall, who is Secretary of the Sunday-

Mrs. Brewer's Humane Work.

A well-to-do Rhode Island lady, who looks after the sick of her city, writes to Dr. Hartman of her practical experience with Peruna.



Mrs. Lizzie M. Brewer.

I am blessed with some good samplings. Mrs. Lizzie M. Brewer, of 196 High St., Westerly, R. I., is a noble woman who devotes a great deal of time and money to curing the sick of Westerly. She has been for several years one of Peruna's strongest friends, and under date of March 17, 1898, she writes the following letter to Dr. Hartman, Columbus, O., the originator of Peruna:

Your welcome advice is at hand, and my gratitude is unbounded for the privilege I enjoy of consulting one so noted a physician as yourself, always receiving such prompt and satisfactory replies to my questions. And what amazes me most is that this can be done year after year, with unfailing certainty, free of charge. I have learned that you have become to thousands and thousands of households the same beneficent guide and adviser that you are to my household.

As for your free books, I send them everyone, and treasure their contents as the choicest wisdom. I have used Peruna in my family for over four years. I find it a sure cure for all catarrhal affections so common in this part of the country. It cures a cold at once, there is no other remedy that can at all equal Peruna; as for the gripe there is no other remedy that can at all compare with Peruna. I notice in medical journals and from the testimony of my neighbors that the doctors seem quite unsuccessful in treating the gripe, especially in removing the after-effects of the gripe. From personal observation in many cases I know that Peruna is a sure specific for these cases. I am among the sick a great deal in our city, and have supplied many invalids with Peruna, simply because I am enthusiastic in my faith in its results. I have never known it to fail to quickly and permanently remove that demoralized state of the human system which follows the gripe.

In cases of weaknesses peculiar to my sex, I am sure that no other is so ready an approach in good results the action of Peruna. It meets all the bad symptoms to which females are subject. The irregularities and nervousness, the debility and misery, which afflict more or less the women from girlhood to change of life, are cured and all met and overcome by your excellent Peruna. I wish every young lady in our city could read your book 'Health and Beauty.' Any one wishing to inquire of me further can do so by enclosing a stamp for reply.

school Board in the Indian Territory. I do believe, as with Esther of old, she was 'brought to the kingdom for such a time as this.' Being the wife of the Secretary of the Sunday-school Board, she has unusual opportunities for meeting the sisters, and not being confined at home with a family of children, she is free to travel with her husband. Then again, having lived formerly where Christian activities were more engaged in than is thought possible in a new country, she has had experience and can prove to our sisters in these settlements that the difficulties to be surmounted are not so great as they imagine, and the privilege of being a co-worker with God is one that should not be lightly put aside.

"You will note, in addition to the interest that was excited at the meeting in Indian Territory, Mrs. Kuykendall has been asked by Rev. J. W. Black to attend the Convention at Oklahoma, so I trust we will in both of these sections now get the work into such shape that societies will multiply rapidly in the two Territories. The contributions will necessarily be small for the present, but these frontier churches of to-day will a few years hence be in the centres of civilization, and if we can plant missionary thought now, it will grow with their growth and the results will not be trifling."

Miss Annie W. Armstrong. My Dear Sister:—I am sure you will rejoice with me when I tell you I was able to attend our General Association, and that our women had a glorious meeting. We all were much disappointed at Sister Wright not being present and no program prepared. But we just did the very best we could, and God blessed us greatly in coming together. There were probably 100 women present—several full-blood Indians. The following officers were elected for the ensuing year: Mrs. W. H. Kuykendall, President; Mrs. Eliza Choate (Indian), Vice-President; Mrs. M. E. Medley, Second Vice-President; Mrs. W. B. Coleman, Corresponding Secretary; Mrs. Alice York, Recording

only through the help they had received from our dear sisters in the East to stand up. About twenty men, and every one that had their wives, testified that they could not have been there without the help. All were dressed with clothing sent in boxes from the East. I never saw such a scene before. Bro. Washburn rose and said: "Never mind parliamentary rules; let's give Sister Kuykendall our hand and pledge our co-operation and help to the Woman's Missionary Union."

Dear Bro. Hogue, the oldest missionary in the Territory, and Bro. Heathman fell on each other's necks and wept. I am sure the angels in heaven rejoiced, and I believe this coming year will see great advancement in our work.

On my return I found your letter, so full of cheer and comfort, awaiting me. I cannot express my sincere gratitude to you in thinking of my comfort. This small camping outfit you speak of is just what I need so much, but had no idea there would be a way provided in which I could have it. I have rejoiced and prayed and wept with our missionaries when they have received comforts from you precious sisters, but it never even entered my mind that I, too, would be remembered. God bless you, Sister Anna. I will try to do as you ask and tell you if it is what I need. The tears fall so fast that I cannot write, but God knows.

I long to see you face to face and tell you of our missionaries. They always speak of you as "Sister Anna." I expect to leave in the morning for Comanche—from there I go to Oklahoma to the Baptist State Convention to try and be helpful to the women in organizing a Woman's Missionary Union. Bro. Black, President of the Convention, wrote for me to come and has made an effort to have a large representation of the women of Oklahoma Territory. Lovingly,

Mrs. W. H. KUYKENDALL,
Armore, Indian Territory.

Tennessee School for the Blind.

This magnificent institution on Filmore Street, South Nashville, commands itself to the public as one of the greatest benefactions ever bestowed upon Tennessee. It has taken on vast proportions from small beginnings—having been founded in 1814 upon a small scale and having now grown into a building and equipment of vast proportions, with a faculty and work adequately proportioned to the appointments. Out of the seven hundred and fifty blind persons in the State of Tennessee, a large proportion of the number have been and are being educated in this institution, and prepared for the various callings and occupations for which this school has fitted hundreds of the blind by the best approved methods of education known to the science of blind-school training. The lot of the poor and unfortunate is bad at best; but the modern blind school is one of the results of Christianity, which, if not in fact, yet in effect, has made the lame to walk, the deaf to hear and the blind to see. The modern blind school, like that of the insane, is Christianity still performing the miracle of the New Testament, greater than which were promised and have been fulfilled through that Christian philanthropy and science which have done so much for the education and efficiency of the unfortunate.

The number of students attending the Nashville school for the blind during the past session have been 125. They are taught to read and write and in all the ordinary branches of the common school education, besides music and other ornamental and useful accomplishments which make life practical, useful and happy. More than this, they are trained in many of



Every woman should know that there is a great home medical book that tells all about the reproductive physiology of women, and all about the home-treatment of diseases peculiar to the sex. This book contains 100 pages and over 200 illustrations. It is called Dr. Pierce's Common Sense Medical Adviser. It used to cost \$1.50. Over seven hundred thousand people purchased it at that price and over 1,000,000 people now own copies of it. For a limited time copies will be given away free.

This great book contains the names, addresses, photographs and experiences of hundreds of women who were once hopelessly invalids, but who have been restored to robust womanly health by the use of Dr. Pierce's Favorite Prescription. This marvelous medicine acts directly on the delicate organs distinctly feminine. It makes them strong, healthy, vigorous, virile and elastic. It fits for wifehood and motherhood. It banishes the usual suffering of the expectant months, and makes the baby advent easy and almost painless. It robs motherhood of its perils. It insures the robust health of the little new come and a beautiful supply of nature's nourishment. It transforms weak, sickly, nervous invalids into healthy, happy wives and mothers. For a paper-covered copy of Dr. Pierce's Common Sense Medical Adviser send one-cent stamp to cover cost of mailing only, to World's Dispensary Medical Association, Buffalo, N. Y. For elegant French cloth binding, 25 stamps.

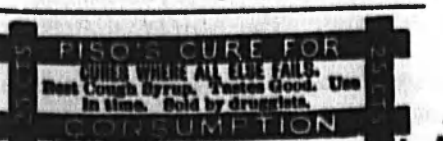
Miss Edith Cain of Clinton, Allegany Co., Pa., writes: "After two years of suffering, I began taking Dr. Pierce's Favorite Prescription and am now entirely cured. I had been troubled with female weakness for some time and also with a troublesome drain on the system but now I am happy and well."

In cases of constipation and torpid liver, no remedy is equal to Dr. Pierce's Pleasant Pellets. They regulate and invigorate the stomach, liver and bowels. They never fail. One little "Pellet" is a gentle laxative and two a mild cathartic. They never gripe. An honest dealer will not urge a substitute upon you.

the manual arts which enables them, even in their blindness, to take care of themselves in the pursuit of an honest livelihood. In the sewing-room during the past year 600 articles were made; and in the work-shop there were 350 articles manufactured. This institution is a great industrial school which trains the physical as well as the mental being to the skill of useful work; and every provision is made for the moral and spiritual welfare of the pupils. Some of them attend the Central Baptist Church—some of them I have baptized—and Miss Beula Bailey of my church is one of the instructors in the school. In every respect this institution is a great blessing to those who share its benefaction; and it is supported by State appropriation.

It has at its head a fine Board of Trust and a splendid faculty, well equipped for this valuable work of educating the blind. Dr. J. V. Armstrong is the present Superintendent; and among the trustees are such men as Col. E. W. Cole, Herman Just, Maj. T. P. Weakley, L. Rascoe, L. B. Campbell, John M. Lea and Judge E. H. East. Dr. B. B. C. Howell, once the distinguished pastor of the First Baptist Church of this city, was formerly an efficient member of this Board. It is with great pleasure that I call attention to this institution in the columns of the BAPTIST AND REFLECTOR. Its work in the past has been prodigious in results and in blessings to the hundreds who have been trained here and turned out to make their way in the world—blind though they are; and the prospects of the school, with all its modern facilities for making the blind efficient and happy, are unlimited. I must not forget to say that one of the finest musical bands of our city belongs to the students of the Nashville School for the Blind; and a part of their valuable training consists in music.

GEO. A. LORTON.



ADVICE TO MINISTERS.

Given by a Minister.

Preachers who practise it will preach better.

We class of people is so liable to throat trouble as the great cause who make up the vocal organs by constant exercise; the sudden change from a heated building to the cool air when the vocal organs are in a state of complete relaxation; the fact that a minister feels impelled to use his voice as an actor and lecturer would use his voice; these are among the reasons why "Clergymen's sore throat" is known as a special disease. The Rev. S. M. Arway, D.D., District Secretary of the American Baptist Publication Society, writes from Petersburg, Va., the account of an experience of his own in this terrible reading to those afflicted with bronchial or other throat troubles. The substance of the letter is as follows:

PETERSBURG, VA.

J. C. AYER & CO.,
DEAR SIR: Three months ago I took a violent cold which resulted in an attack of acute bronchitis. I put myself under medical treatment, and at the end of two months was no better. I found it very

difficult to preach, and concluded to try Dr. Ayer's Cherry Fectoral. The first bottle gave me great relief; the second, which I am now taking, has relieved me almost entirely of all unpleasant symptoms. To ministers suffering from throat troubles, I recommend Dr. Ayer's Cherry Fectoral. "Prevention is better than cure." A bottle of Dr. Ayer's Cherry Fectoral kept in the house will effectively prevent the coming of a cold and its consequent development into some dangerous malady. This remedy has no equal in bronchitis, whooping cough, croup, and all the troubles that attack the throat or lungs. For years Dr. Ayer's Cherry Fectoral has been put up only in large size bottles, at a price of \$2.00. To meet an increasing demand for a smaller size package the remedy can now be obtained in half-size bottles, at half price—75 cents. Send for Dr. Ayer's Cherry Fectoral and you will get a clearer idea of the great value of Dr. Ayer's Cherry Fectoral. Address J. C. Ayer & Co., Lowell, Mass.

lured, and frequently called her captive ones around her bedside and admonished both saint and sinner to meet her in heaven, where Jesus was waiting to receive her. She was undismayed by death, and with that integrity of character which was marked in her life, she died calmly trusting in the unswerving mercies of her Creator. She was possessed with fine executive capacities. Correct and simple in her taste, with unbounded energy, her home was beautiful, with such a character. Entertaining and attractive at all times, she appeared perhaps her best in her own home, and her choir welcome to the visitor will long be remembered.

Though young, she displayed much interest and love for the Master's cause, and she left a host of friends as well as her loved ones to mourn her departure. How sad it was to give her up in the springtime of life, but the edon of God demands the choicest flowers, therefore God called her, with the little one he had given her. Graceful and sweet in disposition and pure in soul, to know her was to love her. Though our home is sad with our hearts, yet we should rejoice that she died as a Christian, persuading us to meet her in God's home above. SISTERS.

OBITUARY.

DAYLESS.—Death has invaded our ranks and taken from our midst the senior deacon of the Cherokee Baptist Church. Bro. Hyra D. Dayless was born Oct. 22, 1819; shook off the coil of dull mortality Aug. 2, 1898, at the age of 78 years, 9 months and 10 days. He was converted in a meeting held by M. V. Nofflinger; united with the church April, 1860; shortly afterward was set apart as a deacon and also appointed one of the trustees of the church. He leaves seven children behind, three sons and four daughters. All the children, except one son, are members of Baptist Churches in their respective neighborhoods. Bro. Dayless was a man of good morals when in sin and was true then in a great measure to his convictions of moral right and wrong. After his conversion he never was a demonstrative man, still he enjoyed the services of the sanctuary. When asked if he was ready to go if it was the Master's will his ready answer was, "I am."

W. H. BUTTERFORD,
In Memoriam.

"She will do him good and not evil all the days of her life." That was the birth verse of our loved one, Mrs. Mayme Alice Fuller, she being born Oct. 12, 1871, and dying March 8, 1898. She lived a Christian life since February, 1890, when she was baptized at the First Baptist Church, this city, by Dr. W. R. L. Smith. She was married in her youth to Harry O. Fuller, with whom she lived happily over nine years.

She was at the home of her mother (Mrs. Garrett) when taken ill, but she was patient and said God knew best. She anxiously waited her release from pain and suffering to that home with Jesus. She talked freely about her de-

Resolved, "That the sympathy of this church is extended to the bereft children and that we commend them to the God of all grace as the only true source of comfort. May his love fill their souls with joy unspeakable full of glory. E. W. DAYLESS.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.



ROYAL BAKING POWDER CO., ST. LOUIS.

BAPTIST AND REFLECTOR.

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4. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.

6. Advertising rates liberal and will be furnished on application.

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

ANNOUNCEMENT.

The BAPTIST AND REFLECTOR has bought out the *Baptist Reeper* published at Paris, Tenn., Rev. M. and F. Ball editors. They will become "Corresponding Editors" of the BAPTIST AND REFLECTOR. We will begin next week sending the BAPTIST AND REFLECTOR to the subscribers of the *Reeper*. We shall have something more to say to them next week. We make this brief announcement now as a matter of information to the public.

THE CONVENTION.

It was a fine meeting. It is customary to say of each Convention that it was the best yet. We are not sure that this is true of the one at Athens. We are inclined to think that the Conventions at Mossy Creek and Paris rather exceeded this one, in some respects at any rate. In other respects, perhaps, this was ahead of them. The attendance at Athens was not quite so large as it has been for the last several years. Still it was very good. The people of Athens did remarkably well in attending the meeting. They furnished inspiring audiences each day and especially each night, in addition to the members of the Convention. The tide of spirituality and of missionary enthusiasm did not rise so high as usual perhaps, until Saturday, but on Saturday it overleaped all bounds. We have seldom, if ever, seen a better day in a Convention than was Saturday at Athens. The speeches of Drs. Tichenor and Powell were great. Altogether the meeting was one calculated to do much good, and will be long remembered. God be thanked for such a pleasant, harmonious, uplifting Convention, and may its effects be felt not only during the coming year, but during the coming years.

NOTES.

The weather was a little cool, making overcoats and dresses very comfortable, but still it was bright and bracing.

Well, our Convention was not quite as big as the Texas Convention, but it was perhaps a little more harmonious.

We are sorry for those who failed to attend. Their loss was not our gain but our loss as well. We hope that they can go next time.

The harmony of the meeting was delightful. There was only one negative vote during the whole Convention, and that was on an outside issue.

We give up nearly all of our space this week, both news and editorial, to the Convention. Some interesting news items had to be left over until next week.

Rev. M. D. Early of the Southwest Virginia Institute, made an excellent talk in advocacy of the school which he represents. We were sorry that he did not have a more favorable opportunity.

We were glad to have with us at the Convention Dr. S. C. Clopton of Baltimore. Dr. Clopton was for a long time pastor in Richmond. Both there and in Baltimore he did a fine work. He is one of our best men.

Dr. W. H. Whitsett was looking quite well. He was as calm and smiling as usual, as if no storm had ever rolled over his head. Dr. Whitsett may make some mistakes, but he is always a Christian gentleman.

The cool weather made several of the brethren sick. Among them was our roommate, Rev. I. A. Hailey, who had fever resulting from cold and was compelled to leave before the Convention was over. We are glad to know that he is better.

Among the ex-Tennesseans were Drs. T. T. Eaton, W. H. Whitsett, I. T. Tichenor and Revs. A. J. Barton, M. D. Early and E. V. Baldy. Drs. Eaton and Whitsett were born in Tennessee. The others have been pastors in the State for a longer or shorter time.

Dr. T. T. Eaton, editor of the *Western Recorder*, was present, and added much to the interest of the meeting by his bright and witty speeches. President Henderson in greeting him expressed the hope that he would not talk as slowly as usual, and thus take up so much of our time.

It was a pleasure to the many friends of Rev. A. J. Barton, Assistant Secretary of the Foreign Mission Board, to have him with us in the Convention. We missed Dr. Williamson, but we enjoyed having Bro. Barton. His speech on Foreign Missions was one of the finest we have ever heard on that subject.

It was a matter of great regret to every one that Dr. J. B. Hawthorne was taken sick during the meeting and was compelled to return home on Friday morning. His lecture Wednesday night on "Courage and Its Counterparts" was greatly enjoyed by the large audience present. There is but one Hawthorne.

Athens did her duty nobly both in entertaining the Convention and in furnishing audiences for it. Every one seemed to be delighted with the little city. Our home was with our cousins, Mr. and Mrs. T. E. Moody. This seemed to be headquarters for the delegates, and every one received the most courteous and cordial hospitality.

Dr. Tichenor, Secretary of the Home Mission Board, may be losing some of his physical vitality as he is getting old, but he does not seem to be losing any mental or spiritual vitality. He is still the old man eloquent. His speech on Saturday morning was magnificent. It touched high water mark. May he be spared to us many other years.

The church at Athens had recently undergone repairs and looked quite neat and pretty. Pastor Davis gave us in his address of welcome, which we publish on another page, a history of the church. It has had considerable struggles, but we hope that they are over. Bro. Davis, by the way, was exceedingly attentive to his guests, and won the gratitude of all.

The oldest minister in attendance upon the Convention was Rev. M. C. Higdon of the Eastanlee Association. Bro. Higdon is 75 years old, and has lived a noble life. Bro. Higdon wants the BAPTIST AND REFLECTOR, but does not feel able to pay for it. If any one will send us a dollar we will send him the paper for a year. Will not some one do so? If we receive more than one dollar we can make use of the other amounts in a shrewd way.

During the discussion of the report on literature the question was raised as to the advisability of reducing the price of the BAPTIST AND REFLECTOR. President Henderson put the question to the house, and the Convention unanimously recommended that the price should remain \$2. This has come to be the established price of all the State papers in the South with one exception, and the proprietor of that paper says that the reduction has not resulted in any increase in his subscription list.

Quite an amusing little incident occurred during Bro. Barton's speech on Foreign Missions. It was late at night when he got up to speak. He began by saying that his speech on Foreign Missions was just five hours long, and as it was impossible to divide it, the audience might as well dispense thoughts of sleep for that length of time. Some people took him seriously, and started to leave. He had to stop them and explain that he was only joking. The laughter and applause that followed had the desired effect to thoroughly wake up the audience, and they were prepared for the good things which followed.

We were very sorry that Dr. R. R. Aerce of Knoxville could be with us only one day, but his daughter, about 15 years of age, is thought to be lying at the point of death, and he did not feel that he could stay away from her side longer than that. We should be glad to hear of her restoration to health, but if it be the Lord's will that she should be taken, we trust that the father and mother may find God's grace sufficient for them, and may be able to say, "Thy will be done." Dr. Aerce is one of the finest preachers not only in the State, but in the South. It is always a pleasure to his brethren to have him with them.

We spoke last week of the number of places in visiting the Convention, mentioning Brownsville, Humboldt, Trenton and Paris. When we got to the Convention we found that there were two other places, Jackson and Union City. The committee on nominations recommended Union City as the place of meeting, and this was adopted by the Convention. The Convention had never met in Union City or in that part of the State, while it had met in all of the other places except Trenton, and Humboldt is in the same county and the same Association as Trenton. Union City will give the Convention a cordial welcome and hospitable entertainment.

After thinking and talking over the matter the brethren decided to leave the basis of representation in the Convention as it is now. The present basis is both a numerical and a financial one. It was adopted at Paris two years ago at the instance of Rev. J. P. Gilliam, and reads as follows: "Article III. Any Baptist Church or Association shall be entitled to representation in this body on the following basis: Each church or Association shall be entitled to one delegate, also one additional delegate for each \$5 contributed annually to the subject of this Convention; and every Baptist in good standing in his church shall be entitled to a seat by the contribution of \$5. Missionary and educational societies shall be represented in this body by members of Baptist Churches on a basis of one delegate for every \$5 contributed annually."

Dr. W. D. Powell came as a delegate from the First Baptist Church, Jackson, the first time he had been a delegate to the Convention for a number of years, but he seemed to feel quite at home among us, and all enjoyed having him with us. His genial presence and his earnest speeches added much to the pleasure of the meeting. He resigned his work in Mexico at the solicitation of the Home Mission Board to accept the position of general missionary in Cuba, but after doing so was compelled to decline going to Cuba on the advice of physicians that he could not live a year in that climate. Several places were then offered to him, but he accepted the financial secretaryship of the Southwestern Baptist University, believing that that was the work which God wanted him to do. He says that he has never entered upon any work with more heart and hope than upon the present.

THE TEXAS CONVENTION.

The great Texas Convention is over. The *Baptist Standard* says that it was the largest gathering of Baptists ever assembled in a State meeting. There were 2,500 messengers present. This was a considerably larger number than has ever been present at the Southern Baptist Convention, where there have never been quite 1,000 at a time, though there are usually some 2,000 or 3,000 visitors in addition to the delegates. The address of welcome by Dr. B. H. Carroll and the response by Rev. Geo. W. Truett were very fine. Dr. S. A. Hayden was again denied a seat in the Convention, this time

by a vote of about 2,300 to 200. His followers had a meeting to discuss the propriety of organizing another Convention, but he himself discouraged the movement. It was quite a victory for the organized work.

We mentioned last week the fact that the State Board had not only paid off the \$15,000 indebtedness upon it, but also had \$3,000 in the treasury. Our Texas brethren always do things on a tremendous scale. Some one said that they could fight eleven months in the year and then do more in the other month than the most of us do in twelve.

OUR PREMIUM OFFERS.

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

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

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

2. The 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-Promoting 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 50c.

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 Joe.

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

(3) For one new subscriber and \$2.50 we will send a copy of either Forty Years in China or the Life of 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 those in (2).

(6) For three new subscribers and \$6.00 we will send either the Bible or the Cornucopia.

(7) For seven new subscribers and \$14.00 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 \$36.00 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.

—We had a good report from the State Convention by Dr. Phillips and Prof. Henderson. Evangelist Sexton preached for us last night, giving us a very graphic character sketch of Samson, his "punks" and experiments. Sexton's best sermons are his character sketches. In the afternoon Bro. S. S. Hale baptized about a dozen persons in Mossy Creek in the presence of 1,000 people perhaps. This is the second installment of converts in the Hale-Sexton meeting at Talhott. The meeting closed yesterday with possibly more than forty conversions. J. J. B.

Mossy Creek, Tenn., October 17th.

—Yesterday (Friday) afternoon's meeting of the J. R. G. Society of Religious Enquiry was one destined to be long remembered by many of us. Rev. R. P. Mahon, who for a period of six years was once a member of this Society, and who is to leave Tennessee next Tuesday for his future field of labor in Mexico, was present, and by unanimous invitation took the time of the regular discussion in speaking to the large assemblage of young ministers present. His exhortations were tender and wise. He recounted the courageous struggles of ministerial students during the days of his attendance. At the end of his long-to-be-remembered speech the boys sang "Blest be the Tie that binds," and pressed around him with their warm farewells. I saw tears like rain-drops fall to the floor. There is something heroic, Christ-like, in carrying the gospel to the heathen that takes strong hold of the heart. The old brother in Dyer County who had given Bro. Mahon \$10 a year to help him get an education to preach, recently went a distance to see him, and threw his arms around him, thanking God that he had had the privilege of making that contribution. G. M. SAVAGE.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Hawthorne preached at both hours. He left for Boston at night to deliver an address before the Boston Baptist Social Union.

Central—Pastor Lofton preached at both hours to good congregations. One received by letter, 325 in S. S. S. S. raised \$55.50 for Home and Foreign Missions.

Third—Pastor Golden preached at both hours to good congregations. Meeting closed with thirty-one additions; twenty-eight baptized; three forward during the week. The church was very greatly revived.

Immanuel—Pastor Bay preached at both hours. Good services. 103 in S. S.

Centennial—Pastor Stewart preached in the morning and Dr. W. D. Powell at night. One received by letter and one approved for baptism.

Edgeland—Pastor Rust sick. Dr. W. D. Powell preached in the morning. Collected \$50 for Ministerial Education. Dr. James Waters preached at night.

North Edgeland—Pastor Sherman preached at both hours. Three received by letter since last report. Two approved for baptism. 134 in S. S. 50 in Barton Mission S. S.

Seventh—Pastor Burns preached at both hours. Meeting in progress, pastor being assisted by Bro. G. W. Sherman. 120 in S. S. Pastor assisted Bro. Carney in a meeting at Pna.

Howell Memorial—Pastor Howse preached at both hours to good congregations.

Antioch—Pastor Folk preached at both hours to good audiences. Prayer-meeting organized. There will be a roll call and covenant reading the first Sunday in November.

Dr. W. D. Powell of Jackson was present, representing the Southwestern Baptist University. Prof. W. D. Powell of Chattanooga was also present. On motion the Conference expressed hearty sympathy and co-operation with Dr. Powell in the work of Ministerial Education in the University.

—Leaving Battle Creek, Robertson County, Friday evening, I reached Smithville at 10 o'clock Saturday night. Sunday was a good day. Four more additions, including the sheriff of the county. It was a pleasure to have as our traveling companion from the Hermitage to Smithville Miss Evelyn Leek, a member of New Hope Baptist Church. The outlook at Smithville is good. We are expecting other additions at our next meeting. J. T. OAKLEY.

From Mississippi.

The yellow fever situation throughout the State grows rapidly worse. Eighteen counties and many villages have fever.

Bro. L. S. Foster and some of our orphans in the Home are down with the fever. Pray for them.

The *Record* and *Layman* are no more, which adds much to the gloominess of our situation. There is great destitution in fever-stricken communities.

The writer decided not to go North, but stay with his people, help the sick, share with them in their sorrows, trust in God and hope for the best.

Many of our churches have closed doors. Pray for us. Labor is demoralized, but little cotton is gathered. Mississippi is under the shadow. We are praying for the clouds to roll by. Pray for us. W. L. A. STRANDUNG.

State Springs, Miss.

Off for Mexico.

When these lines are read in the paper we will be on our way to our adopted country. To-morrow morning I will preach to my people here for the last time. The next Sabbath we hope to be among a people who speak an unknown tongue. Born and reared and educated in Tennessee it is but natural that this should seem to me to be the very "center of the earth." All my life has been spent in the same section of country, and it affords me great pleasure to think that this is true. The Lord has been very gracious to me and has blessed my labors as a pastor abundantly.

Since my appointment as missionary to Mexico I have received many letters from different parts of the country containing many kind words and expressing the hope that the Lord would abundantly bless my labors; to all those I want to express my thanks, and to say that I will try by the help of the Lord to be faithful. I am humbly grateful to God that he has counted me worthy, putting me, as I believe, "into this work," and I ask that my brethren and sisters in the home-land remember us often in prayer for *Christ's* sake and the *work's* sake. I shall pray that the pastors in Tennessee may be true men, true to God and to the churches, and that the Holy Spirit may live the heart of every Baptist in the State with a desire to help give the gospel to the people of the earth.

May the BAPTIST AND REFLECTOR live always, and may it always manifest the Spirit of Christ and reflect the "truth as it is in Jesus." R. P. MAHON.

Humboldt, Tenn.

THE HOME.

THE PINKY MAN.

I wrote some lines once on a time
In wondrous merry mood.
And thought, as usual, men would say
That they were exceeding good.

They were so queer, so very queer,
I laughed as I would die;
Albeit, in a general way,
A sober man am I.

I called my servant, and he came;
How kind it was of him
To mind a slender man like me,
And he of mighty timb!

"These to the printer," I exclaimed,
And, in my humorous way,
I added, as a trifling jest,
"There'll be the devil to pay."

He took the paper, and I watched,
And saw him peep within;
At the first line he read, his face
Was all upon the grin.

He read the next; the grin grew broad,
And shot from ear to ear;
He read the third; a chuckling noise
I now began to hear.

The fourth; he broke into a roar;
The fifth; his waistband split;
The sixth; he burst five buttons off,
And tumbled in a fit.

Ten days and nights, with sleepless
eye,
I watched that wretched man,
And since, I never dared to write
As funny as I can.

—Oliver Wendell Holmes.

NEWSHOY LEGISLATION.

A story told in a recent number of "The Standard" contains a rebuke for those business men, and their name is legion, who conduct their affairs according to the maxim "Business is Business." The story follows:

"Here, boy, let me have a 'Sun.'"
"Can't, nohow, mister."
"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard to the City Hall."
"Yes, but that was down 'tother block, ye know, where I hollered."
"What does that matter? Come now, no fooling; hand me out a paper. I'm in a hurry."
"Couldn't sell you no paper in this here block, mister, cos it b'longs to Limpy. He's just up to the funder end now; you'll meet him."
"And who is Limpy, pray? And why does he have this especial block?"
"Cos us other kids agreed to let him have it. Ye see, it's a good run on 'count of the offices all along and the poor chap is that lame he can't get around lively like the rest of us, so we agreed the first one caught sellin' on his beat should be lit on and thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"
"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet."
"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in a clear field.

According to the Master the test that shall be applied to every life is that of helpfulness. Convicts, and hungry people, the blind and halt, the helpless and suffering are to us as



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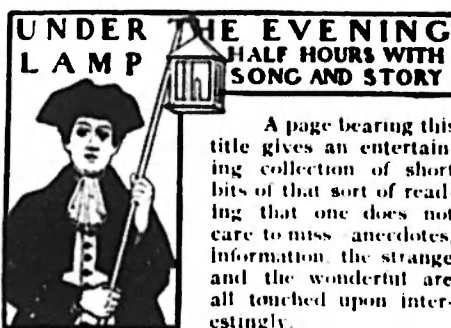
THE PERSONAL SIDE OF AMERICA'S GREATEST ACTORS

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The regular subscription price of the Post is \$2.50 per year. It is offered on trial for so small a sum simply to introduce it.

There are 16 pages every week, the same size as THE LADIES' HOME JOURNAL, and as handsomely illustrated and printed.

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THE PASSING OF THE OLD NAVY

Two charming articles on the romance, antique customs and duties of the old trading vessels, the progress of modern naval science, and how invention has killed much of the poetry of sea life. One of the best American illustrators of marine life is now painting pictures that will accompany this series.

THE BOOK OF THE WEEK

Will deal with the week's foremost offering from American publishers an extensive review will be given in many cases, a reading from the book itself, a brief story of the author's life—all fully illustrated.



Christians of more concern than are doctrines of baptism and election. The road to heaven is much surer by way of the prison and poor-house, the sick room and the chamber of sorrow than by way of the theological school.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S
CREAM
BAKING
POWDER

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

The Bountiful Helper of all has given greater things than direct blessing—impulses to become helpers, and opportunities to realize these impulses, and joy and perfected character as final results.

Jesus Christ put kindly acts before acts of formal worship. To him good deeds were even better than good doctrines. He is a poor Christian, if one at all, who sings, prays, or preaches in church, knowing meanwhile that his neighbor suffers for the food or fuel which he could give.

We are sure Christianity is from God, because it is the religion of helpfulness. We know a man is a Christian when he lives a life of helpfulness. We can safely say of a church, or society, it is of Christ, if in purpose and practice it is helpful to men and women, to children and to animals. Helpfulness is the badge of Christianity.

Strange as it may seem the principle of helpfulness depends upon an evenness in the distribution of Heav-

en's blessings to men. Both material and spiritual things are heaped here in mountains and are cut there in deep valleys. What you have most of, perhaps your friend most wants. Were it not for this inequality there would be no occasion for the kindly act or word. Out of the seeming injustice therefore in the distribution of good things arises the sweetest experience of life. Without it there would be no joys of giving or of gratitude.

—Thunder in the morning, if it be to the southwestward and the wind be there, denotes many times a tempestuous day; also a rainbow or water gall in the west denotes a stormy, wet day.

The "sun dogs" appearing in the morning or evening is a sign of cold, wet, windy weather, especially in winter time.

A wet summer is always followed by a frosty winter, but it happens occasionally that the cold extends no further.

Every winter with excess of wet winds is followed by a cold summer.—E.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,

301 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Motto: Nulla Venigia Retrazum.

Our missionary's address: Mrs. Bessie Maynard, 62 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for October, PROXY-TECH MISSIONS.

Young South Correspondence.

I have an old trouble this morning, an embarrassment of riches. There is so much material that I am quite at a loss which to give you first. I promised, perhaps you remember, that you should have the sweet story of Japanese life Mrs. Maynard has so kindly sent for our column, but I believe she would say, "By all means give place to the Orphanage." So we'll let that wait over another week and give you first the report of a committee appointed to investigate the condition of the Home of these dear wards of Tennessee Baptists. Read then what these Nashville ladies have to tell us:

"Recently the President of the Ladies' Auxiliary Board of the Baptist Orphanage, located in West Nashville, requested a committee to make a thorough investigation of the interior of the Home and report its condition to her. This work had not been done since last spring.

"The committee find that the parlors have lately received a fresh covering of substantial matting, and new portieres hung. The windows have had new shades of green. Just now the upper and lower halls are being much improved by fresh, pretty paper.

"The room that has been used as a play-room for the children during the in-door season has been remodeled and is now a chapel, a place for prayer and study. The walls of this room have been painted in a charming shade of pink, while the ceiling is a pale blue. The mantel and other wood work have been done over and the benches repainted. A dear little organ has a place, and altogether there is a great change for the better.

"The Young Ladies' Society of East Nashville have converted a very shabby dining-room into a veritable dining-hall. The hall between the dining-room and kitchen has been repainted, and a glance at the bath-room will satisfy anyone that all who try may be clean.

"So much for the lower floor of the building. No trash nor dirt can be found in corners as you climb the broad stairway. On the right as you enter the second story are the hospital chambers and the room of the assistant matron, all of which are models in their furnishing and keeping. The sick rooms were furnished largely by the 'James C. Warner, Jr., Fund,' and the ladies in charge desire to make grateful acknowledgment of what the Young South has done in this and other ways for this charity.

"There is a room where the children keep their clothes, and the assistant matron sees to it that her rules of order are rigidly enforced in this department, and everything is as it should be.

"The committee gave more than a casual glance at each bed-room occupied by the girls and boys. There is now paper on every wall, and there is every incentive for pride and pleasure in the children's individual belongings.

"The matron's room has always looked the mother's room. It is sunny, cozy and neat, with an air of peace and love and prosperity.

"Perhaps you will ask to whom is this great improvement on all sides due. The committee wish to answer

so that all interested may hear that the one above all others is Mrs. E. C. Saunders, the dear 'Mamma Saunders' of the children, and right well does she deserve the title. This is her home, and just as the mothers feel an interest in making the best appearance in their homes, she feels in this, and it is by her earnest efforts and personal appeals that much of this gratifying work has been done. The committee feel proud of her and her work and its results.

"The ladies of the Central Church in Nashville propose to lay new matting on the lower hall. The chapel would be the better for such aid, and the committee hope to report soon that some church or society will furnish a floor covering for that also."

MRS. A. C. S. JACKSON,
MRS. W. W. KANNON,
MISS ALICE GOLDEN,
Nashville, Tenn.

We are always interested in what belongs to us. The Young South has a good many hundreds of dollars invested in the Orphanage. I am sure it will delight you all to have this official report of your property. We are very much obliged to these ladies for giving us this peep behind the scenes. Our hearts are still with this work, and we are always glad to give space to any news from it.

I have also a letter from Mr. Wheeler, the Treasurer. Listen now to that:

"Yours containing check for \$28.49 from the Young South is received and this amount passed to your credit. Accept our thanks for this money. It helps to pay the larger bills, now that school has begun, and shoes, clothing and school supplies bought for those attending. The work is a great one, and certainly much good is being accomplished. Three children have been taken in during the last month, and as the cold weather approaches we look for more applications. Pray the Master that His care may be over all interested in the Home."

A. J. WHEELER, Treasurer.

This is a receipt for the offerings made to the support fund during our second quarter. Let us make them larger during the third.

Then there come from dear 'Mamma Saunders' herself:

"Your kind letter bringing the welcome check for \$2.55 is received. The chapel is not yet finished, and I am trying hard to raise money for matting before cold winter sets in. I want to stop so much scrubbing during the cold weather. Every contribution for that purpose will be most thankfully received. Please thank the Young South for all they have done."

MRS. E. C. SAUNDERS.

Who will help on the chapel matting? A few extra dimes here and there will soon gladden the hearts of the matron and the children for many days to come.

"He that giveth to the poor lendeth to the Lord!"

Now, there are eight more letters and you will pardon me if I condense them in order to give them all to you.

The first I open is from Mona: "I have not written you in a long time, but we have had sickness in our family. Papa, mamma, Sister Nannie and I have had typhoid fever, and papa and mamma were dangerously ill. Mamma is just getting up. Sister Kathleen escaped by going away. I enclose \$4, three of which comes from our Sunday eggs. Grandma Robertson sends the other dollar. Give it all to Mrs. Maynard."

GORDON ROBERTSON.

We certainly sympathize with you and feel so grateful for the spared lives. This dreadful scourge is everywhere this season. Thank you so much for reuniting our work in the midst of such trouble.

West Nashville comes next: "I send you \$2.37 from the 'Penny Gatherers' of West Nashville Baptist Church. We are a little late this quarter, but we waited until after the



Some-how the brilliancy of the cut glass and bric-a-brac is dimmed after the washing. It's the fault of the soap, most of which contains rosin and alkali. Ivory Soap contains neither; makes foamy suds. Rinse thoroughly with clean water and the glass will sparkle with a new brilliancy.

A WORD OF WARNING—There are many white soaps, each represented to be "just as good as the Ivory," they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

Copyright, 1898, by The Procter & Gamble Co., Cincinnati.

Clarksville brings the next most welcome tidings:

"Enclosed find SIX DOLLARS

from Little Hope Children's Band. Give \$3 to the Orphan's Home and \$3 to our missionary in Japan. We had our 'box opening' on Saturday. A few are still out, but we will get them later and send contents. Two of our girls were so unfortunate as to lose their chickens and we were sorry for them. The Band numbers children from 3 to 12 years old."

LITTLE HOPE BAND.

Isn't that grand, though? I am so proud of that Band, and I still insist the name is most inappropriate. One can't associate "little hope" with such workers. We are so deeply grateful for such generous aid. We hope the two "fortunates" will try again. See "Receipts" for names and credits.

Now comes some dear old friends from Humboldt, and we are so glad to hear again from them:

"You have not heard from our family band since last spring. We wrote then that we hoped to send our 'mites' quarterly, but during the shipping season there was no time for writing, and since then we have had sickness. We earned our money by selling berries and tomatoes. We are most anxious to hear from our missionary, and we hope she will write us a letter soon. May God bless the efforts of the Young South and crown them with great success. Enclosed find \$4."

MRS. A. J. HAMILTON.

We are so much obliged. May the cooler weather bring you health and new strength to consecrate to God's service. Don't stay away so long again. See "Receipts" for names and credits.

West Nashville comes next: "I send you \$2.37 from the 'Penny Gatherers' of West Nashville Baptist Church. We are a little late this quarter, but we waited until after the

mission meeting on Friday. We have given \$10 to our church debt recently. We hope to continue to aid the Young South." MRS. F. O. WALLACE.

What splendid little workers these must be! We are very grateful for our share.

The next one is very brief and comes from Franklin:

"Enclosed find offering for Mrs. Maynard and Orphanage, to be equally divided. We send \$2."

ALMA TIE JARMON.

Thank you so much! See "Receipts" for names and credits. They do things well in Middle Tennessee, don't they?

Now hear from a dear child at Columbia:

"My seventh birthday has just passed, and while loved ones have remembered me so kindly, I would not forget the little heathen children and the orphans who have no mamma and papas to make birthdays pleasant for them. I send you \$1.50. Please give \$1 to 'Miss Bessie' and the rest to the Orphanage."

FLORENCE SHELTON.

"Miss Bessie" will be pleased, I am sure, in her far-away Japanese home. God send you many more happy birthdays, dear child! We are so much indebted to you.

The last two are in the same envelope and bear date Doctor Arroyo. Yes, they are from our dear friends in Mexico, and I give the mother's first:

"We are home again after an absence of many months, and perhaps the most trying period of my life. Soon after seeing Mrs. Eakin in Norfolk we left our little four-year-old son, Francis, in the 'Retreat for the Sick' in that city, where he remained for two months, undergoing a dangerous and painful operation. He was very brave and patient, and many friends were mindful of him during his time of suffering and confinement. I visited him for an

hour almost every day, sometimes taking his baby sister to divert him with her prattle. His usual salutation was, "I knew you would come, Mamma, and what have you brought me today?" How his eyes would sparkle when he caught sight of a picture or some little toy! God in his mercy heard the prayers offered in his behalf and has restored us the child. I send you a thank-offering of

FIVE DOLLARS.

and I wish it were more. Francis is still delicate and suffering, but we hope for improvement. We have been having birthdays, too, since you last heard from us, and Garvin, Francis and Reginald Chastain send you \$1 each, and I add mine. Give all to Mrs. Maynard. We are rejoiced to know that missionaries from Tennessee are coming to help us in Mexico. We like the specimens we have had from that State, and do not think the Mahons a whit behind the others in any respect. "Miss Kate" is already half ours. She was with us a year, and only left us to look up recruits. She returns reinforced, and we are prepared to give her and hers a hearty welcome. When will the Young South send a missionary to Mexico? "Adante" is your motto and a good one it is. Success to all its undertakings.

LILLIAN WRIGHT CHASTAIN.

How rejoiced we all are that the long journey to and from her Virginia home was made in safety by our friend and her little "Mexicans." May our dear Lord soon restore the little lad to perfect health! We sorely know how to express our thankfulness for such a liberal offering to our work in Japan. Just think of

TEN DOLLARS.

from one mission field to another! Is not that enough to make me rush into capitals? I am compelled to find some vent for my enthusiasm. God bless you, dear workers on Mexican soil!

Now for the closing message from the little girl at Doctor Arroyo:

"Mamma thinks I am old enough to write to you myself. I was nine in August. I enjoy reading the letters of the Young South. Mamma left me in Mexico under Miss Barton's charge when she went to Virginia. I got along very well until I had the measles and then I wanted mamma badly. I have gotten well and I am at my studies again. I send you a dollar for dear Mrs. Maynard."

EFFIE WRIGHT CHASTAIN.

This little letter was very nicely written indeed, not a single error in it. I know some little Americans who could not do so well at nine years old. They must educate little girls well in Mexico. Do write us often yourself, dear little Effie. We thank you and the little brothers and sisters all for your kind remembrance of our work. May your birthdays ever be happy ones!

A TEXAS WONDER
HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small 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. B. LEWIS,
Tax Collector, Austin County.

Now, I call this a first-class record of a week in Young South history. Thank you, every one who has helped to make such a good showing. October is surpassing our expectations. Keep up this pace! Most cordially yours,
LUCRA DAVTON EAKIN.

Receipts.

First half-year's offering	\$20.00
First week in October 1898	27.30
Second week in October	19.10
FOR JAPAN:	
Gordon Robertson and sister, Moma	1.00
Mrs. Robertson, Moma	1.00
Andie Davis, Little Hope Band	1.00
Lizzie Bradbury	1.00
Mary Bradbury	1.00
Alie Lyle	1.00
Beniah Davis	1.00
Burnie Davis	1.00
Edith Smith	1.00
Emmett Grant	1.00
Hyman Welch	1.00
Howard King	1.00
Ray King	1.00
Stanley Hamilton, Humboldt	1.00
Verina Hamilton, Humboldt	1.00
Mrs. A. J. Hamilton, Humboldt	1.00
Penny Carters, West Nashville	1.00
Samuel Sykes, Franklin	1.00
Ellie Brown, Franklin	1.00
John Beyle, Franklin	1.00
Walter and Fannie Johnson, Franklin	1.00
Infant Class, Franklin Baptist S. S.	1.00
Florence Shelton, Columbia	1.00
Ellie Wright Chastain, Mexico	1.00
Carlyle Chastain, Mexico	1.00
Francis Chastain, Mexico	1.00
Reginald Chastain, Mexico	1.00
Mrs. L. W. Chastain, Mexico	1.00

FOR MEXICAN MISSIONS.

Amie Davis, Little Hope Band	1.00
Lizzie Bradbury	1.00
Mary Bradbury	1.00
Alie Lyle	1.00
Beniah Davis	1.00
Burnie Davis	1.00
Edith Smith	1.00
Emmett Grant	1.00
Hyman Welch	1.00
Howard King	1.00
Ray King	1.00
Stanley Hamilton, Humboldt	1.00
Verina Hamilton, Humboldt	1.00
Mrs. A. J. Hamilton, Humboldt	1.00
Penny Carters, West Nashville	1.00
Samuel Sykes, Franklin	1.00
Ellie Brown, Franklin	1.00
John Beyle, Franklin	1.00
Walter and Fannie Johnson, Franklin	1.00
Infant Class, Franklin Baptist S. S.	1.00
Florence Shelton, Columbia	1.00

Total	\$102.30
Received since April 1, 1898:	
For Japan	\$20.00
For Mexico	27.30
For Orphanage	19.10
For Chapel	1.00
For postage	1.00
Total	\$102.30

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it. Index tells.

Write Macbeth Photograph Co.

RECENT EVENTS.

We are sorry to learn of the death of a child of our friends, Mr. and Mrs. G. L. Ellis, of Martin. We extend deep sympathy to the bereaved parents.

We extend deep sympathy to our friends, Rev. and Mrs. W. C. Cleveland, of this city, in the death of their little babe last week. May they find comfort in the source of all comfort.

It was quite a pleasure to see our old friend, Dr. T. K. Powell in the city last week. He was here attending the Mississippi Valley Medical Convention. He was at one time President of the Tennessee Medical Association.

Our friend, Bro. T. H. Farmer of Martin, was recently stricken almost blind. He is at present in this city under the treatment of our distinguished Baptist oculist, Dr. G. C. Savage. We are glad to know that he is better now, and hope that he will soon be fully restored. He is one of the most valuable laymen in the State.

Rev. Henry Bass of Watertown died recently at the age of 87 years. He was a noble man, large in body and large in soul. For many years he had been a preacher of the gospel, just how many years we do not know. He leaves several children and numerous grandchildren, and other relatives to mourn his loss. We hope that some one will write a more extended account of his life for our columns.

DISEASES OF CHILDREN.

A Pitiable Condition in Which Death is Preferable.

A Fearful Disease which is Destructive to Little Folks—Generally baffles Medical Treatment—A Remarkable Cure.

From the Evening Crescent, Appleton, Wis.

The story of a remarkable cure from a disease which has generally wrecked the lives of children, and left them in a condition to which death itself would be preferred, has attracted a great amount of attention among the residents of the west end of Appleton, Wisconsin.

The case is that of little Willard Creech, son of Richard D. Creech, a well-known employee of one of the large paper mills in the Fox River Valley. The lad was attacked by spinal disease and his parents had given up all hope of his ever being well again when, as by a miracle, he was healed and is now in school, as happy as any of his mates.

Mr. Creech, the father of the boy, who resides at 1002 Second Street, Appleton, Wisconsin, told the following story: "Our boy had just become old enough to begin school when he began to act rather queer, and finally we called a doctor who said the trouble was indigestion. The lad grew worse, however, and another doctor was summoned, who at once pronounced the trouble spinal disease and put the boy on a stretcher. Other doctors were called in and there was a consultation. They all called it spinal disease and for a year one of them gave the boy treatment."

"He grew worse instead of better and was absolutely helpless. His lower limbs were paralyzed, and when we used electricity he could not feel it below his hips. Finally we let the doctor go as he did not seem to help our son and we nearly gave up hope. Finally my mother who lives in Canada wrote advising us of Dr. Williams' Pink Pills for Pale People and I bought some

though I had no hope of success where the doctors had utterly failed.

"This was when our boy had been on the stretcher for an entire year and helpless for nine months. Twelve weeks after taking the pills we noted signs of vitality in his legs, and in four months from the time we began the use of this medicine the boy was able to go to school. We kept him at home, however, fearing a relapse if he returned to school too early, and for a year we gave him the pills regularly.

"It is two years since he took the first of the pills, and he is now nine years old. He is at school now and just as happy and well as any of the other children. 'It was nothing else in the world that saved the boy than Dr. Williams' Pink Pills for Pale People.'"

All of Mr. Creech's neighbors were convinced of the work done by Dr. Williams' Pink Pills, and many of them are using the pills in their families.

The blood is the vital element in our lives, consequently it must be kept pure, rich and red in order to have perfect health. The cause of little Willard Creech's sickness was disordered blood. He had skilled medical treatment, but derived no benefit until Dr. Williams' Pink Pills for Pale People were used and these cured him.

This proves that this remedy is the best means of imparting those elements that purify, vitalize and enrich the blood, thus adding bodily functions and arousing every organ into healthful action and in this way restoring the entire system. That is the reason why Dr. Williams' Pink Pills for Pale People cure so many diseases, why doctors prescribe them, why druggists recommend them and why they are so universally used.

It is expected that the cool weather will result in killing out the germs of yellow fever in Mississippi. We trust that this may be the case. We were sorry to learn that it had broken out in the Baptist Orphanage near Jackson, and that the manager, Rev. L. S. Foster, was stricken with it. We hope that he and all those in the home will soon recover.

We had a pleasant call from Rev. E. V. Baldy of Bowling Green, Ky., last Tuesday, as he was passing through the city. He has done a noble work at Bowling Green. His church numbers about six hundred members. His prayer-meetings are especially largely attended. Bro. Baldy supplied the pulpit of the First Baptist Church, this city, very acceptably one summer, and has many friends in the city.

We were glad to see our friend, Prof. W. D. Powell, in our office last week. After the Sweetwater Seminary in which he was teaching was sold, he accepted a position to travel for a Book Company. He says, though, that he feels that the school-room in his place, and he expects to return to it in a short while. He is a most excellent teacher, as well as a noble, Christian gentleman. We can vouch for him because we helped to raise him, having been his pastor at one time.

The fifth Sunday meeting of the first division of Nolichucky Association meets at Hebron church, Green County, Tenn., seven miles east of Rogersville Junction. Conveyance will meet the 8 o'clock p. m. train.

The two bills of lading received for the preacher boys' store-house yesterday read: (1) Darden, one box meat, 300 lbs., by the N. C. & St. L. Railway. (2) Dyer, one bid., flour, 200 lbs., and one box groceries, 100 lbs., by the M. & O. Railway. If the branch will keep running they will be able to live a few weeks longer. G. M. S.

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

Southern Normal University

HUNTINGDON, TENN.

"The Great School for Teachers."

Eighteen departments leading to the various University and College degrees; twenty-five instructors, among whom are Dr. A. H. Holbrook, author of Holbrook's English Grammar; Dr. A. B. Freeman, author of Freeman's Civil Government and others of equal ability. Location beautiful and healthy. A town of all the modern conveniences, telephones, electricity, hot and cold water, etc. Entirely free of expense for tuition, board, and room. See list of conditions for the teacher graduates that any other school in the South.

For catalogue address

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

Are You the Man We Want

Energetic men wanted to organize
fraternal circle.

Fraternal Mystic Circle.

An up-to-date beneficial order, in Middle and East Tennessee and in Western and Central North Carolina. Compensation first-class. Editor of this paper a member. Particulars,
D. W. BOGER, S. S. O.,
Nashville, Tenn.

—Program of the young people's meeting to meet at Indian Creek Church, Wayne County, Oct. 28, 1898. 10 a. m.—Devotional exercises conducted by O. F. Huckaba.

Welcome address by Riley Davis. Response by Hugh McCorkle. Object of the meeting. R. M. Faulkner.

1230 p. m.—Young people's organizations. O. F. Huckaba, W. M. Bundrant.

A model young people's society. J. B. Davis, Ben Cole. Young people's prayer-meeting. A. O. Montague.

What women have done, are doing and can do for the salvation of the world. Miss Edna E. Martin.

Young People and Missions. Mrs. Lizzie Moore.

7 p. m.—Temperance. Riley Davis, Ben Cole.

Question box. A. W. Hallis.

—The fifth Sunday meeting of the Central Association will convene with the Antioch Baptist Church, Madison, County, Tenn., October 20th and 30th, 1898. The Association will be opened at 10 o'clock Saturday morning. The church is located five miles southeast from Humboldt and three miles west of Medina on the Illinois Central Railroad. It is earnestly desired that all the churches be represented. Programs will be provided for the meeting. Let every church bring or send a contribution to this meeting. We want to see how many churches will show, not the largest contribution to this meeting, but the largest number of contributors. The Antioch Church extends a most cordial and hospitable welcome to all who attend. Conveyances will be at Medina to meet all who may come by rail. As this will be the first fifth Sunday meeting in this Association year let us have a full representation and a good collection for the various objects fostered by the Tennessee Baptist Convention. The pastors in the Association are most urgently requested to attend this meeting.

G. W. INMAN, Ch'm.
Humboldt, Tenn.

—Program of fifth Sunday meeting of Sweetwater Association, to be held with the Coker Creek Baptist Church, Monroe County, Tenn., Oct. 28-30, 1898. Introductory sermon 10 a. m. M. R. Carroll, H. C. Pardue.

Reports from churches. First, spiritual condition; second, missions; third, Sunday-school.

1. The call to the ministry and how recognized. W. C. Grace, J. W. Staten.

2. Does the Bible teach missions? T. G. Davis, S. J. Martin.

3. Does Sunday-school and Colportage work pay? H. C. Pardue, A. F. Mahan.

4. Should non-attending and non-contributing members be retained in a Baptist church? M. R. Carroll, W. G. Blackwell.

5. Is sinless perfection attainable in this life? T. R. Waggoner, W. B. McNabb.

6. The present condition and needs

of Sweetwater Association. H. E. Parsons, J. J. Pardue, Jas. Givens.

Sunday, 9 a. m., Sunday-school mass meeting.

11 a. m. Giving an element in our worship. T. G. Davis, W. G. Blackwell.

Question box at the pleasure of the meeting.

Dinner on the ground.

Let all the churches send delegates and good contributions for missions. The clerk will have the minutes there for distribution. COMMITTEE.

—Program of the fifth Sunday meeting to convene at Indian Creek Church, Oct. 29, 1898.

9:30 a. m.—Introductory sermon. How are we saved? R. M. Faulkner, Alternate J. W. Stanfield.

10:30—Why am I a Baptist? R. J. Wood, J. Y. Bowen.

11:45—Restricted communion. W. H. Moser, R. W. Riddle. Dinner.

1 p. m.—A gospel ministry. D. W. Horton, J. W. Stanfield.

2 p. m.—Pastoral support. H. W. Riddle, O. F. Huckaba.

3 p. m.—Orphans' Home. J. B. Davis, Hugh McCorkle.

Question box.

Sunday, 11 a. m.—Sermon on Missions. R. J. Wood, W. H. Moser, alternate.

It is expected that the executive Board will meet to transact important business.

A. O. MONTAGUE,
J. W. DAVIS.

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A. O. MONTAGUE,
J. W. DAVIS.

The fifth Sunday meeting of the Concord Association will be held with the Lebanon Baptist Church, Oct. 27-30, 1898. The following program will be rendered:

Thursday, 7 p. m. Devotional services. H. F. Burns.

7:30 p. m. Introductory sermon. J. O. Rust.

Friday, 9:30 a. m. Devotional exercises. P. W. Carney.

10 a. m. Orphans Home. W. C. Golden.

10:30 a. m. How to develop the spirituality of a church. W. J. Steward, W. C. Cleveland.

11:45 a. m. The Foreign Mission work of the Southern Baptist Convention. I. A. Halley.

2 p. m. Devotional exercises. W. C. Cleveland.

2:30 p. m. Systematic giving. G. W. Sherman.

3 p. m. The advantages of a Baptist Young People's Union. A. R. Boud, J. O. Rust.

7 p. m. Devotional meeting. G. A. Ogle.

7:30 p. m. Lecture. Dr. G. A. Lofton.

Saturday, 9:30 a. m. Devotional services. S. H. Price.

10 a. m. Why not invite Christians of other denominations to commune with us? J. T. Oakley, J. O. Rust.

11 a. m. Woman's work. G. A. Lofton.

11:30 a. m. Temperance. Euclid Windes, E. E. Folk.

2 p. m. The work of the Sunday-school Board. J. M. Frost.

2:30 p. m. Secret prayer. P. W. Carney.

3 p. m. Literature for the home. E. E. Folk.

7 p. m. Devotional services. J. S. Grilble.

7:30 p. m. Sermon. J. T. Oakley.

Sunday, 9:30 a. m. Sunday-school.

11 a. m. Sermon. J. M. Frost.

7 p. m. Sermon. G. A. Ogle.

We are expecting to have a good time and we hope all of those whose names appear on the program will be present, and as many more as want to come. We can entertain you all. If you can come drop me a card and I will make arrangements to meet you

at the train. Otherwise it will cost you a quarter. B. T. LANSOM.
Lebanon, Tenn.

Seminary Notes.

The program of work is now well established and the boys are getting down to hard work and it is well for us to do so, knowing what lies before us.

New students are still coming in daily and to all the great number here from all sections of the country shows the growing demand for ministers trained in Scriptural knowledge. The professors have been attending some of the State Conventions and so far report very fine times. Dr. Whitfield has not yet returned from the Tennessee State Convention.

Dr. Whittle of Alabama was a very pleasant and instructive visitor the past week. He gave us a splendid lecture to the class in "Biblical Introduction," on the country of Palestine. In speaking of the island where Moses was launched out in the small ark by the heroine, he remarked: "If we would use more faith, prayer and tears and less bullrushes we would be more successful."

The students and teachers highly appreciated the reception given them on Friday evening by the ladies of Broadway Baptist Church. After the musical program and the solid but witty sayings of Drs. Jones and Sampey the audience went "up higher," where they were served to refreshments and given an opportunity to become better acquainted. Some two or three hundred were present. J. R. JONSSON.

Shoes and trunks at C. B. Horn & Co.'s, 206 Union St.

Beech River Association.

The Association met pursuant to adjournment with the church at Darden, Tenn. B. F. Bartles was elected Moderator. All the churches were represented but one. The churches showed a healthy growth. Eleven Sunday-schools were reported, against seven last year.

Notably among our visiting brethren were A. J. Holt, J. N. Hall and G. M. Savage. These brethren made themselves very much at home and made good, and we trust lasting, impressions along their different lines of work. Dr. Savage received substantial encouragement along the line of Ministerial Education.

The Sabbath-school mass-meeting on Sunday was much enjoyed by the immense throng present. A number of brethren made ringing speeches.

A splendid sermon was preached at 11 o'clock Sunday by Bro. J. N. Hall on the commission, "Go ye." At the close of the sermon a collection amounting to a little over \$10 was taken up for mission work.

In the afternoon the Sunday-school mass-meeting was resumed. Dr. A. J. Holt, State Mission Secretary, preached a line sermon Sunday night. Both sermons on Sunday strongly emphasized the idea of church individuality in mission work.

The work of the Association was resumed on Monday and went through the usual routine.

The reports on the different subjects

were well written and well received. As usual a handful of delegates had to transact some of the most important business that came before the body.

The next session will be held with the church at Lexington, on the N. C. & St. L. Ry.

OBITUARY

WILLIAMS.—Whereas, In the providence of God, our all-wise heavenly Father, who doeth all things well, and in whom there are no mistakes, has in his wisdom been pleased to call from our Sabbath-school class and the walks of life our young friend and co-worker, Alma Williams. She was born May 3, 1881; professed faith in Christ in 1897, connecting herself with the Baptist Church at Bolivar, Tenn., in December of the same year. She lived an exemplary member until her death, which occurred at the home of her parents, in Bolivar, August 21, 1898, after a long and painful illness of several months duration passing peacefully from this world to her reward beyond the river. She was a kind friend, obedient daughter and affectionate sister.

Resolved, That in the dispensation of our great Creator it should be a reminder to each of us, that we too must soon render strict account of the deeds done in the body.

Resolved, That as a Sabbath-school class we extend heartfelt sympathy to the bereaved parents, brother and sisters, and can point them only to the Lamb of God, who alone can comfort in the hour of sore affliction.

Resolved, That a copy of these resolutions be furnished the BAPTIST AND REFLECTOR for publication.

SALLIE KEARNEY, Teacher.

BROWN.—Our hearts have been made sad at Oak Grove Church on account of the death of our beloved brother, Robert Brown. He was born May 15, 1878, and died June 30, 1898. He was married to Miss Ella Benson, August 25, 1894, and they lived happily together until God saw fit in his wisdom to call him home. He joined the Baptist Church at Oak Grove, Lincoln County, Tenn., October, 1895, and lived a consistent member until his death. He was deeply interested in the work of the Master, and on his death-bed he expressed his desire to attend the services at Oak Grove once more. He leaves a devoted wife and a host of relatives and friends to mourn his loss. Weep not, dear sister, for the loss of your husband. You will meet him where parting will come nevermore. We part from him with sad hearts, but rejoice in the assurance that he is reaping the reward of the faithful.

Resolved, That we cherish his memory as a noble, zealous Christian, and try to emulate his example in the advancement of the cause he loved.

Resolved, That we extend to the bereaved ones our deep sympathy and pray submission to the will of God in this our loss.

Resolved, That a copy of these resolutions be presented to the family of our brother and that one be furnished the BAPTIST AND REFLECTOR for publication.

W. J. CAMERON,
J. O. PICKETT,
ELLA BENSON,
Committee.

RION.—Thomas D. Rion was born April 3, 1831; was married to Miss Nancy A. Jones in the year 1854; professed faith in Christ and united with Bradley's Creek Baptist Church in early life; joined the Lascansas Baptist Church by letter in 1883, and was a consistent member of the same until the death angel summoned him home above on Sept. 20, 1898, his wife and oldest son having preceded him to their home above, and they no doubt were watching and waiting to welcome husband and father home to glory. Bro. Rion leaves one son and daughter to mourn his departure, also many relatives and friends. May they all feel that their loss is his eternal gain, and may this thought comfort the hearts of

the bereaved ones, we will meet him in the sweet by and by.

Resolved, That in the death of Bro. Thomas D. Rion his children have lost a kind and indulgent father, the relatives and friends a sympathetic friend, the church a devoted member, the community a useful citizen.

Resolved, That we tender our deepest sympathy to all his relatives and friends, and may the Spirit of the Master comfort them in their sad bereavement.

Resolved, That these resolutions be spread on our church record, a copy sent to the son and daughter of the deceased and published in the BAPTIST AND REFLECTOR.

Done by order of the church Oct. 1, 1898.

W. A. JONES,
C. S. DILLON,
J. T. SAUNDERS,
Committee.

QUILLEN.—Whereas, God in his inscrutable providence has removed from our midst our beloved brother, E. M. Quillen; and

Whereas, The Baptist Church at Cumberland Gap, where he was an honored and consistent member, has appointed the undersigned a committee to draft resolutions suitable to his memory; therefore

Resolved, That in the death of E. M. Quillen the State has lost a public spirited and valuable citizen, the community in which he lived one of its most potent factors from a business standpoint, the church in which he delighted to worship one of her most steadfast supporters and energetic workers, the Sabbath-school one of the most regular, palustaking superintendents, his family a devoted husband and father, whose thoughts were ever for their comfort and happiness.

He possessed personal graces of character and manner which endeared him to his friends as a man worthy of respect and love. Courteous and dignified in his demeanor, yet none were so poor or obscure as not to be addressed by him in the kindest and gentlest speech. In the life of E. M. Quillen we have an example of Christian citizenship together with business ability, as was demonstrated in his management as president of the bank of Cumberland Gap and his large clothing store. His opinions on all subjects were given with frankness and always carried weight. He was a Christian without bigotry, a leader without tyranny, a friend without flattery, and a citizen without reproach. Such a man is a gratification to his friends and an inspiration to the young.

Resolved, That a copy of this memorial be spread upon the record of the Cumberland Gap Baptist Church, published in the BAPTIST AND REFLECTOR and a copy given to his stricken family, who have our heartfelt sympathy in their sore bereavement. May the God of all grace comfort them.

H. F. OVERTON,
R. H. EVANS,
MRS. W. D. OVERTON,
Committee.

The Hawaiian Islands.

The Chicago & North-Western Railway has issued a booklet with the above title, giving a brief description of these islands, their topography, climate, natural resources, railways, schools, population, etc. It contains a folding map and mentions the various steamship lines plying between the Pacific ports and the islands. Attention is also called to the unparalleled facilities offered by the North-Western Line, the Pioneer Line west and north-west of Chicago, for reaching San Francisco, Los Angeles, Portland and other western points. The booklet will be sent to any address upon receipt of four cents in stamps by W. A. Cox, 435 Vine Street, Cincinnati, Ohio; or W. B. Kiskern, 22 Fifth Avenue, Chicago, Ill.

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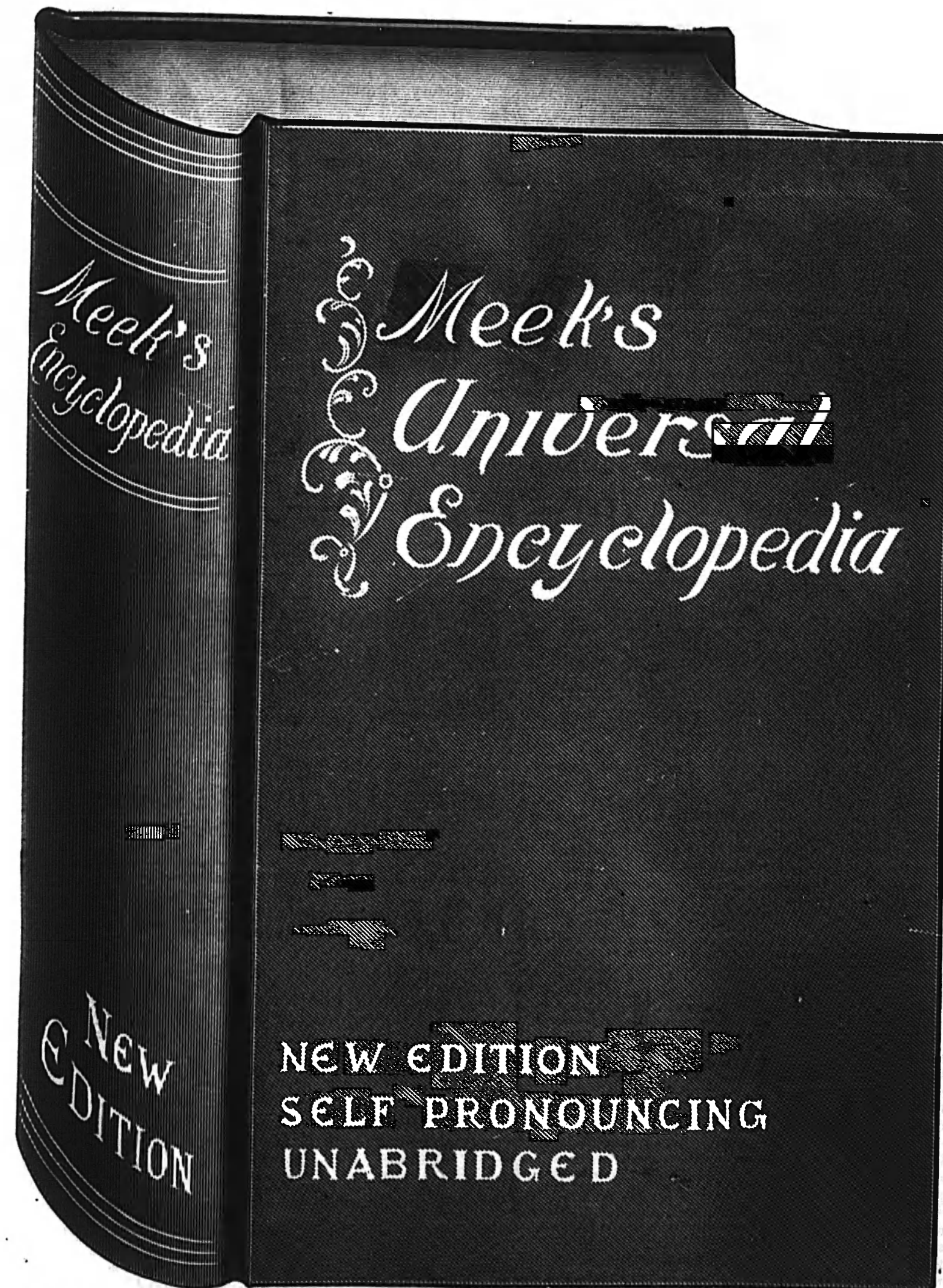
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NASHVILLE, TENN., OCTOBER 27, 1898.

New Series, Vol. X., No. 10.

THE LOOM OF LIFE.

BY LAURA BURNETT LAWSON.
Life is a loom. God gives the warp,
And we the weavers stand,
And seize our gift
Of minutes swift
With firm or careless hand.

This wool we weave into our web
With anxious care and skill,
Bright threads of gold
Our fingers hold,
The precious warp to fill.

Or shall unwilling hands let pass
These golden minutes by,
And think to use,
As they shall choose,
Each opportunity?

Behold the web! The missing threads!
For still the shuttle flies
And here, alas!
A tangled mass,
Of opportunities!

Some day our web will be complete,
Some day our weaving cease,
And Christ will come
And take us home
To share his precious peace.

But shall our robes be woven here,
He bright with white and gold?
The moments caught
Used as they ought
Lie shining, fold on fold?

Or shall we stand before his face,
In robes we him to wear,
And see the look
Of just rebuke,
Our work has written there?

"IN REMEMBRANCE OF ME."

BY REV. O. C. PEYTON.

Solemn words spoken by our blessed Lord on a solemn occasion! Death on the shameful, painful cross was just before him. He was with his few chosen friends in the upper room in Jerusalem. It was their last meeting. The little church was gathered to hear the last message of their Master. And what a message! The 14th, 15th and 16th chapters of John record it, and then Jesus closed the meeting with the tender, loving, comprehensive prayer of the 17th chapter. It was on this solemn occasion that he bade the disciples begin the celebration of our solemn and cherished ordinance of the Lord's Supper. For all time his believing people are to observe this ordinance as a memorial of him. "This do in remembrance of me." We need such a command. It is a strange thing that we can forget him. Forget him who loved us with an unspeakable love! Forget him who never forgets us! Can we, do we forget him? Ask your heart whether you do forget him? Yes, alas! 'tis sadly, painfully true—we do, we do forget Jesus! In the busy whirl of life in this world, rushing world we forget Jesus. We need the command to remind us of him. Of what ought it to remind us? First, of what Jesus was. He was in the beginning and he was with God and he was God. He prays that the Father would glorify him with the glory he had with the Father before the world was. He tells the disciples that the Father loved him before the foundation of the world. He was Creator of all things. "All things were made by him; and without him was not anything made that was made." Yes, as we gather about the table, remember what our Lord was in position, glory, power and dominion before he came to earth. And remember what he became for us. He left the courts of heaven. He laid aside his glory and honor and came to earth. He took on him our nature. "It behooved him to be made in all points like unto his brethren." He became a human being. Try to think of all that means. The miracle of Jesus' nature was more wonderful than any he wrought. His incarnation is a wondrous, a precious fact. He humbled himself and became poor that we, through his poverty, might be made rich. He was despised, rejected, persecuted. All this he became for us. And think of what he suffered! Go and stand on Calvary

and look upon that suffering, bleeding, dying Son of God. Look! look! look! May the Holy Spirit make you to realize that all that dying agony was for you. And remember the unspeakable blessings of divine grace bestowed on us through our Redeemer. I cannot write them. Think earnestly about it! He secures for us pardon, justification, adoption, sanctification, glorification. We are made heirs of all the promises of God's Word, heirs of all the riches of God's grace, heirs of all God has, heirs of all God is! Think of all that means and lift up your heads, ye children of the King.

Maryville, Tenn.

Growth and Power of England.

BY REV. A. B. CAHANISS.

How strange are the mutations of time! How instructive the lessons of Providence! When the Romans conquered nearly all the nations around them, they never exchanged their prisoners, but brought them as captives to Rome, to be sold into slavery to pay the expenses of the war. They stationed troops in all of these conquered countries to keep them in subjection. When these would sometimes revolt and try to get their freedom, the Romans would send additional troops to subdue them again; always bringing a lot of prisoners to Rome to be sold into slavery at the close of the war. Among their conquered provinces were the old Britons, whom Caesar first brought into subjection, and found a troublesome race to manage. Like the Cubans, though uncultured, they would try to get their freedom, but the prisoners paid the penalty with slavery.

As an evidence of the low esteem in which the Romans held the old Britons, let the following from their renowned orator and statesman testify in a letter to his friend Cicero to Atticus.

"I understand you wish to buy some domestic slaves. Do not buy any of those Britons, because they are stupid and utterly incapable of being taught, they are utterly unfit to form a part of the household of Atticus." See *Great Commission by Harris Boston, Edition 1842, page 207.*

How little did Cicero, in his Roman pride, dream of the wonderful uplift Christian missionaries and Christian civilization were to give to those despised heathen Britons; that when Rome had lost her provinces, and her power and her people are called "Dagoes," in contempt, then these Britons would be girdling the earth with their conquests and colonies and the sun would never set on Britannia's dominions. Her sails would whiten every sea and be fanned by every breeze, taking the lead in commerce and carrying light and knowledge, civilization and progress, wherever her people went. Great as was Rome's imperial power at its height, it was comparatively small, when compared with the British Empire up to date, 1898.

At the present moment the British Empire is fifty-three times the size of France, fifty-two times that of Germany, three and a half times that of the United States of America, thrice the size of Europe, with treble the population of all the Russias. It extends over 11,000,000 square miles, occupies one-fifth of the globe, containing one-fifth of the human race, or 850,000,000 people, embraces four continents, 10,000 islands, 500 promontories and 2,000 rivers.

"Some Doubtful Interpretations."

I see in the BAPTIST AND REFLECTOR of October 18th an article under the above caption by our esteemed brother, Dr. C. E. W. Dobbs, on 1 Jno. v. 10: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin unto death. There is a sin unto death. I do not say that he shall pray for it." I read Dr. Dobbs' article with great relief, as I do everything from his pen. But after reading and re-reading, I confess I have grave doubts of the correctness of our brother's position.

The passage under consideration seems not only to

afford us the privilege of praying for our brethren who may have fallen into sin, but even to enjoin it upon us as a duty, provided they have not committed the sin unto death. Dr. Dobbs examines the original, however, and finds that the word rendered "pray" in this connection comes from the Greek word *erotao*, which he insists means to "inquire," and thinks, therefore, that such an idea as "making request" or "pray" is not in the word at all. I would not say that *erotao* does not sometimes signify to "inquire," but that this is the only correct rendering I seriously doubt. I find from actual count that this word occurs fifty-nine times in the Scriptures. In some fourteen instances it is rendered "pray" or "prayed." In nineteen cases it is rendered "beseech" or "besought," which terms mean to pray. So we have the word rendered "pray," or its equivalent, thirty-three times, or more than half the times it occurs in the Scriptures. This would seem to establish its ordinary use. Besides, there are a number of passages that do not admit of "inquire" as its meaning. For example, "I pray for them, I pray not for the world." (Jno. xvii. 9.) "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one." (Jno. xvii. 15.) Still another, "After this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus, and Pilate gave him leave." (Jno. xvii. 38.) Now let us see how the doctor's rendering would do for these passages. Jesus, instead of praying for his disciples, said: "I inquire for you, I inquire not for the world." Again, "I inquire not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one." And finally "Joseph of Arimathea inquired of Pilate that he might take away the body of Jesus."

Other examples might be given, but these seem quite sufficient to show that Dr. Dobbs' article is well classed under "Some Doubtful Interpretations." The BAPTIST AND REFLECTOR is still as bright and breezy as ever, and oh! how we long to be able to bring out a paper as nearly like it as possible. The delay cannot be much longer, we trust.

J. B. BRANCH.

Jackson, Miss.
—The great Russian trunk line connecting the Baltic and the Chinese seas is now nearing completion. Five thousand miles of steel rail have already been laid. Throughout it is rock ballasted. The bridge over the Volga river is 4,500 feet long, said to be the longest steel bridge in the world. The estimated cost when complete, as it is expected to be between 1902 and 1905, will be \$178,000,000. It will immensely reduce the time and cost of the circumnavigation of the world, and its liberalizing effect on Russia itself can only now be fancied. Commenting on the above the *Southwestern Presbyterian* well says: "This drawing together of the ends of the earth is but the providential preparation for the coming of Zion's King. 'The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed and all flesh see it together, for the mouth of the Lord hath spoken it.'" (Isa. xl. 3-5.)

—My best meeting held this year was with the Ararat Church, in Madison County, eight miles west of Jackson. The meeting was protracted about ten days and resulted in eighteen conversions and twelve baptisms, with others in prospect. Bro. Lovjoy of Jackson assisted me a part of the time. His sermons were able expositions of the plan of redemption and his exhortations powerful appeals to the unconverted. We have a prayer-meeting and Sunday-school, both well attended. All my obituaries take collections for missions at every meeting and are supporters of our Boards.

A. J. HALL.