

CHRIST CRUCIFIED.

CHRISTIAN ENDEAVOR HERMES BY REV. H. S. MAC-

ARTHUR, D.D.

(Continued.)

How shall you prevent the martyrdom of the Romanist? That he does worship Mary cannot be denied. In Rome to-day she is placed far above Jesus Christ. Shall you denounce her and her worship? You will by so doing only multiply her champions and worshippers; and you will also be false to fact, for she was a true and noble woman. Shall you summon to your aid reason and Scripture? Yes, and you can readily show that there is not a passage in the Bible which can fairly be quoted as favoring her worship. But the devout Romanist will still continue his worship. What shall you do? This: Preach Christ in all the fulness and glory of his divinity and humanity. Where Christ is not so preached Mary embodies a tender thought and supplies a real want in the human soul. In heathenism physical power was everything; moral purity was nothing. Christ introduced a new thought. He taught that purity is power, meekness might, and gentleness greatness. These were womanly virtues. Mary came to represent them; Mary came in process of time to be worshipped. We must show that all that is purest in woman and noblest in man is found in Jesus, that he meets every want of every soul. We must learn that the best way to preach down error is to preach up truth. Never raise Satan unless you are sure you can lay him. Never throw down the gaudy to him unless you know that you can give him a deadly lunge. The best way to keep out the plans of error is to fill every spot of the soil of the heart with the good seed of the kingdom. To keep chaff out of the measure fill it with wheat; then let the wind blow the chaff as it pleases. The great mass of church-going people have learned from Christian ministers almost all that they know of Darwin, Huxley, and others of their class. If the theories of these men are demonstrated to be true, we shall have neither need nor right to oppose them. So long as they are only theories, what is the use of directly opposing them? God is one; truth is one. God cannot contradict himself. Why waste time on theories? The pulpit has something better to do than to advertise the devil's nostrums. To cure error, liberate truth. Christ not only proposed to give Lazarus life, but liberty also. The truth must be loosed. To be fair with an opponent you must state him clearly. Often the statement, being largely in his language, is clear and strong; often the refutation is obscure and weak. The statement is remembered, the refutation is forgotten. The valiant knight of truth often succeeds only in giving prominence and dignity to a hitherto unseen and, perhaps, unknown foe. We have paid the devil too much respect. We owe him nothing but contempt and disobedience. As preachers, we cannot know everything about everything, but we ought thoroughly to know God's Word. Let us fully, fearlessly and kindly declare it, and victory over every error will be on the side of God's truth.

Oh, how precious it is to think of the manhood of Christ! He was the only person ever born into the world who had his choice as to how he should come, and he chose to come as a babe and in poverty. He trod the lower walks of life, and poverty was dignified. He lived as a boy, and boyhood was forever honored. All the conditions of life into which he entered he exalted and sanctified. On the cross he gave a young man's life for the world's sin. On the throne he sits with the dew of immortal youth and the glory of eternal manhood. Once he suffered; now he forevermore will sympathize. The whole race is ennobled by the thought that humanity with divinity sits at the right hand of the Majesty on high.

Paul preached Christ's divinity also. A man cannot save his fellow. However exalted Christ might be as a man, he would still be helpless to save a soul from death. A man cannot find a ransom; a man cannot meet the claims of God's law; a man cannot stand in the holy place; a man hath not clean hands and a pure heart. The Savior must be God as well as man. Man may sympathize; God alone can save. We need both the humanity and the divinity of Jesus Christ. If you deny either you contradict himself when he speaks of Christ as "a child born, a son given," and at the same time as "the mighty God, the everlasting Father, the Prince of Peace." John distinctly tells us that the "word was God," and also that the "word was made flesh."

But I am not undertaking to prove to you, brethren, his divinity. This is not necessary. I am simply showing how in harmony with this view are the trend and spirit of Scripture. Some men say Christ was good, was the best man the world has ever seen, but he was not divine. Out of their own mouths such men shall be convicted of inconsistency and stupidity. Christ was either divine or he was not a good man.

He was God, or—can we say it with reverence? he was an unpardonable egotist or a hopeless imitator. He claimed to be divine; he was put to death because of that claim. John says he was full of grace and truth; but, if not divine, he was full of falsehood. From the first majestic words of Genesis to the last love note of Revelation the uniform testimony of every devout heart concerning Christ is, in substance, "My Lord and my God." This truth fired the heart of Paul. How grandly he bursts forth with his magnificent doxology: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." And let all the people say, Amen and amen. A symmetrical Christ, perfect man and perfect God is the need and the hope of the world.

But Paul preached Jesus Christ and him crucified. He recognized the expository character of Christ's atonement. This glorious doctrine is the very pith and marrow, the warp and woof, the very heart of the whole Bible. This doctrine has always been an offense to some opposers. To the Jews it was "a stumbling-block," to the Greeks it was "foolishness." Both Jews and Greeks have their representatives still. There are in our day those who regard the atonement, considered as a propitiatory sacrifice, with the utmost disfavor. They deny that his death had any reference to the satisfaction of divine justice; that he was in any sense the sinner's substitute; that he did anything to satisfy the claims of God's justice. His death, they claim, was due to man's wrath, and its effect is simply in its moral influence over us by his self-sacrificing example.

That Christ's death exercises such a power we joyfully admit. It has its inward side; but that because of its Godward side. It must not be forgotten that while God is a loving Father, he is also a righteous Judge. God must be just; if unjust he must vacate his throne. What is the testimony of the Scriptures? They affirmed that "it pleased the Lord to bruise him;" that "He hath made him to be sin for us, who knew no sin;" and that "Christ suffered for sins, the just for the unjust." All God's revelations, in symbol, type and prophecy, declare with trumpet tongue that "without shedding of blood there is no remission;" and the glory of Jesus, of which the redeemed shall ever sing, is that he "bare our sins in his own body on the tree."

The man who will deny that these Scriptures teach the vicariousness of Christ's death could not be convinced by any amount of Scriptural authority. The true view gives to Christ's self-sacrificing example all the power which the moral influence theory does, and it also satisfies both reason and faith by giving us an exalting Savior, who meets the claims of God's law and thus wins the homage of man's love. To preach Christ, and him crucified, then will include all the marvelous mystery of his august person, the great facts respecting his spotless life, the efficacy of his atoning death, his triumphant resurrection, his glorious ascension, and his prevailing intercession. It includes our pardon and peace by the blood of his cross, our complete salvation in him here, and our blessed home in heaven hereafter. Here is enough to excite the joy and exhaust the skill of the highest angel.

MOTIVE OF PAUL'S DETERMINATION.

Let us look, in the last place, at the controlling motives of the apostle's determination. This was the only preaching which could harmonize with the facts of Christ's life. Some tell us that Christ grew sullen and remorse toward the end of his earthly life—that those severe denunciations near the close, contrasting in so marked a way with the Sermon on the Mount, show how bitter was his spirit and how keen was his disappointment. These men forget that Christ's conversation with Nicodemus took place some months before the Sermon on the Mount. In that conversation he distinctly foretold that as Moses lifted up the serpent even so must he be lifted up. In that conversation he gave us the fullest statement of the means of salvation which ever came from his lips. Nowhere else in the Gospels, and nowhere in the Epistles, can you find so clear a description of the work of each person in the blessed Trinity in human redemption. It is true that until a little time before his death Christ did not in public discourse plainly allude to that death, and there were reasons for this omission. But in this conversation with Nicodemus the allusion is explicit. Christ's baptism was also a symbol and prophecy of his death and resurrection. The cross, gloomy and grand, ever lifted itself before his mind. That he should die on that cross was one of the ends for which he came into the world.

Now Paul saw this. He always meant to be true to the Christ. My soul has ached for him when I have seen how he sinned through ignorance of the true Messiah. But on that Damascus highway what blessed light flashed upon the Old Testament teachings of the Christ! What a new world of thought and feeling

was revealed to him! Now he sees the symmetry, the harmony, the glory of the truth. He sees how the Sufferer is still the King; he sees that the way to the throne is by the cross; he sees that he who would reign must serve; that to conquer it is necessary to stoop; that lowliness is loftiness. He sees that Christ is the world's Prophet, Priest and King, because once he died as a sacrifice for the world's sin. The cross was his throne—blessed revelation! Now to Paul Christ's life is a sublime harmony. So Paul gloried in the cross. He would have no other glory. On earth he caught the first notes of the song which, ever since his exaltation, he has been singing in heaven. "Worthy is the Lamb which was slain."

This, we remark again, was the only preaching which could harmonize the attributes of God. How shall we reconcile the apparently contradictory attributes of God? He describes himself as exercising loving kindness and at the same time as inflicting judgment. He is at once a merciful Father and a righteous Judge—a just God, and yet a Savior, abounding in mercy, and at the same time hating iniquity. This is the true character of God as made known in Scripture. Men have erred when they have taken one-sided views of God. Some regard him as too merciful to punish sin; others, going to the extreme, regard him as too just to forgive sin. The result is that while one class presumptuously approach him, the other class shrink helplessly into despair. These are important considerations. In the administration of human justice no question is more perplexing than that of granting pardon. If never granted, government may become tyranny; if granted often, law becomes only advice. A law without a penalty is not law; it is only advice. Mercy and justice cannot always meet in the human judge. The human judge may have to condemn his own son. But in God there is a union of all perfections. Only as he is seen in the face of Jesus Christ can he be rightly known; only in the sacrifice on the cross can the mercy and justice of God be seen in blessed union. In the cross God shows himself to be eminently a merciful Savior; there he shows his hatred of sin; there, too, he shows how it may be forgiven. It is the glory of God that he can be just and at the same time be the Justifier of the believer in Jesus. He can preserve the honor of his law and yet extend pardon to the penitent. The harmony of these seemingly inconsistent attributes gives glory to the cross of Jesus. It lifts God's plan of redemption above all human conception, makes it a constant marvel to the angels and gives the redeemed in glory a theme for eternal praise. At the cross the beautiful words of the Psalmist have their sublime illustration. "Mercy and truth have met together. Righteousness and peace have kissed each other."

Standing beneath the cross, we remember that God spared not his own Son, but freely gave him up for us all. There we see the boundless mercy of God. Still standing beneath the cross, we remember that it pleased the Lord to bruise that beloved Son, and to make the iniquities of us all to meet upon him when he took the sinner's place—there we see the inflexible justice of God. In the cross these glorious attributes meet. Here is the atonement—the "at-onement," as Bishop Hall and other English writers once wrote it. Around the cross these glorious truths meet in eternal harmony. Here let us stand, and with angels and glorified spirits sing, "O the depth of the riches both of the wisdom and knowledge of God!"

Furthermore, Paul knew that this was the only preaching which could save men. This truth saved him. He had the testimony of personal experience. The lion had been changed into the lamb, the bitter persecutor into the loving disciple. It is impossible to account for that change if the power of this truth and the grace of God be denied. Almighty grace came to his soul. Like the walls of Jericho, its ramparts fell before the power of God. The power that could tame him could subdue the hardest heart.

With undaunted heart we stand beside the cross to-day. In this sign we shall conquer the world. An uplifted Christ is still the mightiest magnet to attract the hearts of men. That cross is still the power and the wisdom of God. Some men affirm that the old gospel is losing its power—that "modern thought" demands a modern gospel. They have denied that the gospel is a finality. They have invented other gospels. But what is new in these inventions is not true, and what is true is not new. They have tried spiritualism, and it has proved itself to be a vulgar cheat, a contemptible fraud. They have tried materialism, and it has proved itself to be what Carlyle, in his coarse way, called it, "a gospel of dirt." To a true religious religion has no objections to urge. What God says in his works must agree with what he says in his Word. Genesis and geology, when each is rightly interpreted, must harmonize. Men have tried atheism. They would dethrone God, and they would degrade men; but God refuses to be pushed out of the world which he has made. One scarcely knows

whether most to pity or despise these false teachers. They certainly excite our pity; they almost justify our contempt. They are blinded in the gleaming light of the nineteenth century.

Once Thomas Paine boasted in the Broadway Hotel, in New York, that in five years there would not be a Bible in America. How we smile at his folly! The day will come when the defiant predictions of another blatant and blasphemous infidel will excite corresponding pity and contempt. The pulpit losing its power! The Bible becoming obsolete! The pulpit never was so mighty a power as it is at this hour. The Bible was never so triumphant as it is to-day. I tell you that as a Christian man I walk with my head among the stars. The highest point of human greatness men ever reach is when they bow at the feet of Jesus Christ and take him for their Lord and God. Away with the devil's nostrums! I respectfully decline to be orphaned in my Father's world. We want the old, old gospel—old as eternity and new as the last sunset which has kissed your cheek. Nothing but the bread of heaven can feed the hungry soul. Nothing but the balm of Gilead can heal the heart's sorrow. Blessed be God! His gospel will never lose its power until Satan is crushed beneath our feet and Christ is worshipped as Lord of all.

What Paul preached we should believe; unconverted men and women, you should believe it. It is your only hope. Before you I uplift the crucified One. Here behold the grandest display alike of God's justice and love. Look and live. "Behold the Lamb of God which taketh away the sin of the world." Ministers of Christ, you should believe it. You will be shorn of your power if you do not. Uplift that cross. Display that blood-stained banner. Teach the old doctrines. Do not apologize for God; declare him. The best evidence of Christianity is Christianity. The cross is its own witness. The Christian minister who uses his position to betray his Lord had better have his arm paralyzed at his side, had better have his tongue cleave to the roof of his mouth. In proportion as the spirit of the cross controls every thought and feeling of our lives, glitters in the eye, trembles in the voice, and is felt in the affectionate grasp of the hand, shall we be successful. Here, in the presence of God and his people, let us determine to be loyal to Christ's gospel until our work is done and our reward is won. Let Christ and him crucified be our theme in life, our watchword in death, our song in heaven.

What we believe we should propagate. Any truth that is worth holding is worth propagating by the printed page and the living voice. No argument is needed to convince you of the power of the press. The old Homeric heroes are represented as standing on the hilltops of Greece and sending out their voice into its clear air to brother heroes seven miles away. The press is the hero of the nineteenth century, who stands by the mighty Atlantic and sends his voice across a continent to the mightier Pacific; sends it around the world. The devil shall not have the best of everything. The discoveries of our day are for Jesus. When good Dr. Warren saw a ship leaving the dock at New York with a group of missionaries on her deck, he said: "That is what ships are made for." He was right. Steamships and railroads, the press, the telegraph, the telephone are all for Jesus. "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heaven and the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all." Let the Assyrian boast of the number that he cut off. What was the Assyrian? This: "The rod of God's anger and the staff of his indignation." Let Cyrus boast of the mighty work that he accomplished. How did he do it? Thus: "I girded thee," God says, "though thou didst not know me." "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

Jesus is King. He is laying his hand on the discoveries of the hour. The inventive genius even of his enemies shall contribute to his glory. Man, horse and steamship shall carry his truth; telegraphs shall gladden the world with his glory, and telephones shall make the world "a whispering gallery" with his praise. When the pierced hand of Jesus Christ shall be laid on the press of the world, the first rays of the sun of millennial day shall color the sky with its crimson and gold. We need the living voice of the living preacher; nothing can surpass that instrumentality. We need also the printed page sent out as leaves for the healing of the nations.

We must feel a personal responsibility for the preaching of the gospel. You cannot do effective work for Christ at long ranges. A Roman youth complained to his father that his sword was too short. "Add a step to it," said the father. The Bible is "the sword of the Spirit." To use it well you must come into close quarters. "The Autoer of the Breakfast Table" says: "We are the Romans of the modern world—

the great aslanting people. And so we come to their style of weapon. Our army sword is the short, stiff, pointed gladius of the Romans." And he adds: "The race that shortens its weapons lengthens its boundaries. It was the Polish lance that left Poland at last with nothing of her own to bind." He then asks, "What business had Sarmatia to be fighting for liberty with a fifteen-foot pole between her and the breasts of her enemies?" It will not do for us to fight our Lord's enemies in this fashion. We must come to close quarters. This Christ did. The warm heart of the living prophet touched the cold heart of the dead boy. You rejoice in the glorious gospel of the crucified Christ which Paul preached; let others share your joy. I appeal to you as men, as Christians and as Baptists, as you love Christ and glory in his cross, give money to send the men who shall carry the good news to the perishing, so that the dumb may sing with joy, and the desert may blossom as the rose. May the theme of "the matchless Paul" at Corinth—Christ, and him crucified—be our glory in life, our hope in death, and our song in heaven. God grant it, for his name's sake. Amen.

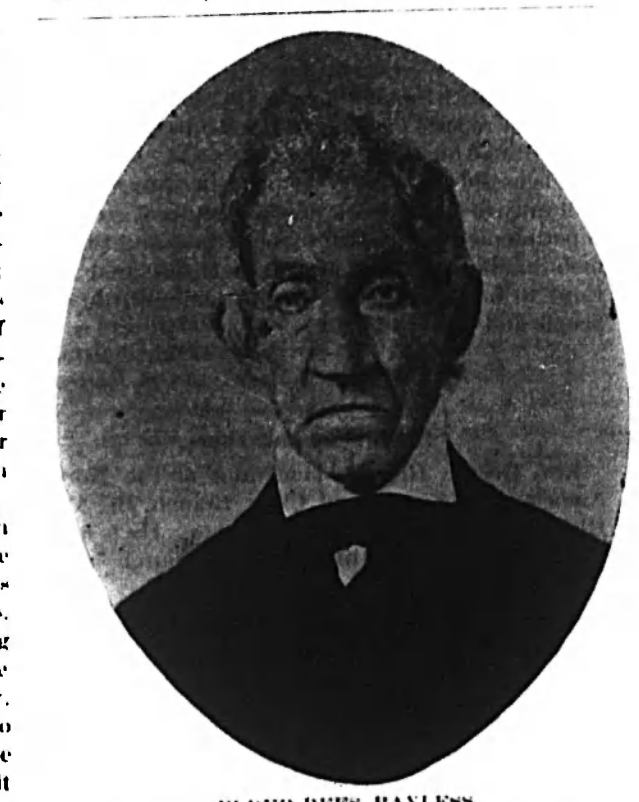
PIONEER PREACHERS.

(Illustrated Sketches.)

BY REV. J. J. HUNNETT.

No. 4. NEW SERIES.

In the old Cherokee (Washington County) graveyard and church book are some interesting records. I find in the cemetery a stone erected to the memory of "Rev. Rees Bayless: Born August 22, 1787; died Oct-



ELDER REES BAYLESS.

(For this cut I am indebted to the kindness of the Holston Association, of which, for twenty-two years, Elder Bayless was the efficient Moderator. R.)

tober 20, 1864; more than fifty years a Baptist preacher;" and another to his grandfather, "Daniel Bayless," who died in the year 1800. Here also sleeps the dust of Elder John Bayless, father of Rees, and once a minister of the Cherokee Church. The church-book records show, in the lists of members for 115 years, seven generations of the Baylesses—among them three generations of preachers.

The subject of our sketch was born in Washington County, Tenn., four miles South of Jonesboro, on Cherokee Creek. On the paternal side he was of sturdy English stock, his grandfather, Daniel, having emigrated from England a century and a half ago, settling first in Pennsylvania and then in Washington County, Tenn., with his three sons, Samuel, John and Reuben.

Elder Bayless was converted in his youth, and, uniting with the Cherokee Church, was baptized, most likely, by Jonathan Mulkey of pioneer fame. He was married May 17, 1804, to Margaret Young, who became the mother of his seven children. August, 1728, he was married a second time to the widow Elizabeth McPherson.

In 1810 the Cherokee Church licensed him to preach and in 1820 ordained him. He became pastor of this church in June, 1827, and continued pastor for more than a quarter of a century. He was also pastor of Buffalo Ridge, Sinking Creek, Indian Creek (now Erwin), Lanesboro and other churches.

For many years he was a leading spirit in the Holston Association, and, for twenty-two years, he was the efficient Moderator of that body. He was a prominent figure among East Tennessee Baptists and had weight with the people. His wisdom was sought and felt in the councils of his brethren.

At Pleasant Grove, Cocke County, August 25-26, 1848,

was held a Convention of representatives of the Holston, Tennessee, Nolichucky and East Tennessee Associations for the purpose of comparing notes upon certain doctrinal differences in regard to "election," "free salvation," etc., and to secure, if possible, a basis of union and co-operation in mission work. Elder Rees Bayless was chosen "Moderator" of the Convention; and to his wise counsel and conservative bending was due, largely, the friendly feeling and harmonious action of the Convention in the substantial adoption of the New Hampshire Confession of Faith, and a resolution to co-operate in the great work of missions.

I close the sketch of "Father Bayless" with the following characterization of him by one who knew him well and was frequently associated with him in the service of the Master: "Elder Bayless was not a man of extensive culture or varied attainments. He was old-fashioned, but a great preacher for his day. He had strength of character, and was as firm a man as Andrew Jackson. He was a speaker of commanding appearance, standing erect six feet three inches, raven-haired and stalwart, a splendid specimen of physical manhood. He had great compass and strength of voice, and always spoke with ease, never straining his voice. For fourteen years before his death he was afflicted with rheumatism, and much of the time was unable to preach, but he did great good in his day, and mightily influenced the people."

Answer to the Questions of the Woman's Missionary Union.

My Dear Sisters:—Editor Folk requests some one to answer your repeated question, "How, according to the Constitution of the Tennessee Baptist State Convention, they could refuse to accept women as delegates, simply because they are women, and why such action was not taking 'ecclesiastical jurisdiction' over the churches?" You also warn us not to tell you that Paul says "if women would learn anything let them ask their husbands at home," since some of you are old maids, and his advice will not apply in your case.

For the above reasons, courtesy and justice demand an answer, even though it may not be satisfactory.

I thought of reminding you that it was contrary to Baptist custom; but then I remembered our custom is not uniform. In Texas and Arkansas and some other States, the Baptists receive women as delegates to represent their funds just as they do male delegates; and they ask us, Why not? They say if you can receive women in your church, the highest society on earth, and let them sit with you in church meetings and vote for the pastor, the highest office in that church, how can you, with any consistency, refuse to let them sit with you in an *inferior* organization, called a "Convention?" Not long since Dr. Crandall, editor of *The Texas Baptist Standard*, wrote an article criticizing the Conventions severely that refuse to receive women delegates. He thought we were a set of old fogies, at least "fifty years behind the time."

With these facts before me, I cannot plead Baptist custom alone, and am compelled to plead past custom and past prejudice. You must know that it takes time to overcome strong prejudice. You old sisters can remember when we first undertook to put organs in our churches in the country; how the old sisters as well as the old brethren cried out against it as an innovation of the devil. In some cases the organ, in deference to these brethren and sisters, was kept out of the church for many years. Time has worn away our prejudices and now all are in harmony with "Old Hundred" and "Sweet By and By" on the organ. But the Campbellite churches are all torn to pieces on the organ question, having to undergo the same experience we had.

Let me remind you that most persons look with suspicion upon anything to which they are not accustomed. For example, when bicycles were first introduced and women began to ride them, many of the old brethren and sisters, too, were shocked, and vowed, My daughter shall never be caught on one of those things. They had never seen the like before. The preachers were severe in their censure of bicycles for females, and some went so far as to say that the "new woman" and bicycles were of the devil. For a preacher then to have ridden a bicycle would have been very undignified and unbecoming. Now it is no unusual thing to see preachers and preachers' daughters dashing along on a bike with not a word of comment from any one. I remember one preacher who told me when they were first introduced, "I would like to ride a bicycle, as I think it a cheap and rapid mode of visiting my members, but I know it would offend some of the weaker brethren. Time and changing customs have worn away their prejudices."

I remember well when one or two colleges opened their doors for the re-education of the sexes and demanded the same curriculum for girls as for boys.

The men raised their hands in holy horror and their voices in stern protest against such an unheard-of innovation, which they just knew would not work. Though it took forty years to wear away their prejudices, it now works so well that many of the leading colleges and universities have adopted co-education for the pupils, and some even have women teachers in their faculty.

I have given you these facts to remind you that the men of the Tennessee Baptist Convention are not very different from others of the masculine gender. You must let patience have her perfect work and bear with your weaker brethren till time and changing custom overcomes our prejudices.

ONE OF THE BROTHERS.

Texas Notes.

As your readers may possibly know, Texas Baptists are proving that they belong to the church militant. They are practicing fighting among themselves and becoming such doughty warriors that it will be woe to any who may be so unfortunate as to hereafter venture to war against them. To make sure that they cover the whole ground, they are waging this war in both their ecclesiastical and their judicial relations. But seriously, after living in Texas nearly twenty years I have never seen such fratricidal strife and such seemingly inextinguishable confusion among Baptists as we have in Texas. Every part of our work is feeling its withering influence. May I beg the prayers of brethren outside of Texas for Texas Baptists. Can you not send us missionaries and get us all down to the "mourner's bench" (ill we come to see our sins and our duties to God in relation to each other? My only hope is in the Lord.

As the other professors of the Seminary took part with Dr. Whitsett, and seemed to agree with his position, it is feared by many Baptists that his resignation does not much relieve the Seminary matter, unless Whitsett's successor is a straightforward landmarker, secession Baptist. By the way, as the Seminary is for all the Baptists of the South, can anyone tell why the trustees should not give the landmarkers a representation in the Seminary by putting one in as Dr. Whitsett's successor who believes in historic secession? As the other professors are with Whitsett, who can tell us why this is not fair and in the interest of harmony?

The Oak Cliff Church, of which the writer is pastor, is moving on. About twelve have been added since the writer accepted his pastorate. It is one of the best Dallas suburban churches. The writer has just closed the best revival meeting with the "Old Union Church" in Dallas County that has experienced for many years. Among the numerous baptisms were some of the once hardest cases. With all our Texas troubles the Lord is giving us some fine meetings.

This is the best crop year the writer has seen within twenty years in Texas. Texas, all things considered, is the best State in the Union. It is getting ready for its great State Fair at Dallas. This Fair is a grand thing. It affords the visitor the best opportunity to see Texas all together. It presents a "bird's eye view" of Texas. It begins the middle of October and continues to near the close. As the railroads will give greatly reduced rates to attend from other States, buy your ticket to take you by way of the Texas and Pacific Railroad and come to Dallas and see the Fair. While here arrange, if you can possibly spare the time, to visit as much of the State as you can. The Texas Pacific furnishing the very best of accommodations, is justly the popular route to and from Texas and into Mexico, New Mexico and California.

Some time ago, meeting Captain Phillip of the battleship Texas, as I shook his hand I said: "Captain, I hope you are as good a soldier for Jesus Christ as for your country," to which, as tears came in his eyes, trembling with emotion, he answered, "I have been that for many years." In this war he has proved it.

W. A. JARREL.

Dallas, Tex.

Nolachucky Association.

The Association at its recent meeting decided to try and raise \$1,500 this year for all benevolent and missionary purposes, and imposed on the Executive Committee of the Association the duty of executing the purpose of the Association. The committee desires each church in the Association at the earliest date possible to decide by vote what part of this amount the church will undertake to raise during the year, and notify Rev. W. C. Hale, Morristown, Tenn., who is Treasurer of the committee.

The work planned by the Executive Committee at its first meeting was the inauguration of four fifth Sunday meetings. The Association was divided into four divisions, as will appear in the minutes to be out in a short time. The first division, Rev. P. H. C. Hale, Superintendent, embraces four churches in

Hamblen and the churches in Hawkins and Greene Counties. The second division includes the remaining churches in Hamblen and three churches in Grainger County, with Col. T. H. Reeves as Superintendent. The third division, Bro. Benjamin Yates, Superintendent, embraces the remaining churches in Grainger County. The fourth division, Rev. J. M. Oley, Superintendent, embraces the churches in Jefferson County.

Fifth Sunday meetings will be held Saturday and Sunday, October 29th and 30th, 1898, beginning at 10 o'clock a. m. under the direction of the Superintendents of each division as follows: First Division—Helron Church, Greene County; Second Division—Alpha, Hamblen County; Third Division—Central Point, Grainger County; Fourth Division—Flat Gap, Jefferson County.

TOPICS FOR DISCUSSION.

1. How can we interest all the members of our churches in our denominational enterprises?
2. The spiritual condition of our people and how to improve it.
3. Social life in church and Sunday-school work its place and importance.
4. Why I am a Baptist.
5. Has your church a Sunday-school? If not, why not?

Basket dinner on the ground Saturday. Services for Saturday night and Sunday will be arranged by each Superintendent. The committee request all churches to send their contributions to Rev. W. C. Hale, who will promptly forward them to the Board or object for which intended. Mission funds sent up without directions will be equally apportioned to State, Home and Foreign Mission Boards.

The Executive Committee will meet on Thursday after each fifth Sunday meeting in Morristown, Tenn., to receive reports from superintendents, churches, etc., and arrange for the next meeting.

It is hoped that every Baptist in the Association will rally to the support of the brethren assigned to superintend this feature of our work, and that these fifth Sunday meetings may be agencies used by the Lord to bring about a great spiritual uplift to all our people and churches.

T. H. REEVES, Chairman.
J. M. WALTERS, Clerk.

From Here and There.

Rev. George Harrell, Moderator of the Northern Association, is pastor of Clear Branch, Big Valley, Big Springs and Oaklawn churches. He is now engaged in a good meeting with his church at Clear Branch.

Rev. H. B. Clapp succeeds Prof. W. S. Bryan at the Chillowee Academy, becoming co-principal with Prof. J. F. Sharp.

Prof. Bryan becomes principal of the Hamblen-Sidney School (a school for boys) at Knoxville.

The Chillowee Academy and Association will miss Bryan, but they will find in H. B. Clapp a worthy successor.

NOTES FROM THE CHILLOWEE.

Prof. R. A. Brown was again elected Moderator. Brown believes in work, and stirs up the brethren on the subject of missions and pastoral support.

Bro. Horace L. Ellis, a licentiate of the Maryville church and graduate of Maryville College, was made clerk of the Association.

On the subject of education speeches were made by W. S. Bryan, J. H. Snow, H. B. Clapp, R. M. Murrell, Peter Quinn, E. M. Webb, J. J. Burnett and J. C. Ford.

Home Missions was reported on by J. R. Nelson, and discussed by him, Henry Austin and J. J. Burnett.

J. C. Ford made a good report on Foreign Missions, and followed it with a sensible speech. The report was further spoken to by J. M. Anderson and J. H. Snow.

A. J. Holt made a tender and effective talk on the Orphans' Home, and ringing speeches on temperance and missions.

The introductory sermon, a good one, was preached by Rev. J. H. Snow.

Rev. R. M. Murrell preached an excellent sermon on the good soldier of Jesus Christ.

Sunday morning Dr. Holt preached a strong gospel sermon for the Baptist saints. The writer preached at the Baptist church Saturday night, for the Presbyterians Sunday morning and the Methodists Sunday night.

The Maryville Baptist Church has had many misfortunes and calamities, but has plucked up courage, and will soon call a pastor, we think.

Other denominations were pleased with and impressed by the Association.

Many Baptists expressed the regret that the pastors who belonged to the Association were not present to help and to be helped.

On the whole the meeting was a good one. The Lord bless the Maryville people.

The Association goes to Cade's Cove next year.

J. J. H.

Bro. Ogle's Objection.

I doubt if there is as much difference between us as he apprehends. If he will come down and spend an evening with me in a spirit of investigation, we will comprehend each other's meaning and come to agreement. If any man can beat me being a sound Baptist it is because of larger wisdom, and I love to sit at the feet of my superiors.

Bro. Ogle misses the point in the quotation he made from my speech. I said this: The organization of the church was completed at Pentecost by the Holy Spirit's coming to dwell in the church as an organization. He had dwelt in individuals before; now for the first time he takes up his residence in an organized society of saints and that indwelling life for the first time makes that organization a living organism. In this sense it was completed at Pentecost. If this is not true, in what sense did the Spirit come that day in which he had not come before? The miracle element was but a transient quantity. For the full argument to support this view, see Dr. B. H. Carroll in *Convention Teacher* December, '96, and January, '97. I could not have made the remark I did as quoted unless I had been informed by Dr. Carroll's remarkably able articles; and it was impossible for me to introduce the argument in full in the address.

I seriously dissent from the proposition that there can be any such thing as a true church without the indwelling of the sovereign Spirit in the corporate life of the organization; and I notice that Bro. Ogle, doubting by oversight, in his definition of his church fails to give the Holy Spirit any recognition at all. Dr. Stiller says: "The word (church) is spurious in the last verse of the second chapter (of Acts). But now, when they have resolved to be led only by the Spirit, are they for the first time given the worthy title." (Acts v. 11).

For a discriminating use of the words complete and perfect, I must trust the reader of my speech. I never saw a perfect man, but most of the men I see are complete men, they have all the organs, members and capacities that go to make up a man. Most of the men I know are complete, imperfect men. Bro. Ogle's attempt to set up the claim of perfection for churches would plunge him head over heels into a doctrine of sinless-perfection-sanctificationism, and I am too generous to take this logical advantage of him in an investigation in which we are both truth-seekers instead of disputants. J. O. REED.
Nashville, Tenn.

A Fine Meeting.

I have recently closed a fine meeting with Pastor P. W. Carney at Rutland Church, Wilson County. It was a great meeting. I think I have never enjoyed a series of meetings more. The Lord was with us in great power all through the meeting. Sinners were saved and Christians were made to rejoice. We taught the sinner that he must exercise "Repentance toward God and faith toward our Lord Jesus Christ." Several persons believed it and were saved.

This church has a large membership composed of a noble people. They have one of the noblest and truest pastors and they love him as he loves them. We believe, under God, Bro. Carney is doing a great work there. We did not hear one word said against the pastor during our stay. This of itself is a high compliment to these noble people. We were never treated kinder by any people. To work with Bro. Carney in a meeting is a joy that cannot be expressed. He has one of God's chosen women for a helpmeet.

A little brother and sister professed faith and were baptized. They are of very poor parents. The little girl came to church barefooted, though eleven years of age. Bro. Carney baptized her barefooted. As the brave little soldier went down into the water I remembered that Christ went down back to John, "And to the poor the Gospel is preached." These children professed about 11 o'clock at night. Nearly everyone had gone home, but Bro. Carney and myself stayed and prayed with them until God saved them.

This church has had a number of the Lord's very best men as pastors: W. C. Luck, E. D. Stevens, Stephen Gardner, A. C. Dayton, W. H. Wallace, Asep, A. Sherry, J. H. Cason, J. H. Anderson, J. M. Phillips, J. B. Fletcher, J. P. Gilliam, Rutland Church, and now P. W. Carney. May God bless Rutland Church. H. F. BRUNS.
Nashville, Tenn.

The soldier that quits the field because the battle is hard or seems to go against him, is called a coward and a traitor. What of the Christian who quits his post because it is hard or does not seem so pleasant and successful as desired?—*Burned Worker.*

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Third Church—Pastor Golden preached at both hours. One baptized. 104 in S. S. Pastor continues in the meeting at Antioch this week.

Centennial—Bro. Kendrick preached at both hours. Interesting meeting at the tent near the Soldiers' Home. Preaching by Brethren Kendrick, Halley and Golden.

Seventh—Pastor Burns preached at both hours to usual congregations.

Edgemoor—Pastor Rust preached in the morning. No service at night.

Immanuel—Bro. Cleveland preached at both hours to usual audiences.

Howell Memorial—Pastor Howse preached at both hours. Gratifying results from the recent meeting. Seven await baptism.

Mill Creek—Pastor Price preached at both hours. 66 in S. S.

Lebanon—Pastor Lammie preached at both hours. Pastor assisted Bro. G. A. Ogle in a meeting at Statesville. Seven professions. Fine interest among the unconverted.

The Lord continues his blessings upon us here. We have had sixty accessions and a great spiritual season is upon us. A. F. GORDON.
Louisville, Ky.

The Weakley County Association will meet with Pleasant View Church, two miles south of Dukesboro, Tenn., on Friday before the fourth Sunday in September, 1898, at 10 a. m. The nearest railroad point is Fulton, Ky. A. J. GLOVER, Clerk.
Pillowville, Tenn.

Arrangements have been made with the East Tennessee & Western North Carolina Railroad to sell round-trip tickets for half fare to parties wishing to attend the Association at Roan Mountain. Tickets will be sold September 6th, good to return September 9th. W. H. HICKS, Pastor.

Brethren who expect to attend the Memphis Association, to convene with Whiteville Church September 7th at 3 p. m., will please send their names at once that homes may be provided. Brethren, this may seem a small matter to you, but not to us. M. W. PREWITT.
Whiteville, Tenn.

The meeting at the Howell Memorial Church, West Nashville, continued ten days. Bro. Geo. H. Crutcher of Shelbyville did the preaching. It was well done. Bro. Crutcher carried away with him the love and good wishes of every man, woman and child that heard him preach. Ten conversions and seven additions are among other results. ECALAW.

Dear Bro. Folk: I congratulate you on having brought out the *East Tennessee Baptist*. I believe your paper has a fine future. It is certainly in clover now, and is pleasing this scribe. If I lived close enough to ask for the make up of your columns on notes on current events, your paper would be still better. I wish you great success. D. W. KEY.
Greenville, S. C.

I have for three weeks been resting and trying to get my voice, which went out of business while I was at Christiansburg. I am under treatment of Dr. Savage, and have great hopes that in a few weeks I will be restored. It is a real affliction to be put aside, having for twenty-one years held meetings. I need the prayers of my brethren. My home people are so kind to me in my affliction. H. S. FLEMING.
Tusculum, Ala.

The Baptist Church at Blountville, Tenn., is now without a pastor since Rev. E. K. Cox has resigned and returned to Carson and Newman College. Wonder if some live preacher would not like to locate here and undertake for us, and run some risk of getting a support just as a lawyer or doctor would have to do. This is a good field for a man of faith and perseverance, and could be made self-supporting in a few years. The church owns an acre of land with buildings on it for the pastor. N. J. PHILLIPS.

On the morning of August 25th it was my happy privilege to marry Miss Mary Thewett to Mr. J. C. Spann. The marriage was a beautiful one. Both parties are well qualified teachers. Miss Mary is a true Christian woman and is in every way prepared to make a God-honoring wife. Mr. Spann is a high-toned, cultured gentleman. Each seems to be quali-

fied for companionship with the other. Such marriages are to be encouraged, for they are the safety of our nation and a glory unto the church. Their home will be Luxora, Ark., and that State is to be congratulated upon having won them.

Geo. H. CRUTCHER.

Shelbyville, Tenn.

I am sorry to announce our inability to return to Brazil before next spring. We had made all preparation to go this summer or fall, but found so many new obstacles in the way that we had to defer our going till later. Meantime I am putting in my whole time supplying the Immanuel Church here and doing mission work in various suburbs of the city. Not an idle day will be put to my account while waiting to return to my work in Brazil. J. J. TAYLOR.
Little Rock, Ark.

We are in the midst of a glorious revival. Since the Sequatchie Valley Association of Baptists met with the Dunlap church, Pastor Alexander has been preaching a series of revival sermons and much interest has been manifested. Large crowds and twenty-five conversions are encouraging indeed, but we look forward to still greater things. I venture that the near future will see us occupying a new house of worship of our own. Oh! how we long to be "at home." Bro. Alexander is doing a good work here. Let the Baptist hosts of Tennessee pray that we may be prosperous. Later we may take the liberty of asking some of them to make good their prayers in a substantial way. JEROME GRAVES BLALOCK.

Dear Bro. Folk: I drop you a line to say how much I enjoyed your paper of this week. I do not much enjoy the heated controversies and discussions between brethren, for which your pages are often the field, but such articles as "A Good Example," "A View from the Brink," "Sabbath Desecration," which appear this week, are deeply interesting and helpful. Also your sound comments on the efforts of the Vatican to negotiate with our government for special privileges in the islands taken from Spain. We want an open field in those islands, with no preferences or special privileges for Catholics or any other religious body, nor any obstacle or hindrance to any denunciation that obeys our laws. S. W. HAMPTON.
Memphis, Tenn., August 27th.

Remember the children. I mean the orphan children in the Baptist Orphans' Home at Nashville. They are in need. The churches are not paying for the meat and bread that the children eat. We are more than \$500 in debt for meat and bread which they have eaten. It is now nearly time for school to open and the children have not the clothing they should have. I am sorry to think brethren forget the children in their Association meetings. Kentucky gives a *thank-offering* to the children at every Association, while we in Tennessee do nothing. Of course Bro. Holt will not take a collection. None of us desire to do so. But an offering—a *thank-offering* to the children—every Association ought to make. Let some brother see to it at every meeting. W. C. GOLDEN.

Bro. I. N. Strother aided us in a meeting with the Spring Creek Church, beginning Tuesday after the fourth Sunday in July and closing the first Sunday in August. To say that Bro. Strother did the preaching is to say it was plain, pointed, Scriptural and able. He is an able "minister of Jesus Christ," "contending for the faith once for all delivered to the saints." It was in some respects a fine meeting. Bro. S. endeared himself to the people. Many hearts were touched, some souls were converted and four were added to the church, one by letter and three for baptism. This grand old church decided to return to two Sundays in the month, and appointed a committee to raise pastor's salary for next year on that basis. These noble brethren and sisters are constantly planning for the comfort and happiness of their pastor. The prospects for aggressive work are brightening, and when they have grown strong enough to build a parsonage and keep a pastor for half time they will present to some man a very inviting and pleasant field of labor. May the Lord by his loving, gracious Spirit lead them to adopt Carey's motto: "Undertake great things for God, expect great blessings from God." J. H. BURNETT, Pastor.

A great revival is in progress with this (Spring Creek) Church, which began on the first Sabbath, with our much-loved pastor, Dr. W. G. Innan, present and wide-awake. But the zealous, big-hearted, big-hearted, ever-faithful B. F. Bartles, who was for many years pastor, and who came from the walls of the Southwestern Baptist University while a student there, in the role of good Samaritan, physician or something of that sort—however, just in time to stay

the expiring breath and fan the frail spark into flame—did all the preaching, and his labors have been abundantly blessed. There have been several conversions and eleven additions to date. Dr. Innan baptized three men last Sunday, and five others, together with a gray-haired woman, are to be baptized to-day. Bro. Bartles left for his home and other work to-day, but the meeting goes on. Bro. J. B. Andrews has been licensed by this church to preach. He is veritably a boy preacher. He was brought by his parents, Dr. and Mrs. A. G. Andrews, to this village about seventeen years ago a small boy in kilt skirts. He now enters upon the work sustained by the prayers of this church for future usefulness in the Master's vineyard. Mrs. S. E. FLY.
Spring Creek, Tenn., August 10th.

After a vacation of two and a half months, during the oppressive weather of June, July, and up to this time in August, I now return to my work feeling very much built up. I hope to be able to meet my pastoral duties more perfectly in the future than I have done for the past ten months. Being hindered by failing health and constantly suffering with the most severe nervous prostrations, and, with a deep sense of regret, am sorry to say that my duties have been partially unmet. Nevertheless, my churches, with a good amount of Christian zeal and unfailing energies, have pushed the work ahead in my absence and have gained great victories for our Master by the Spirit's aid. With what words can I express my gratitude to my congregations at Elch Creek, Boyer, Elthel and North Fork for the kind, loving, liberal spirit manifested to me by their visits of love, respect and words of sympathy during my sickness, confirmed by their liberality in giving me nearly three months rest? Words fail to express, but by my future acts I hope to express my appreciation more fully than language can. CHAS. V. HALE.
Shelbyville, Tenn.

Salem Association

meets at Dowlstown, DeKalb County, Thursday before the third Sunday in September. Those wishing to attend from a distance can leave Nashville at 9:30 a. m. for Lebanon, thence by rail to Watertown; there take the Smithville stage, arriving at Dowlstown about good dark. Let all the churches send up something for State Missions. Bro. Folk, you have the usual invitation to come. Come and bring Bro. Holt with you.

I am now on my way to Santa Fe to assist Bro. Walker in a meeting. I was with Bro. Wilkes at Hopewell last week. There were several conversions and ten additions up to the time I left. The meeting with his church is the best I have been in this fall. The good work goes on.
Bro. Geo. H. Carter's death recalled precious memories when we were together in old Union University. One by one the boys of 1870-71 are passing away. The last time I met Bro. Carter was at Wilmington, N. C. We had a pleasant time talking over the pleasures and associations of the sweet long ago. He told me then his days were almost numbered.

"Servant of God, well done;
Rest from thy loved employ.
Life's battle fought, the victory won,
Enter thy Master's joy."

JOHN T. OAKLEY.

Church Organized.

In company with Elders J. P. Weaver, C. A. Barnes and W. D. Turnley I went to Sylva, in Dickson County, eighteen miles northeast of Dickson Station, to organize a Baptist Church, arrangements having been made at the fifth Sunday meeting which convened there to constitute the church on the third Sunday in August. On Saturday night a sermon was preached by Bro. Barnes that was a masterly effort. On Sunday at 10 o'clock the presbytery was organized by the election of W. D. Turnley as Moderator and Hervey Whitfield Clerk. Upon the call for members seven presented themselves, and after the reading of the Covenant and Philadelphia Confession of Faith adopted them, and were constituted a Missionary Baptist Church. Bro. Weaver then preached the sermon from the text, "On this rock I build my church." At night the church met in conference and received two by letter and one by experience, elected two deacons, a clerk, and called Bro. Turnley as pastor. About six or eight others who live in the community will join as soon as they receive their letters. This church has started with earnestness and zeal. They already have a lot and the foundation of a house 24x40 feet, and expect to go to work in a few weeks to try to complete their house. They propose to do all they can themselves, but being poor they will need help, so we bespeak for the Sylva church any aid that can be given; and we pray God to inspire his people to some efforts in behalf of this struggling band. HERVEY WHITFIELD.

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A WORD WITH OUR SUBSCRIBERS.

We have recently sent out statements to those of our subscribers who were in arrears. A number of them have responded, but some have not. They probably thought that others would respond now and they would do so later. But we need the amounts due us to meet necessary obligations. While these amounts are small to each one, they become large to us in the aggregate. We hope that each subscriber will send the amount he is due. Let us hear from you at once, please. If you cannot send all of the amount you are due at present, send a part now and you can send the rest later.

WHAT IS THE MATTER?

In the BAPTIST AND REFLECTOR last week Bro. J. T. Oakley told about how few conversions there had been in reviews this summer in his section of the country, and asked the question, "What is the matter?" This is certainly a very practical question for Christians to consider. We do not know that we can answer it satisfactorily, but it occurs to us that the following are some of the reasons that might be given for this condition of things.

1. It may be principally the war. This has attracted the attention and absorbed the interest of all. Everyone was eager to hear and read the latest war news and to discuss it with his neighbors. This was the universal topic of conversation everywhere, and it was difficult to get men to turn their thoughts to the question of religion.

2. We have been so busy fighting among ourselves that we have not had much time to fight the world, the flesh and the devil. We do not say that we ought not to have had our fight, nor are we seeking to place the blame for it. We are only stating the fact. It may be necessary sometimes to fight each other, but when we do we may count on it that our spiritual interests will suffer on account of it. The devil will take advantage of our quarrels to strengthen his hold on the territory which we ought to occupy.

3. The large crops, the more hopeful feeling and other evidences of returning prosperity seem to have operated against our spiritual interests. It is nearly always so. It is hard to get people whose minds are absorbed in the idea of making money, and planning how they are to spend it, to become very deeply interested in religious affairs.

4. There is a growing lack of a deep conviction of sin in the hearts of people such as used to exist. This conviction of sin is the basis of every true revival of religion. The "exceeding sinfulness of sin" needs to be taught and emphasized.

5. We are profoundly convinced from a wide observation that there has not been enough preaching of the simple, old-fashioned gospel of salvation by grace through faith in Christ. Our Campbellite and Methodist brethren have preached the gospel of works so much that many people have got the idea that they must save themselves. A Campbellite young man said to us the other day: "I do not believe in getting religion, but in doing religion." Many others have the same idea. As a result of this notion they neither get nor do religion. The principle proclaimed by our Savior with so startling an effect to Nicodemus that night needs to be emphasized and reiterated all over the land. "Ye must be born again." Oh! for a revival of old-fashioned New Testament gospel preaching. Then there will be a revival of religion in the hearts of the people. We do not mean to say that Baptist preachers in Bro. Oakley's community have not been preaching the gospel, but we mean that the doctrine of salvation by works has been preached so long and loud that it has become difficult to overcome it by a few days or weeks of gospel preaching. It will require constant, steady, earnest effort to eradicate these false and deadly ideas from the minds of the people.

The following paragraph from the *Religious Telescope* is quite pertinent just here:

The editor of the *British Weekly*, of England, some two and a half years ago, said: "During the present year I have listened to perhaps twelve sermons by very young preachers, and in not one of them was there the faintest approximation to saving truth—the faintest indication of how a sinner ought to find the Savior." In those few words is expressed one of the chief causes of the dearth of conversions. The old gospel is still clothed with convolving and convolving power, and ever will be; but to effect its purpose it must be driven clearly, directly, pointedly home to the hearts and consciences of the unsaved. There must be less preaching of the righteousness which is by law—that is, of the righteousness of living a moral life—and more preaching of the righteousness which is by faith in Jesus Christ. There must be greater emphasis laid on the awful fact that "we have all sinned, and come short of the glory of God," and that unless we repent we shall all perish in an everlasting hell hereafter.

DUCK RIVER ASSOCIATION.

This Association met at Tullahoma on Thursday of last week. We regret that we could not be present all during the session. We could not well leave our meeting at Antioch that long. But we ran up and spent half a day with the brethren of the Association anyhow, so as to have the pleasure of shaking their hands again. Some of the best brethren of the State are in this Association, and we always enjoy being with them.

The Association was organized by the re-election of Rev. B. McNatt as Moderator, D. S. McCullough as Clerk, and J. C. Akln as Treasurer. The Association sermon was preached by Rev. G. H. Crutcher of Shelbyville, and we heard good reports of it, as also of a speech on State Missions by Dr. Holt the day before we arrived. We heard so little of the proceedings of the Association that we can give no detailed account of them. The whole of Friday afternoon was taken up with a discussion of the report of the Executive Committee, in which the committee recommended that the constitution should be so changed as to admit only male messengers to the Association. This precipitated quite an interesting discussion on the woman question. It so happened that three of the speakers on one side and two on the other side were from Shelbyville. We suggested that the matter should be referred to the Shelbyville Church for decision. The recommendation of the committee finally failed, however, for the lack of a two-thirds majority. At night the subjects of Home and Foreign Missions were taken up. Brethren Crutcher and Windes made excellent speeches. Bro. Windes was given an opportunity in the afternoon to take a contribution for the Winchester Church, and secured a good amount. The Association adjourned about noon on Saturday. The next meeting will be held at Fairbairn, Rev. G. L. Boles to preach the introductory sermon.

The following pastors in the Association were present: G. L. Boles, G. H. Crutcher, C. V. Hale, H. McNatt, J. E. Sullivan, G. B. Williams and Miller Wood.

The following were among the visitors: L. S. Baker, Lou Bennett, A. J. Holt, Enoch Windes and E. E. Folk.

It was a matter of much regret to every one that Rev. William Huff, who has been Moderator of the Association for some years, was unable to be present. We trust that his useful life may be spared still longer to us.

The attendance upon the Association was unusually good for a meeting in town. A member of the Committee of Entertainment told us that there were over one hundred and fifty delegates and visitors present for whom homes had been provided. Our own home was at Mr. M. R. Campbell's, and a most delightful home it was.

Rev. Miller Wood is the able and popular pastor of the church at Tullahoma. He is one of the most promising young ministers we have in the State. We are under obligations to him for much kindness.

"HERESY."

Here is heresy again! Mr. H. Beauchamp of Arkansas has discovered and exposed it. It lurks in the editorial utterances of the Convention *Teacher*. This is really very hard, because we have never known a man who was more laboriously anxious to be orthodox than the excellent editor of that periodical. But the task set for him is one of great difficulty. The grave doctrinal error consists in saying, in the *Teacher*: "God will care for us, if we obey him." It is pointed out that this is a plain, straight gospel of "works," and anything which looks like "works" is terrifying to these brethren, whose minds are always keen for heresy. Of course, the Scriptures vitally err on precisely the same line when they declare that "He became the author of eternal salvation unto all them that obey him." The *Religious Herald*.

If the editor of the *Teacher* meant to say that God's care for us is conditioned upon our external obedience to him, and not upon our faith in him or upon our heart obedience, then we think it is "a grave doctrinal error." And if the editor of the *Religious Herald* believes that the author of Hebrews meant to say that Christ "became the author of eternal salvation unto all them that obey him" in a physical sense, then we think that he also commits "a grave doctrinal error." Evidently the obedience which the author of Hebrews had in mind was a heart obedience, which is the only true obedience. Such obedience will express itself in words and acts as naturally as the stream flows from the fountain, or as the fruit grows upon the tree. But as the life is in the root and not in the fruit, so the life of a Christian is in his faith, and not in his works. The fruit does not make the tree; the tree makes the fruit. The works do not make the Christian; the Christian makes the works. We do not believe, however, that either the editor of the *Teacher* or the editor of the *Religious Herald* meant for these expressions to be taken in a physical sense.

UNIVERSAL PEACE.

Emperor Nicholas, Czar of Russia, has addressed a note to the foreign diplomats at St. Petersburg in which he invites the European powers to a peace conference. He proposes to terminate the present progressive increase in armaments, and urges the focusing of the efforts of all countries toward a universal peace that will dispel discord and strife. The note is a strong one. We should be glad to print it in full but for its length. It has already created a great sensation in Europe. Generally it has been very cordially received. France, however, would like to have Alsace-Lorraine restored to her before a universal peace is concluded. We hope that the Czar's invitation will be accepted, and the peace conference will be held. The difficulty before it, as everyone recognizes, will be great, but we trust that it will be able to arrive at a conclusion satisfactory to all, and that the twentieth century will be one not of war, but of peace. This note of the Czar marks a new era in the history of the world, and we trust is the dawning of that day when "nations shall learn war no more," but when they "shall beat their swords into plough-shares and their spears into pruning hooks."

BETTER TIMES.

There are evidently better times ahead of us. Everything indicates it. The war is over. People will be able to turn their attention to peaceful pursuits instead of giving their thoughts, and many of them their energies, to the war. As a result of the war our foreign trade will be much brisker, especially with Cuba and Porto Rico, and probably also

with the East. Then, too, the crops all throughout the country are very fine. The railroads, we learn, are doing a bigger business than ever before. In fact, there seems to be a more hopeful feeling everywhere. This is gratifying. Let us see to it, however, that with the advancing prosperity we do not forget the Giver of all good. As a rule it is in times of material adversity that we have our greatest spiritual prosperity. We hope that it will not be the case that in our time of material prosperity we shall have our greatest spiritual adversity.

TO CLERKS OF ASSOCIATIONS.

We are authorized to offer a gold medal to the clerk of any Baptist Association in Tennessee who gets out the best minutes of his Association this year. Let each clerk send three copies of his minutes to the editor of the BAPTIST AND REFLECTOR, with a statement that he desires to enter them in the contest. These copies will be given to a committee of one from each section of the State at the meeting of our State Convention at Athens in October, and this committee will render its decision and present the medal at the Convention, unless some of the clerks that desire to enter the contest find that it will be impossible for them to get their minutes ready by that time. This medal is offered to encourage the preparation of good minutes.

BLUE BLOOD.

Do you know what "blue blood" means? Of course you understand that it is an "aristocratic" distinction, but Dr. John A. Brandis used to say, very wisely, that you never know a thing until you know its history; and here is the history of "blue blood." As one might naturally guess, it is of Spanish origin—Spain having been for centuries the headquarters of pride. It is a well-known historical fact that Spain was once occupied by the Moors, a people of dark complexion. During the Moorish occupation, some of the Moors intermarried with Spanish women, and the offspring of such marriages had blood darker than that of the pure Spaniards, whose veins were blue. So, after the Moors left the country, these blue veins came to be an aristocratic distinction, because they were visible marks of unmixed Spanish blood. The phrase "blue blood" seems to have traveled from Spain to England, and thence to America, and has come to mean old aristocratic families, who take pride in their ancestry. *Religious Herald*.

The highest and truest aristocracy in the world is an aristocracy of character. Those who have the bluest blood in their veins are those who have been washed in the blood of the Lamb. Those who are heirs of God and joint heirs with Jesus Christ are the ones who have the highest aristocracy of money. In other words, the children of the King are the noblest aristocrats in this world, and are those who have the bluest blood in their veins.

PERSONAL AND PRACTICAL.

One of the editors of the *Index*, the junior editor, we presume has recently been suffering from a "crick" in his neck. We extend sympathy. We are glad to see, though, that the *Index* has not got a crick in its neck. We hope that it will remain free from the disease.

—We confess we do not quite understand the following paragraph from the *Baptist Appeal*: "An exchange says: 'It is hinted that the trustees will not accept Dr. Whitsett's resignation.' This is a sin to make such hints. Let us get ready to save Porto Rico and new territory." Evidently the foreman in the *Appeal* office got his type a little mixed.

—"It is said that the religion of the Bible is the only religion which inspires its devotees to sing. Song constitutes no part of the worship of Mohammedans, Buddhists, Brahmins or Confucians." *Religious Telescope*. The religion of the Bible is also the only religion which inspires its devotees to preach. These facts go far to prove the divinity of that religion.

—It is stated that a Chinese editor returned a manuscript on the ground that, if he printed it, the Emperor of China would insist on everything in the paper being maintained at the same high standard; and this was manifestly impossible in the present state of literary ability. Therefore he was compelled to return the manuscript. This is a lesson in politeness which some of the rest of our editors might perhaps imitate. But the trouble about it is that Chinese have no scruples about lying, while editors over here, and especially religious editors, are expected to have some little regard for the truth.

—It has been announced that Dr. J. M. Frost, Secretary of the Sunday-school Board, has been tendered the presidency of Georgetown College, Ky. This is Dr. Frost's *alma mater*, which he dearly loves, and the temptation for him to accept the high honor of its presidency was naturally very strong. But he did not feel that he could abandon the trust which the Baptists of the South had entrusted to his hands, and so he has declined the honor—a fact at which all Southern Baptists will rejoice, except, perhaps, those from Kentucky.

An arbitration treaty was signed on July 24th at Rome between Italy and the Argentine Republic. By its provisions it is agreed that whenever any dispute arises between the two countries which they are unable to adjust satisfactorily, it shall be referred to either Switzerland or Sweden for arbitration, the decision of the arbitrator to be accepted by each party as final. We hope that this principle of arbitration will soon come to be accepted as the universal mode among nations for the settlement of disputes.

Gen. Breckinridge recently wrote to President McKinley asking him to visit the 40,000 men at Camp Thomas who "find themselves leaving the military service without a battle or campaign." President McKinley replied that he was unable to leave Washington, but said: "The highest tribute that can be paid to the soldier is to say that he performed his full duty. The field of duty is determined by his government, and wherever that chance to be is the place of honor." This is truly and truly said. The post of duty is the post of honor, wherever it may be.

The stories which continually come of the condition of our soldiers in the various camps and hospitals are creating intense indignation over the land. Congress will be urged to make a thorough investigation of the matter. It seems likely that more soldiers will be killed in peace by the negligence of our own officials than were killed in war by Spanish bullets. It is a shame that this is so. These soldiers were too ready to respond to the call of duty and too brave in the face of danger to be butchered by incompetency. It is a reflection both upon our civilization and our Christianity.

"An English officer, speaking of the fighting around Santiago, says that the Americans 'sprang to their work as if they relished it' and Commodore Schley is credited with saying that it was 'the men behind the guns' who won the famous naval engagements in the same quarter. Not merely in war, but everywhere it is the individual man that counts." *Christian Advocate*. Yes, it was the men behind the guns who won the battles of Santiago and Manila. But it was the school-house behind the men behind the guns who won the battle. And it was the religion behind the school-house behind the men behind the guns who won the battle.

—Ex-Governor Claude Matthews of Indiana died last Sunday morning. He was stricken with paralysis while making a speech. While lying apparently unconscious and unable, as it was supposed, to utter a word, his wife said that she would give anything in the world if her husband would manifest by a single word his faith in Jesus. A minister who was present asked the dying man if he believed in Jesus. He answered distinctly, "Yes." The three physicians regarded this answer as miraculous, as all agreed that the particular part of the brain affected by the paralysis was that governing speech, and that the ex-Governor would probably never have talked had he lived. It was the only word he spoke after he was stricken.

—A correspondent notes the Americanizing of Santiago in this little while of its occupation by our forces. The American flag, postoffice and bank are marked improvements. Even the American saloon is declared to be a vast improvement over the Spanish rum hole of former times. It seems that the Castilian cannot dominate a saloon without making it a blacker place than it need to be. But the redemption of Cuba will not be accomplished without introducing American religion and American education. The missionary and teacher are as much needed as the soldier, the postmaster and the banker. No civil liberty is possible without religious liberty and intelligent citizenship. *Central Baptist*. And the redemption of Cuba will not be accomplished until the American saloons are banished from the island. The

saloon tears down what the missionary builds up and so makes his work doubly difficult.

—The *Christian Advocate* of this city says: "Rev. H. R. Pigott of the New South Wales Union has resigned his position as a Baptist minister, owing to change of views on the question of baptism." We have sometimes heard of Baptist ministers joining other denominations on account of our close communion views, or some other distinctive Baptist principle, though this is very seldom. But we confess that it is something quite new to us to read of a Baptist minister resigning his position "owing to change of views on the question of baptism." This is one question that all Baptists have no doubts about. We imagine that there must be some mistake with reference to the announcement.

—The *Comptreationalist* has unearthed from an old volume of sermons the following prayer of a certain Christopher Foster, dated October 24, 1632. The "Currant-makers" referred to were the publishers of newspapers. Evidently the present "yellow journals" are not the original ones of their class. After reading the numerous contradictory reports of our late war with Spain, a good many of us would feel like joining in the prayer of Mr. Foster: "Sweet Jesus, we desire thee, and humbly implore thy divine majesty to inspire the Currant-makers with the spirit of truth, that they may know when to praise thy blessed and glorious name and when to pray unto thee; for we often praise and laud thy holy name for the King of Sweden's victories, and afterward we hear that there is no such thing, and we oftentimes pray unto thee to relieve the same king in his distresses, and we likewise hear there is no such cause."

—Referring to a remark which we recently copied from the *Baptist Standard*, the *American Baptist Flag* says: "We have openly, repeatedly and boldly challenged both the *Reflector* and *Standard* to make an argument for Harbottle baptisms, and the above reply is all the response we have yet received. On this question Bro. Folk is up a tree, and only plays the parrot act when some one else says something." We have three remarks with reference to the above. 1. We have no "argument to make for Harbottle baptisms" as Bro. Hall understands them. 2. We have several times expressed ourself on this subject, and did so at some length last fall in reply to a question by Bro. Hall. That he should have forgotten this seems to us strange. We cannot think that he meant to misrepresent us. 3. We do not care to impugn Bro. Hall's motives as he has done ours, nor to bandy opprobrious epithets with him. We have too much regard for our readers, for ourselves and for him personally to do so.

—Recently the New York *Voice* wrote to General Shafter, in command of the United States forces at Santiago, calling his attention to General Miles' order regarding the sale of beer at army canteens. In reply, General Shafter wrote as follows:

HEADQUARTERS FIFTH ARMY CORPS,
SANTIAGO DE CUBA, July 30, 1898.
Editor of the *Voice*:—I have not seen the order, No. 87, to which you refer, but I am in full sympathy with it. I have always been strongly opposed to the canteen system or the sale of intoxicating drinks of any kind on military reservation, and have opposed it until absolutely overruled and required to establish a canteen at my post. I regard it demoralizing to the men, besides impairing seriously their efficiency. There are always, in every regiment, a number of men that will, under any circumstances, get and drink liquor, but the great majority are temperate, abstemious men, and it is to those that the evil effects of the post exchange system works the greatest injury, as young men who would not think of going away from the post for liquor will, when it is placed before them and every inducement offered them to purchase, do so, and thus gradually acquire habits of intemperance. The plea that it furnishes a large sum, which it does, to improve the table fare of the men, is, in my opinion, a very poor one, as the Government of the United States is perfectly able to feed its men without any assistance from the profits of rum-selling. I have absolutely prohibited the sale of liquor or the opening of saloons in the city of Santiago and have refused permission for cargoes of beer to come from the States here. I think that the necessity of refraining from drink is fully realized by all the men, and of their own accord they would refrain from drinking.

(Signed) Wm. H. Shafter,
Major-General U. S. Volunteers Commanding.
Hurrah for General Shafter. We wish that every other General in the army would imitate his example. If it is a good thing to prohibit the selling of liquors in Santiago, it is a good thing to prohibit it in every town in Cuba. And if it is a good thing to prohibit it in every town in Cuba, it is a good thing to prohibit it in every town in the United States. And if it is a good thing to prohibit it in connection with the army, it is a good thing to prohibit it in civil life. What is bad for the soldier is bad for the citizen as well.

THE HOME.

WORTH WHILE.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one who will
suffer.

When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the pain of the
earth.

Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice or sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by life,
And the life that is worth the honor of the
earth.

Is the one that resists the desire.

By the eye, the ear, the hand.

Who had no strength for the strife.

The world's highway is crowded today.

They make up the item of life.

By the virtue that conquers passion.

And the sorrow that hides in a smile.

It is these that are worth the homage of
earth.

For we find them but once in a while.

—Edna Wheeler Wilcox

Successful.

Seated at a corner table at the Waldorf-Astoria Hotel one evening was a portly old country gentleman with his family. He leaned back, beaming on the crowd, but his wife and daughter studied the menu anxiously. This was the yearly glimpse of the splendors of New York, and they were breathless to think how short it was.

"We can't taste half the dishes on the bill of fare, Jenny," sighed Mrs. Welby.

But Jenny was looking at the supple gowns of the women near her—the happy women, as she thought, who could wear such costly, beautiful dresses every day of the year!

The squire whispered, excitedly, "Do you see that old man alone in the corner? That is Felix Gray, one of the railway kings!"

"O, father, that little wisp of a man that you said was worth many millions? And you used to go to school with him?" said Jenny in an awed whisper.

"Yes, and worked with him. Many's the turnip patch we've weeded together. Hello! He recognizes me; he's coming here! How do you do, Mr. Gray?"

The lean little man took him by both hands. "Have you forgotten Felix?" he said. "And this is your wife and your daughter?"

"Yes; all of my family. My dear, this is Mr. Gray, of whose triumphs you have heard. Our native town is proud of you, sir. Yes, when the crops turn out well, we treat ourselves to a day or two in New York; so here we are. Won't you—will you sit down with us?"

"I hoped you would ask me." Gray's weak and rather rasping voice had a quick note of pleasure in it. "I take only a cup of beef tea. Adolph knows. He takes care of me the year round."

"And where is your family?" asked the squire presently.

"They are in Paris. My daughter is to have her first London season this year, they tell me."

"You have a son?" ventured Mr. Welby.

"Yes, Louis is on his yacht, cruising somewhere along the coast with his young friends. I went over to

see the family a year ago. They are not fond of this country."

He slipped his beef tea, listening as they talked. Their soft, peculiar accent brought back his boyhood to him. The great, quiet peach-farm, the kindly neighbors, one or two people who had chosen him out of all the world to love best the little church where he used to sing in the choir and, sometimes, to play in its little weekly gatherings.

Were there still such things in the world? It seemed to him that he could hardly realize it. Simple homes where contented, refined people could be happy on a few hundred a year, where there was love and simple faith in God! Well, well! he was too tired to-night even to think of them. He rose presently.

"Must you go home?" the squire said, taking his hand. "Is it far? You do not look strong."

"I have a room in this house. It is not exactly a home, but it does well enough."

But Mr. Welby held his hand. He felt elated, as though he touched a diamond mine. "Do you remember," he said, "the day I told you I was going to marry Jane here and farm the old place on shares? You said, 'Go in for love and hard work if you like; I'm off to town to make money.' Money," you said, "is the one thing in life; I'm going in for it." Well, you succeeded; you have it!"

"Yes, yes; I went in for it, and I got it," Gray said, with a shrill, half-scornful laugh.

He escaped at last. One or two strangers in the hall stared at him. It always enraged him to be noticed as a rich man. He fancied they whispered, "Twenty millions!" "Is there nothing but twenty millions?" he muttered.

He reached his chamber and sat down by the gift radiator. It was all white and gilt glitter about him. He thought of the old parlor at home, the big wood fire, the chairs he had known since he was a baby, the dear old dingy hunting pictures on the wall. No doubt, Welby had such a home now, with those two women who loved him.

He was very tired to-night. A diet of beef tea and a wasting disease takes the sap out of a man, he thought. "When Welby grows old, how those two dear souls will make much of him!" he said, sadly. Welby had married Jane for love. His own marriage—well, that was different. Mrs. Gray had been a fashionable widow, wholly devoted to society, with great wealth to add to his own. But his daughter—why should he not run over to London and see his little girl?

He jumped up, but the next moment he sat down again, the smile gone from his face. Last year, when he crossed the ocean to see his little girl, she hurried him down to Brighton so that he should not meet her English friends. She was annoyed by his manners, his accent, and he soon felt that she was ashamed of him.

His boy had not once asked him on board of the yacht, which he had bought him in England. They were both evidently relieved when they parted from him on the deck of the steamer. He understood. They cared only for his money.

He sat with bright, scornful eyes,

looking around at the white and gilt splendor which he hired by the week.

"I went in for money. Yes, yes, yes; and this is all it has given me!" he said.

He slept awhile, and woke looking at the closed door. If it only would open and some kind face appear! Nobody would come. He had made no real friends in his determination to be rich; but he was so tired! He wished somebody would come to take care of him; somebody who loved him a little, and did not seek his money. The world was big, but how empty it was to-night!

And as the hours passed, spaces opened beyond the world, and still beyond. It was all empty and lonely. He called once, "O my God!" But he had not thought of Him for so many years that the cry brought no response to his hungry soul.

Squire Welby opened his weekly paper. "My dear, Felix Gray died the very night we dined with him!" he cried. Then, after a moment's silence, he said, "Well, he had an iron will and determined to be a wealthy man. He succeeded. When I think how many of the good things of life he had, and how few have fallen to my share, it is hard to understand the dealings of Providence."

How little the good squire knew of human nature, and of the truth that riches in themselves do not satisfy or ennoble the soul, or fit it to enter the presence of its Maker! —*Youth's Companion.*

Holland's Girl Queen.

The "solemn inauguration" of Queen Wilhelmina is to take place next month, and the long anticipated event will be worthy the history of the richest little kingdom in the world. There may not be the Oriental splendor and the massing of great multitudes which the Moscow coronation witnessed two years ago, but the traditions and ceremonies of the ancient Netherlands are not lacking in impressiveness and modern interest. Moreover, the personality of the young Queen is an endless theme of enthusiasm and pride with all true Dutchmen—yes, and Dutch women—so that the national merry-making will be a genuine popular festival.

The celebration in all its features will occupy nearly a fortnight. Queen Wilhelmina completes the eighteen years of her minority at six o'clock in the evening of Wednesday, August 31st, and the festival begins on that day. The principal event will be the enthronization on September 6th. This will take place not at The Hague, but, according to the Dutch Constitution, at Amsterdam. The ceremony is held in the New Church, which is the nearest approach to a cathedral provided by the Dutch Calvinist Church. Unfortunately the building is scarcely larger than the chapel in the Kremlin at Moscow, in which the Czar was crowned, so that the number of spectators must be quite limited. The members of the two chambers must attend to take the oath of fealty to the Queen's person and throne, and the other dignitaries of state, with the diplomatic body, will monopolize all the remaining space, to the exclusion of any members of the general public.

The following is the oath which the Queen will take: "I swear to

Dutch people that I will observe and always maintain the Constitution. I swear that I will defend and guard with all my power the independence and the territory of the empire, that I will protect public and private liberty, and the rights of all my subjects, and that I will use every means confided to me by the law to foster and uphold the national and individual well-being, as a good Queen should do. And may God help me." Then comes the enthronization at the hands of the States-General, whose oath, taken first by the President, and then by each member individually, closes the ceremony. —*Id.*

GREAT THOUGHTS ON THE TOPIC.

He was, to me, within himself, and his possessions, desires and fears, as much as a king. Milton.

The consistency of sages is nothing but the art of looking up their agitation in their own heart. La Rochefoucauld.

Self-denial is a kind of holy association with God, and, by making you his partner, he interests you in all his happiness. Bayle.

There never did and never will exist anything permanently noble and excellent in character, which was a stranger to the exercise of resolute self-denial. Sir Walter Scott.

Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wisest dreamer. Sir Walter Scott.

One of the most important, yet one of the most difficult things for a powerful mind to do, is to be known master. A pond may be quiet in a plain, but a lake wants mountains to compass and hold it in. Anon.

The palm for absent-mindedness is probably taken by a learned German whom a Berlin comic paper calls Professor Dusel, of Bonn. One day the professor noticed his wife placing a large bouquet on his desk. "What does that mean?" he asked. "Why," she exclaimed, "don't you know that this is the anniversary of your marriage?" "Ah, indeed, is it?" said the professor politely. "Kindly let me know when yours comes around and I will endeavor to reciprocate the favor." —*Id.*

In proportion as we "grow in grace and in the knowledge of Christ," we shall grow in the desire that the Redeemer's sovereignty may be more widely and visibly extended.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S
CREAM
BAKING
POWDER

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

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

20 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed. Young South Motto: *Sulla Vestigia Retropium.* Our editorial address: Mrs. Jessie Maynard, 62 Sakat Mochi, Kotura, Japan, via San Francisco, Cal.

Mission subject for September, THE SUNDAY-SCHOOL BOARD.

"And thou shalt teach them diligently unto thy children."

This Sunday-school Board, for whom we are asked to work and pray this month, is a wonderful body. I have the greatest respect and admiration for it. The gross income is \$64,000, and after all bills are paid \$23,000 remains on hand to be used to further the interests of the Board and to do good. Last year, besides distributing nearly 12,000 Bibles and Testaments, they gave over \$6,000 to Home, Foreign and State Mission work, and sent ten boxes to missionaries valued at \$543.16. Is that not a noble record? The credit is largely due the genial, indefatigable secretary, Rev. J. M. Frost. May he long continue the good work!

L. D. E.

Young South Correspondence.

Well, here's September! Are you ready for the fall campaign? Fall into line! We want every man at his post. These few weeks before our second quarter ends.

What have I to report of the week just ended? Yes, first of all I must make some entries not in letters. I took a friend on Lookout Mountain one day and met those never-tiring little soldiers of ours, Mattie and Lawrence Pendleton. Mattie had been selling pressed flowers to the soldiers from camp-souvenirs of the Mountain, and she sent a quarter to swell our Japan fund. Lawrence, who is just 8 years old, has made quite a reputation as a "guide," and do you know he has earned more than \$5 showing the soldiers over grand old Lookout? He was so glad to give Mrs. Maynard the tenth, I feel sure that as he grows older he will have more and more to give to the Lord. We are so deeply indebted to our mountaineers.

Then on another day I was on a Hill City car, and a lady, whose face I did not recognize at first, gave me an offering for Japan. You see it pays me to go out. I am only too glad to be entrusted with such gifts. May the dear Lord bless the givers!

Now the letters. They are not very numerous, and the first one is very brief, saying only:

"For Mrs. Maynard."

It is postmarked Lawrence and contained \$1, and we have seen the handwriting before. We are very grateful.

The next comes from some good friends of ours in Texas:

"Find \$1, which Helen sends for Japan, the proceeds of her chickens. Stanley and Emma wish you to know that they have some growing. We have sent some good papers to the soldier boys. We were so sorry to hear of Mrs. Eakin's sad bereavement. Our little girl is getting well at last."

MRS. TINSLEY.

This letter is dated July 28, but was not mailed until August 17. I don't know where it was hidden during the days that intervened. We are so grateful to these earnest workers, who remember us so constantly, though they are so far away. May God send a complete recovery to the little one! Let us hear from these other chickens before this month closes if you can, Stanley and Emma.

Now comes a message from some more prized friends at Alexandria:

"Enclosed find check for \$1.50. Give \$1 to Mrs. Maynard for me, and 50 cents to the Orphans' Home for my little children."

MRS. LIVINGSTON TOWN.

Thank you! These workers are never long absent. What would we do without them?

The last is from Franklin: "Enclosed find \$1. Divide equally between Japan and Orphans' Home. Please send me one dozen mite boxes for the band of 'Little Workers' which I have just organized."

MISS ALMARTIE JARMON.

This is the first request for boxes I have had in some time. I am so glad to receive it. Are there not others, leaders or teachers, who could use these little helps? They will cost you only the postage. We are so glad to welcome Miss Jarmont and her band to Young South ranks. May they be very successful in their work for the Lord. Will they not keep us posted as to their progress and methods? We are greatly obliged for this offering.

So you see the postman has not been very generous to us this week. But I believe the next will be better. I think we are going to shake off this summer "tired feeling" and press forward. If you will scan the "Receipts" you will see that we must have more than \$60 in September if we do not go back on our motto this second quarter. Of course you won't allow that. Our forward steps will come with such a rush that no one will know after a bit that we paused by the way side during the heat of mid-summer. Bless your dear hearts! We will make all that up in no time. All these summer and fall children are going to send in their birthday pennies and collect from the mothers and fathers, and even the grandmothers and grandfathers, whose birthdays count as well. These hand and class treasurers will be coming home now from sea side and mountain top, and I know they will make it one of their first duties to send off to Young South funds. Now is the time of need. Don't put it off for a single day if you have it in your heart to help on our work this second quarter. A few Y's would be a most welcome addition now. Is there not one in your treasure box? Settle up all these matters before you forget it, won't you? I want to report a long list next week.

I am so sorry to tell you had news from our soldier correspondent, to whom so many of you kindly sent literature. He is ill of that camp fever that has already laid so many of the boys low, in the hospital at Camp Thomas. Mr. Kellar of the Y. M. C. A. workers in the Park was taken a short time ago and Mr. Hendley nursed him until his own strength gave way. I hope he is in the new Sternberg Hospital, where there are plenty of nurses and supplies of all kinds, but I have only heard the bare fact that he is ill of the prevailing fever. I hope to give you more definite tidings next week.

You will pray God to spare him. They say he was doing a noble work in the camp among both the sick and the well.

You will be glad to know that the boy of whom I told you last week has gotten well enough to go on to his Georgia home after a week with me. He does not want a discharge, he says, but his mother and I think an honorable one would be a fine thing. The parting between him and his sick comrades was very pathetic. They raised their wan faces on their elbows to wish him good fortune and say "good-bye." We had made the row quite gay with flowers, and the dull eyes brightened as we told the good news of the surgeon's permission to carry our boy away. They were thinking doubtless that

their time would soon come. I learned a sweet lesson of patience and resignation from those poor fellows. "Good-bye, Georgia!" they cried after him. "Good-bye, Minnesota!" he answered back with a smile, and yet the tears were not far away. "Cheer up, California!" he said to a very sick man, who lay just next to him. Many exchanged addresses with him, and nurses and stewards shook hands, and we, his mother and I, tried to thank all who had been good to the sick lad. I am so glad, so glad, there will not be much more of such sad times as war must bring. They are taking the soldiers all away from Chickamauga, and sending home train-loads of the sick. Let us pray that our country may soon be at peace with all the world. War is so terrible. Good-bye!

As ever yours most affectionately,
LAURA DAYTON EAKIN.
Chattanooga, Tenn.

Receipts.

First quarter	\$140 82
July offering	65 30
August offering	28 82
FOR JAPAN.	
Mattie Pendleton, Lookout Mountain	25
Lawrence Pendleton, Lookout Mt.	50
Mrs. Mottet, Hill City	25
Edwin, Lawrence	1 00
Helen Tinsley, Texas	1 00
Mrs. T. Tinsley, Alexandria	1 00
Miss Almattie Jarmont, Franklin	50
FOR ORPHANS' HOME.	
Miss Almattie Jarmont, Franklin	50
Mrs. Tinsley's children, Alexandria	50
Total	\$228 21
Received since April 1, 1898:	
For Japan, fourth year's salary	\$11 01
"Japan, fifth year's salary	100 71
Orphanage	11 01
"Collegiate	2 30
"Postage	15
Total	\$228 21

MARCHING STILL.

She is old and bent and wrinkled,
In her rocker in the sun,
And the thick, gray, woolen stocking
That she knits is never done.
She will ask the news of battle
If you pass her when you will.
For to her the troops are marching.
Marching still.

Seven tall sons about her growing,
Cheered the widowed mother's soul;
One by one they kissed and left her
When the drums began to roll.
They are buried in the trenches,
They are bleaching on the hill;
But to her the boys are marching,
Marching still.

She was knitting in the corner
When the fatal news was read,
How the last and youngest perished—
And the letter, ending, said:
"I am writing on my knapsack
By the road, with borrowed quill,
For the Union army's marching,
Marching still."

Heaven sank and died within her
Like a flame for want of air;
So she knits the woolen stockings
For the soldier lads to wear.
Waiting till the war is ended
For her sons to cross the ill;
For she thinks they are all marching,
Marching still!

—Minna Irving, in New England Magazine.

Nurse Bertha's Story.

Dow and his sisters were playing on the nursery floor; Nurse Bertha sat by the window.

Several times Dow forgot that little boys should be kind to their sisters. Nurse Bertha said:

"Play fair, Dow; don't be rude with Nell and Ima."

At last he became angry and struck little Nell with a block. Nell and Ima both began to cry.

"Come here," said Nurse Bertha; "I have a good story to tell you. Bring your chairs up close. There now!"

"Once on a time there were three dear little fairies, who lived in a beautiful fairy palace. They were very pretty fairies, and the good fairy mother gave them handsome clothes. The fairy papa bought the most wonderful toys in his kingdom for them. He was the king of Fairyland. The

names of these fairies were Pearl and Butterfly and Zephyr, and the fairy papa said they were worth their weight in pure gold. Pearl and Butterfly and Zephyr were very plump, hearty fairies. A king's children always have treasures, or they wouldn't be different from other children. The fairy king's children had a wonderful collection of treasures which had all been given to them by their fairy god-mother. She dwelt in a tall, china castle by the sea. She was the richest fairy in all the world, and she was good, too.

"I cannot name the half of the children's treasures; I will only name the most important: Good hearts, sweet voices, glad eyes, kind ways, dear words, mild tempers, gentle hands, and busy feet. The fairy god-mother had promised to come in case one of the children should lose any of their treasures."

Now, one day, as they were playing on the nursery floor, Zephyr lost his best treasure—the good heart. While Pearl and Butterfly were helping him look for it, Pearl lost her glad eyes, and Butterfly would have lost her sweet voice had not the fairy nurse ma'd held it for her. Such a time as there was!

"In came the fairy mother and the fairy king to find the lost treasures. The good fairy mother wept, and sent immediately for the wise god-mother. She soon came in her thistle-down car. She searched everywhere—poking her staff into all the cracks, under the rugs, down the children's throats, into the hump of the toy camel's back, under the rag lion's paw, and into the stalls in Noah's ark.

"The poor dears will never be happy again," sighed the fairy mother. The fairy god-mother put on three pairs of spectacles, and poked harder than ever. The treasures were not in the room. The fairy papa stroked his beard and took off his crown; there was so much sorrow in his head.

"Presently, after the fairy god-mother had sat down to rest, and the fairy mother had wept on all her handkerchiefs, the fairy castle cat came running in. She was an ugly gray cat that the king had bought to kill the mice. The children never played with her, but sometimes she stole into the nursery. Her name was Selfish.

"Now the minute the fairy god-mother saw Selfish she jumped up and cried, 'She has swallowed the good heart!'"

"The fairy soldiers were instantly commanded to kill her. The precious good heart was found, and given to Zephyr, who became happy again.

"The fairy mother soon saw the glad eyes caught among the faces of Pearl's drees. Then they were all glad, and thanked the wise fairy god-mother."

The children sat very still after the close of the story, then Dow said, "I'm sorry I hurt Nell, Nurse Bertha, and I won't let that naughty Selfish in here again. That was a nice story."

—*Cumberland Presbyterian.*

—Every day has its temptations, trials and dangers. "Succulent unto the day is the evil thereof."

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

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Wrong chimney, bad lamp.
Besides breaking.
Go by the Index.

Write Mabels Pittsburgh Pa

RECENT EVENTS.

—Rev. W. J. Langston has accepted a call to the Pendleton Street Church, Greenville, S. C.

—Rev. J. W. T. Givens, recently pastor at Ellmore and Corinth, S. C., has accepted a call to the pastorate of the Walnut street Church, Owensboro, Ky.

—Rev. Louis B. Warren, son of the sainted Dr. E. W. Warren, for so long the beloved pastor of the First Baptist Church, Macon, Ga., has been appointed as Chaplain of the Third Georgia Regiment.

—Dr. A. E. Owen has resigned the pastorate of Court Street Church, Portsmouth, Va., and purchased Ryland Institute at Berkeley, Va., and will hereafter devote himself to the education of young ladies.

—In a meeting at Bethel Church, Mercer county, held by Pastor Evangelist, J. H. Dew, E. W. Summers, pastor, a man 83 years old made a profession of faith and was baptized. He is Bro. James Roberson, Tallow, Ky. Another one joined who was 54.

—Rev. J. O. Rust writes for the *Christian Index* an interesting article giving the personnel on the Sunday-school Board. The *Index* also has an excellent editorial on the subject of the Board. The *Index* is to be commended for its strong support of all of our work.

—The Sunday-school Board has designated September 25th as missionary day, and has prepared an attractive program of exercises, which can be had in needed quantities by any Sunday-school for asking. The collection taken on that day in connection with the exercises will be for Home and Foreign Missions.

—Dr. George B. Eager of Montgomery, Ala., spent a week in Louisville visiting his brother, Dr. John H. Eager, pastor of the McFerran Memorial Church, and has now gone to Bronxville, N. Y., where he will spend three weeks or more. He is one of the most cultured and at the same time one of most concentrated pastors we have in the South.

—The mammoth establishment of Phillips and Buttrif on College Street, this city, was completely destroyed by fire early last Tuesday morning, making the third time it has been so destroyed, and twice within the last six

A TEXAS WONDER

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

BAPTIST AND REFLECTOR, SEPT. 1, 1898.

years. Others also suffered considerable losses. We extend our sympathy with the hope that they may soon be able to recuperate.

—In a recent sermon on "Herodias and the dance," Dr. P. S. Henson is quoted as saying: "Do not imagine that I think all enjoyment is sin, but we are not here chiefly for enjoyment. Life is real, earnest. This is a battlefield. The first thing is the salvation of the soul, the next is the development of the Christian life, and the third, co-operation with God in the great work of human redemption. There is danger in the dance physically, socially, morally and spiritually. The business of dancing and the business of soul-winning do not go together." These are strong and true words.

—Bro. C. E. Burts passed through Greenville last week en route to Hones, Ga., his old home. He is pastor at Gallatin, Tenn., a city of 3,000 souls in the blue grass region, and expresses himself as well pleased with his location.

Bro. Burts is an alumnus of Furman and of the Seminary, and in addition to the splendid equipment these two institutions gave, he is blessed with robust health, a good degree of mother wit and the gift of easy and graceful speech. His friends naturally expect him to do well in the world, nor are they likely to be disappointed. He will spend two or three weeks visiting relatives and friends and then return to Gallatin. *Baptist Courier.*

—The League for Social Service has completed its organization by electing Josiah Strong president, William H. Tolman secretary and Spencer Trask treasurer. The object of the League is to educate public opinion and the popular conscience from the enlightening and quickening of which must come every needed reform, whether moral, political, industrial or social.

The method of the League includes: 1. The preparation and systematic distribution of literature; 2. a bureau of information and a lecture bureau. Others who co-operate financially to the extent of \$5 or more in one year will be sustaining members. Further information and sample leaflets may be procured on application to the League for Social Service, United Charities Building, Fourth Avenue and Twenty-Second Street, New York.

—The last Bulletin of the National Department of Labor considers the liquor question from an economic point of view and is summarized as follows: It shows that a great majority of employers consider the habits of new men whom they employ before engaging them. The largest per cent. of employers making such inquiries was found to be in transportation, where a clear head is essential. The use of liquor makes men unreliable and inefficient, and leads to accidents. It does not appear that employees subject to night work are more addicted than others to the use of intoxicants. But it does appear that pay day is likely to be followed by drinking; and more especially when the men are paid on Saturday. A good many employers report that a change of the day was followed by a lessening of intoxication.

—Dr. J. B. Gambrell was making a character study address on missions. He was on the subject of unfilled. He told a war story. He and his brother left camp one day on a foraging expedition. They came across a federal picket. They made him a prisoner, not because they wanted to but because they had to. If they let him go he would give information of their presence and they would be captured. So they took their man and started back to camp. Some how the federal camp got wind of them and gave pursuit. They had to cross a river and

SERIOUSLY INJURED.

A Fearful Accident Befalls a Pioneer Farmer Thrown from a Load of Hay with Great Force Entire Body Paralyzed—The Best Medical Aid Possible Used in His Behalf.

From the Tribune, Charlotte, Mich.

One of the pioneer farmers of Henton township, Mich., is Elkanah Munger. Despite the many privations and difficulties which a pioneer contends with, Mr. Munger has succeeded. He has also served as clerk of his township, and is known as a careful, conscientious and honorable citizen.

His busy life has not all been sunshine, however, and in speaking to our reporter of his struggles in earlier days, he said:

"One Monday in March, 1890, I was drawing hay to a neighbor's when I was thrown from my wagon with great force to the ground, striking a front wheel in my descent. I struck on both hands with such force as to almost paralyze my whole body. The injury was most severe to my chest, shoulders, back and arms, although my face was badly cut. It seemed as though the great weight of my fall drove my arms back and injured both them and my backbone.

"A prominent Pottsville physician was called and on Friday night following I was able to be taken home. The next day I sent for a Grand Lodge physician who visited me for weeks. I became somewhat better, but the man trouble with my body and arms remained as bad as ever. During the year following this treatment I was not benefited and began to think life to me was not worth living. I feared that my nervous system was completely shattered and that paralysis would follow.

"In reading an article in the *Montreal Evening Herald and Star* concerning Dr. Williams' Pink Pills for Pale People, about a year or a year and a half after I was injured, I noticed that people similarly afflicted were claiming to be cured. I at once ordered that remedy through my Pottsville druggist, Mr. M. J. Palmer. I think this was the first sold in these parts.

"Inside of ten days after taking the first dose I became satisfied that I had found the remedy to fit my case. I kept gaining; the pills acted as a tonic, regulated my bowels, liver and stomach,

were too hard pressed to choose the place and means of crossing. They found an old leaky boat and gathered up a scrap of a board for an oar. One Gambrell took his position in one end and the other in the other end, with the prisoner in the middle. Reaching the middle of the stream, they found the boat leaking badly and almost ready to sink. Looking up the stream they saw a federal boat bearing down on them, while they were being pursued from behind. The prisoner said: 'This boat is sinking and I can't swim a lick.' They said: 'You fight in and ball the water out and we will keep it going.' 'That' said Dr. Gambrell 'was an emergency, secessionism and abolitionism were forgotten. There was no North and no South. A great common interest eclipsed all differences. We were united on the spot.' *—Word and Way.*

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure!

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—It fell to our happy lot along with Bro. Willet of Pittsburgh to hold a series of meetings at New Harmony Church, Hardin County, Tenn., beginning Saturday night and ending Friday night. Your scribe preached Saturday at three p. m. and Sunday at eleven. Bro. Willet came Sunday evening and preached at night during the meeting and I in day time. Bro. Willet is a true Christian gentleman, and has won the hearts of the people. The results, notwithstanding the surroundings,

Sure of His Victim.

Dr. D. M. Bye of Indianapolis, Ind., the great cancer specialist, who has cured over six thousand cases of cancer within the last three years with soothing balm, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition; to his surprise and grief he learned that nearly twenty per cent. had died within five months from the time they had written their letters of inquiry. I left to himself cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind.

Wanted A Little Girl.

A good Christian husband and wife who have no children except one little adopted boy, and are well to do, desire to adopt as their child and heir a little girl fulfilling the following requirements: 1. Under five years old. 2. Full orphan, having no near relations. 3. Of legitimate parentage. 4. Of a family having no serious hereditary trouble, such as consumption or insanity. Information leading to such child would bring happiness to a home and the child to a good home. Address A. J. H., Box 545, Richmond, Va.

[We know the brother seeking the above information.—Ed.]

Consumption Cured.

An old physician retired from practice, and placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma and all throat and lung affections, also a positive and reliable cure for Nervous Debility and all Nervous complaints. Having tested this wonderful curative power in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Send no money, but by addressing with stamp, naming this paper, W. A. Jones, 52 Powers' Block, Rochester, N. Y.

Three Meetings.

At Mars Hill, on the third Sunday in July, we began a good meeting. Rev. J. T. Oakley did the preaching to the delight and edification of all. John is a fine preacher and a good yoke fellow. We had two professions of faith and the church was greatly revived. We had rain nearly all the time so that the people could not attend. We have but one John T. Oakley and must take good care of him. My people all say, 'Come again! Four added by letter.'

We had another good meeting at Oak Hill which began the fifth Sunday in July. Eld. J. H. Grime did all the preaching. It goes without saying that it was well done. Here again we had rain. The people all with one accord said the preaching was as fine as they ever heard. Two were added by experience and baptism. Grime preaches the old time gospel with great earnestness. He is not so funny as John T. Oakley. He got me in "a fix." Long may he live. Bro. B. McNatt did the preaching

at the meeting at Pleasant Hill, which began the second Sunday in August, to the edification of all. If he could have remained longer we believe there would have been a great work accomplished. The interest was growing very fine at the close. Four were added to the church by baptism. Bro. McNatt preaches the old gospel with power. I go next to Kelly's Creek. Pray that God may bless the work there. Will report again. J. K. ROYE, Globe, Tenn.

PATAGONIA.

Prof. J. B. Hatcher, of Princeton University, has newly returned from a remarkable trip of exploration in the wild interior of Patagonia. He visited Washington for the purpose of depositing with the bureau of ethnology a rich collection of the objects illustrating the mode of life of the various tribes of aborigines in that part of the world. These natives are among the strangest and most picturesque savages in existence, some of them being described as representing almost the lowest stage in the scale of human development. Their country, too, is more than ordinarily interesting, being associated since the earliest times with rumors of gigantic human inhabitants and an astonishing fauna. Quite recently some skeletons of birds that had heads as big as those of horses have actually been dug up. They stood at least nine feet high, and had short wings, claws like an eagle's and a beak like a condor's. The Professor discovered a river never before heard of, which is one of the largest in Patagonia, very swift and deep. But his most interesting observations related to the aboriginal tribes respecting some of which almost nothing was known. Of these the least notable were the savages of the west coast, who are an aquatic people, living almost entirely in small open boats, which they construct with much skill out of large pieces of bark sewn together with sinew and flexible whalebone. Of the latter considerable quantities are always on shore. These natives feed almost exclusively on shell-fish, which they pick up along shore, while the remains of an occasional seal or sea otter cast up by the waves or killed with spears serve to vary the monotony of the diet. Probably among no other people in the world are the actual necessities of life so few.

Very different character are the tribes to the east of the Cordilleras. They belong to American stock, and are a very superior race. The Tehuelches as they call themselves, of southern and eastern Patagonia are the people whose unusual stature gave rise to the fables of the early days to the effect that the natives of this region were giants, averaging 9 or 10 feet in height. It is a fact that they are the tallest human beings in the world, the men averaging but slightly less than six feet, while individuals of four to six inches above that mark are not uncommon. They are in reality by no means savages, but some what civilized barbarians. They are almost unacquainted with the use of firearms notwithstanding some contact with the whites, but they have plenty of horses and dogs. Insurance hunters, they capture the guanaco and the rheu, or the South American ostrich, and from the skins of these and other animals they make clothes and coverings for their tents. Quite distinct and peculiar is the

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One tribe, which inhabits the prairie region of Tierra del Fuego. This great island has the shape of a triangle, and is almost as large as the State of New York.

John R. Spears, in his recently published work on Cape Horn, says that the Ona has as poor an apology for a home as can be found anywhere in the world. A saucer-shaped hollow, big enough for a bed for all of the family, is scooped in the ground. Some poles and brush are placed about this, and over the weather side is thrown a skin or two. To protect themselves from cold the inmates of this extemporized house lie down on the ground with the children in the midst of the huddle, and then call their dogs to come and lie over them. It is a poverty-stricken Ona family that has not enough dogs to cover it out of sight. These people have a curious practice of singeing off their hair, so as to leave a sort of crests on the crown. They are remarkable for using combs made of whalebone, which are not found elsewhere. They are said to be cannibals and to have a particular hatred of white women. But little missionary work has been done in this wide territory which runs from the Rio Negro south to Cape Horn. The South American missionary society that had its origin in the martyrdom of Allen Gardiner

has been laboring with not very large success in Tierra del Fuego, had Argentine, but no other society has attempted anything in the extreme end of the continent. Seven societies are at work in Chili and the Argentine, but their stations are for the greater part situated north of the Rio Negro. A big field therefore lies practically untouched, awaiting those who will go in the name of the Master to sow the gospel seed. Will you not take this portion of the Neglected continent a matter of earnest prayer, that God may speedily thrust out workers to claim and cultivate it for Jesus Christ?—South American Messenger.

VIRGINIA COLLEGE

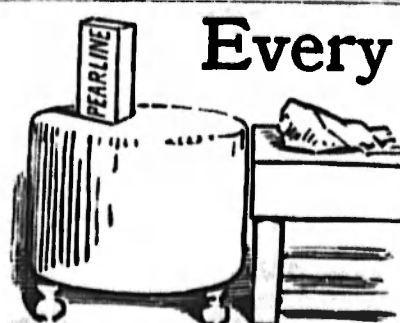
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