





### **The Beginning of My Ministry.**

I fell back in my chair with a pain in both sides. Lauuluu was then called on, but during the services

### Uauy and Uauyera.

I learn this lesson from these Scriptures. The Jews were not allowed to take usury from one of their own nation. It could not be taken from Pharisee or Sadducee; neither formal professor nor the genuine Israel; from neither saint nor sinner. It was a theocratic principle that all members of such nationalism were

**McMinnville, Tenn.**

### The Field Editor's Notes and Comments.

We clip the following from the same paper:

comparisons of the subject in his second epistle, 10th and 11th verses: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." Will you give heed to John's injunction? That's the question.

A. B. CABANISS.

**THE SOUL'S AWAKENING.**

(With thanks to Leigh Hunt)

And, when again, full face to face, the Master he shall meet,  
Old Jerry'll rejoice that he saw and walked the path of duty  
sweet.

## RESURRECTION OF THE DEAD

The spirit is possessed of *four* faculties—understanding, will, memory, and conscience.

"But now is Christ risen from the dead and become the first fruits of them that slept." I know of but

But we should not wonder at this spiritual body being raised from the mortal, when we behold the heavens and see the ponderous orbs which are wheeled into illimitable space making their revolutions around the sun. Now, after considering God's omnipotence and believing his written Word, that he spoke the world into existence in a moment of time, in the language of the apostle, "Why should we think it a thing incredible for God to raise the dead?"

**BAPTIST AND REFLECTOR, SEPT. 8, 1898.**

Furthermore, Paul and Silas were arraigned before the Jewish Council to be tried as criminals for preaching this doctrine.

It was unquestionably an expedient for Jesus to rise from the dead, in full demonstration of the prophecies, as it was for him to die upon the cross. For without his resurrection the prophecies of holy men would have been stultified and ignored as a fraud. His resurrection was the keystone to the arch of the grandest

### Little Men Educated.

Not long since we heard of one of these small men pointing to his titles printed after his name and saying, "That's what talks." A highly cultured gentleman of proper taste and modesty would hardly refer to his own name in such a way.

Some of these small men seem to take a delight in referring to the fact that they have studied abroad. A well-bred man will refrain from even referring to his travels abroad when he speaks in the presence of those who have not enjoyed like privileges. The habit of frequently referring to these advantages one has enjoyed proves his smallness in natural endowment even if it does not display the largeness of his environment or opportunity. We remember well to have heard Dr. John A. Broadus refer to places and matters in foreign countries as though he had not seen with his own eyes the very things which he derided. "If you have been favored with the opportunity," etc., he would say, instead of, "As we stand within the sacred precinct," etc. This much may be said: One who is great in endowment never boasts on account of greatness of circumstances.— *Word and Way.*

One of the silly things in a church is the pouter who quits his place and work because of someone else's wrong.



## A Great Meeting.

We have just had a truly great meeting here, conducted by Rev. Eld Williams and his singer, Bro. Brown. This meeting continued eighteen days and resulted in 112 additions to the Baptist Church by experience and baptism, 45 by letter and restoration, making a grand total of 157. The majority of these additions are grown persons and substantial citizens, including several of the most prominent and influential business men of the town. Such a meeting has never before been known in Sulphur Springs.

Bro. Williams gives evidence of being a chosen and an honored vessel of the Lord, richly endowed with rare gifts and qualifications for the work of an evangelist. His preaching is very simple but pointed, going directly to the mark and abounding in apt illustrations. He is earnest, zealous and faithful, and much of his work is done out of the pulpit in the homes, on the streets and in the places of business. In the sphere of his labor he solves the problem of reaching the people with the gospel. He and Bro. Brown have won for themselves a large place in the hearts of this people, and they and their great work here will be remembered for many years. Bro. Brown, with the gentleness of a woman and the meekness of a saint, is a most efficient adjunct to Bro. Williams' work. Blending his musical voice with the soft tones of his great harp, he sings the gospel so tenderly that the rhythmic strains touch and soften many hard hearts. He sings several solos, to which the people listen with great pleasure.

Bro. Williams' wife, a cultured Christian lady, and two of their children, were with him here. Sister Williams is herself a good singer, and she contributed much to this part of the services. We also had with us Bro. Jones, who recently came to us from the Methodist ministry. Bro. Jones preached several good sermons and rendered other efficient help. The different ministers of the town also rendered valuable aid during the meeting. At the last service of the meeting Bro. Williams took a collection of \$2,500 to help finish the new Baptist Church that is being built here. This house when finished will be a beautiful brick structure, trimmed with stone and costing ten or twelve thousand dollars.

Truly the Lord has done great things for us, whereof we are glad. Abundantly has He poured out his Spirit and grace upon the people, and many sheaves have been gathered. And while we gratefully acknowledge the efficient instrumentality of His servants, we give to God the praise and glory of this great work.

J. P. KINCAID, Pastor.

Sulphur Springs, Texas.

## Louisiana Letter.

For ten days past the weather in Louisiana has been almost "autumnal"—pleasant days and cool nights have prevailed; indeed, we have had no oppressively warm weather at any time during the summer.

The corn, sugar cane and rice crops are all exceptionally fine—though too much rain has cut the cotton crop short, especially in the sugar belt, where the land is very level.

For two years past, and in some sections three years, the northern part of the State has suffered greatly from drouth. The present bountiful crop will do much to encourage the people in that region.

Quite a number of our churches have held successful meetings in the past few weeks. Bunkle, Cheneyville, Red River, Welchton and Leecombe, all in Rapides parish, have had good meetings. Very nearly a hundred members have been added to the churches of the Old Louisiana Association as the result of these meetings. Illustrative of the growth of Baptist sentiment in this part of the State, let me say that on the south side of Red River, in Rapides parish, there are to-day seven Baptist churches, all but one owning good houses of worship. (The one exception, Cheneyville, will soon build a good house.) All of them have pastors and Sunday schools, and are regular contributors to our mission work. One of them, Alexandria, has preaching every Sunday, two of them twice a month each, and the rest once a month services. All but one of these churches is less than ten years old, and all but two of them were organized through the labors of the man who is now the Corresponding Secretary of our State Convention, Edwin Oswald Ware. There are ten Baptists (white) in this part of the parish to-day where there was one fifteen years ago. I wish I could write that the work in Rapides parish is only a fair sample of the work in the State at large, but I can not do this, for while we have increased ten fold, in ten or twelve years, the whole State has increased only two fold, from fifteen to thirty thousand, in the same length of time. Least some one might be led to infer that Baptists are quite numerous in Central Louisiana, I will add that the district referred to is a outlying seven churches in thirty miles long by twenty wide, and has one Catholic Church, whose

congregation will double or treble in number the entire membership of all the Baptist Churches combined. In a great part of Louisiana the work of preaching the Gospel and building up a pure Bible morality and Baptist Churches is attended with almost as much indifference and opposition as a similar work is in Mexico or on the island of Cuba.

In the town of Alexandria, a place of perhaps five or six thousand people, we have more than forty places where liquors are sold by retail.

The Sabbath is a favorite day for all kinds of sports, such as baseball playing, hunting, fishing and dancing. All kinds of meetings, such as lodge, business and drummers' conventions, are openly held on the Sabbath day. Churches and theatres reserve their most salacious bits for their Sunday audiences. The standard of morality is so very low that without protest or legal interference, men, *business men*, live on the most prominent streets with families to whom no marriage rites have ever bound them. And these are not poor old "before the war" negroes, but men who call themselves white men, and gentlemen. Here neither white nor black gamblers think it necessary, as a rule, to hide from the public gaze while they stake their money on the turn of a card, or the fall of a dice. The one exception to this rule, however, is the "Gentlemen's Club," whose spacious parlors are closely guarded from the general public. Especially on Sundays do the bon ton of Southern aristocracy (?) gamble unrestrained by the laws of either God or man. The low moral standard in this town, and indeed in all the towns of Southern Louisiana, is a standing condemnation of both Catholicism and her first-born daughter, Episcopalianism. So far as I am able to see, the Church of England, which was early planted in Louisiana, has done but little in the way of elevating the moral tone of the country. Clearly to my mind, if this country is to be won to a Bible morality, and a New Testament religion, it must be done by a people who neither trace their lineage back through Rome nor possess even a rag of her filthy garments. And now, Mr. Editor, if you will forgive me for writing so much upon the dark side of our Baptist work, sometime when I am feeling real cheerful I will give you the bright side of the picture.

V.

Texas Letter.

Continued engagements in summer meetings have delayed my writing. The present campaign is practically over so far as special meetings are concerned. The very warm weather, the war excitement and other causes have seriously crippled the efforts of the ministry and churches. Much good and honest work has been done, which will doubtless bear fruit later on. Some precious results, however, have cheered us on our way. The spirit of mission and denominational work generally is better and more promising than I have known since I came to the State, nearly a quarter of a century ago. With a few exceptions, the churches and associations are more cordial with each other and co-operating better than ever before. Not that all are at work by any means, but those who are at work are the ones referred to, and I am glad to say the working forces are increasing. The hindrances which have heretofore been seriously hurtful are gradually passing away.

Questions of parliamentary law and Baptist polity, as touching the conduct of the past two or three State Conventions, have been extensively discussed and thoroughly ventilated. The sovereignty of churches and limits of their jurisdiction, and the rights and limits of conventions, have been well defined. While some unpleasantness and sharpness have characterized the discussion, it has proven a great source of education to the people along those lines. It has certainly been demonstrated that the sovereignty and jurisdiction of a church is restricted to the limits of its own membership and can extend no farther, that the rights and authority of no church can infringe upon any other church or organization whatever. Also, that the action of any church, or of an association, or convention, cannot in any way or degree infringe upon any local church, or disturb its rights and authority; that an association or convention, though composed of messengers from churches, and only for judicious counsel and furtherance of the objects set forth by such body, yet such association or convention with a constitution of its own, possesses a sovereignty peculiar to itself, in that it has the sovereign right to protect itself; that such an organization has the supreme right to stipulate the terms of membership, independent of any local church, and to refuse membership to any church or applicant not in harmony with the object and work of such convention, and that such rejection does not in any way assail the rights and sovereignty of such church or applicant.

An illustration of this was in the action of the Fannin County Association recently in rejecting the application of a church upon the fact of that church being in sympathy with the Crawford Mission Move-

ment, and of its being declared not in harmony with the constitution and work of the Association. The action of the Association in the case referred to was no thrust at the right or jurisdiction of that church, but only asserting the right and duty to protect the Association from a disturbing element. The rejected church may continue in the exercise of its sovereignty over itself, while the Association continues in the right and sovereignty furnished by its own constitution in the protection of itself and prosecution of the object of its existence.

Again we remark that the discussions, "hotly wrought," have helped the people to learn a great deal they never knew before. From observation and fact, the "General Missionary System" is proving a success, not only in harmonizing denominational sentiment, but developing the resources and bringing many churches and people into active co-operation with all of our work.

The course pursued by Dr. Whitcomb is gratifying to the Baptists of Texas. Sentiment and help will again flow as a current toward the Seminary. The kindest feelings and best wishes for the retiring President are entertained by Texas people.

The State Convention meets in Waco on Friday before the second Sabbath in October. A host of the Lord's people are expected to assemble.

A visit of the editor of the BAPTIST AND REFLECTOR would be highly appreciated by us all.

T. E. MURK.

Wetmar, Tex.

## Revivals Few.

I was very much interested in the editorial you gave us last week suggesting some reasons for the failures which have attended so many of the meetings in various sections of the country. All the reasons you gave are certainly felt and have had much to do with the disastrous failures attending our meetings. The war, our "lightnings within," good crops, Annularism and the want of New Testament preaching among us are deeply to be deplored.

I believe one of the greatest hindrances to the truth and salvation of souls rests upon the high pressure methods so frequently resorted to by men who are running around over the country claiming to be evangelists. They will resort to most any sort of method to count converts. The flood-gates are raised and fashionable revivals are held and the churches are crowded with converts who are "children without water," "clouds without rain," "washed sows" and "vomiting dogs" until it is hard to discern between the church and the world. Our people seem to run wild after the long-haired evangelists, pulpit blasphemers, devil pleasers, sensational tramps who resort to all sorts of plans to have a big revival in which the depravity of the human heart and salvation by grace through faith are entire strangers.

I agree with you that we need more old-fashioned apostolic preaching which will carry deep conviction to lost men and women—a conviction that humbles people before God with a deep and overwhelming sense of guilt, and that if they are ever saved it must be by the sovereign grace of God through the riches of redeeming love. I had a Baptist pastor not long since suggest that no *hell* should be preached in the meeting. There is as much authority for preaching about hell as there is for preaching about heaven. I had another one to say, "Keep your predestination to yourself." Ah! These are some of the fruitful sources why men are not converted and saved. Let us preach the whole truth. Let us teach the deep depravity of the human heart and cry the alarm of approaching doom. Let us preach "repentance toward God and faith toward our Lord Jesus Christ."

I'm just in receipt of a letter which says: "Bro. Estes is in a line meeting at Salem, doing all the preaching; eight approved for baptism. Bro. J. H. Grime baptized thirty-eight Sunday. Did his own preaching." Here are two brethren who are Calvinistic to the core and preach the eternal truths and purposes of God without fear or favor. God is blessing them.

By God's grace, brother pastor, let's preach "Christ and him crucified" as the only hope and remedy for a lost and ruined world.

Bro. Folk, I thank you for your strong editorial and hope your suggestions will do good. I stand with you, heart and soul, for more New Testament, apostolic preaching.

J. T. OAKLEY.

I have just closed a good meeting at Auburn, resulting in eleven conversions and seven additions by baptism. Bro. Agee was with me and did acceptable work, and greatly endeared himself to my people. Bro. Raikes was also with me and proved a power in the meeting. While other churches (most all) are failing, God is blessing all my charges, for which I feel very grateful. Auburn is a great power for good in this country, with a membership of 800.

G. A. OGLE.

## NEWS NOTES.

## PASTORS' CONFERENCE.

## NASHVILLE.

North Edgeland Church—Pastor Sherman preached at both hours. 179 in S. S. Good B. Y. P. U. Pastor reports a very fine meeting at Union Hill last week.

Immanuel—Bro. T. B. Ray of Georgetown, Ky., preached at the morning hour. No service at night. Third—Pastor Golden preached at both hours to usual congregations. 126 in S. S. Good young people's meeting.

Seventh—Pastor Burns preached at both hours. Usual services.

Centennial—Bro. McWhirter of Greenville, Tenn., preached at 11 a. m. Bro. S. W. Kendrick preached at night. Good congregations.

Howell Memorial—Pastor Howell preached at both hours. 107 in S. S. Three approved for baptism.

Mill Creek—Pastor Price preached at the morning hour; prayer service at night. 65 in S. S. Much sickness in the community. Sunday-school Union at 3:30 p. m. After interesting reports from the various schools, Rev. H. F. Burns made an excellent talk on Character Building in the Sunday-school.

Springfield—Pastor Brengle preached at the morning hour, and in the afternoon to the children. No services at night.

We have just closed our meeting at Cross Bridges. We had a fine meeting, with six conversions and five additions.

JOHN E. HIGGINS.

Clinton Association meets at Andersonville September 2nd. Conveyance will meet morning trains at Clinton for all delegates and visiting ministers.

COMMITTEE.

The Memphis Association has been indefinitely postponed on account of rigid quarantine and yellow fever excitement. The Executive Board will confer with the church at Whiteville and appoint a time for the meeting.

J. D. ANDERSON, Sec'y.

Our school has been running a week and we have exactly eight more students than we had a year ago. I think our growth will be more rapid than it was last year. Those who owe pledges are not paying very promptly.

J. T. HENDERSON.

Indian Creek Association will be held with the West Point Church, beginning Saturday, September 26th. Those coming by rail will please let us know and we shall meet you at St. Joe with conveyance. We desire that you come on Friday. The train coming from Nashville gets to St. Joe at 12:15; coming from Florence, 3:25.

R. J. WOOD, Pastor.

Dear Brethren: I write you, along with other religious papers and persons, to ask that October 2nd (Sunday) be appointed a day of fasting and prayer for the removal of the liquor curse from our beloved nation. Please co-operate in this movement and help to unite Christian America in concerted prayer for relief from the whiskey evil.

W. D. TURNLEY.

Clarksville, Tenn.

I leave to-morrow for a three weeks' vacation. I appreciate the kindness of my church. I trust that after a short rest I may be able to do more and better work for the cause in Brownsville. Our church has held up splendidly through the summer. We are giving one Sunday in each month to missions. I am trying to get every member to give something every month to missions.

CHAR. L. ANDERSON.

Brownsville, Tenn., Aug. 29, 1898.

I closed out my meeting with my churches yesterday. My year's work has been very satisfactory. I have done all the preaching in three of my meetings (the three most successful). Results, sixty conversions and sixty-one baptized. I preached *God's electing grace* with all my power, and the Holy Spirit did his work. Among the converts were two Campbellites.

J. H. GRIME.

Watertown, Tenn. [Good.—Ed.]

Dr. L. G. Broughton of Atlanta, Ga., has been attending the Nashville Conference engineered by Mr. Moody, and says that about all of the teachers believe in immersion as the mode of baptism, and the majority of them practice nothing else, and that not one of them believe in "falling from grace." If these brethren agree this far with the truth, we wonder why they should stop anywhere this side of the whole truth.

I have mailed blank church letters to all the churches in Cumberland Association. If any of the churches fail to receive them if they will notify me I will mail others. The church letters are frequently late coming in and that causes trouble in getting up the various reports. If the brethren who are likely to be late will mail the letters to me I will carry them to the meeting.

DANCKY FORT, Clerk.

Clarksville, Tenn.

Last Sabbath was a sad day for the church at Cumberland Gap, as she had just buried her deacon, E. M. Quillen, who was a great pillar, and one to whom they looked for the completion of their new house. He was a great Baptist and Sunday-school man. The new house is sided up, floored and roofed, but it will require a strong pull now to finish it. If our brethren would help a little now it will be appreciated, but we will not insist. By the Lord's help we will have the house. Pray for us.

S. S. HALE.

Mosby Creek, Tenn.

The meeting at Spring Hill Baptist Church, Dyer County, commenced the third Sunday in August. Had an old time revival meeting which lasted eight days and nights. Bro. John Adams assisted Bro. Pankey. They were useful instruments in the Lord's hands, accomplishing great good, turning sinners from sin and death to serve the true and living God. Nine were converted; eight united with the church by experience and baptism. Christians also have been strengthened. We thank and praise God for this great ingathering of souls.

A. M. SMITH.

The church in Charleston, Mo., has just (Aug. 31) held its fourth annual business meeting since the writer became pastor. The reports of the clerk and treasurer showed that there had been added to the church a net increase of thirteen during the year and of sixty-five during the four years. There was contributed during the last years \$4,106.56 and \$10,051.65 for the four years. The work of the church was without sensational methods, not even a protracted meeting being held during the past year. We thank God and take courage.

BEN M. BOGARD.

Charleston, Mo.

I have just closed a two weeks' meeting at Big Springs, near Bellwood, Wilson County. We are surrounded by as good country as there is in the State. We had 30 professions of faith, 25 additions, four by letter and 21 by baptism. We have grown from nine to 47 since November. The fifth Sunday meeting is to be held with us at that place in October. We are near a strong congregation of Campbellites. My sister and her husband, J. F. Henry, County Court Clerk of Smith County, were with me, and better workers in a revival I have never seen.

S. N. FITZPATRICK.

Enoch, Tenn.

A good meeting at West Point closed Wednesday night, August 10th. Bro. Fleming assisted Bro. Wood. We had seventeen conversions, and the church was greatly revived. A great many of the conversions were boys from my Sunday-school class, for which I feel very grateful. This emphasizes the fact that a Sunday-school is very essential to the building up of our churches. We are very much pleased with Bro. Wood's work among us. He and his family are greatly beloved in this community regardless of denomination. Our church has called him for another year.

EDNA E. MARTIN.

West Point, Tenn.

Our meeting at Center Church, Central Association, continued ten days, closing last Monday night. Bro. R. W. Hooker was with me six days and preached strong, earnest, gospel sermons. This was a good meeting for our church. Sixteen were baptized, two received by letter. Quite a number of backsliders reclaimed. It seems to me that the spiritual condition of the church is better than I have ever known it. I have been pastor of Center Church more than four years and feel that the life of the church is strengthened as time goes on. Bro. Hooker goes to Chicago October 1st to enter the University of Chicago for post-graduate work.

IT. A. KIMBROUGH.

Jackson, Tenn.

I have just closed two glorious meetings with my afternoon charges—Oak Grove and Liberty churches. I had the assistance of Bro. M. M. Blodgett of Jackson, who did the preaching. He is wonderfully adapted to such work, and presents the truths of the gospel in a plain manner of fact way that gets hold of the people. At Oak Grove we had eighteen conversions and so far six additions by baptism; but there are others who will yet unite with us. There were thirty-four conversions at Liberty and twenty-eight additions to the church. I had the pleasure of baptizing twenty last Saturday morning, and we will

have others later. Bro. Blodgett won the hearts of the people, who showed their appreciation of his labors in a substantial way.

W. H. BARTON.

Covington, Tenn.

I have just closed my meeting at Smith Fork Church with good results. There were ten conversions and eleven additions, ten by baptism and one by letter. Among the number were three heads of families. The church was much revived and united. Indeed, there is no church about us that is more alive and active than this one. Bro. R. Lamm of Lebanon was with me and did much of the preaching. My people were perfectly delighted with him. Bro. Lamm is earnest, consecrated and faithful. He is a young man of great promise. His sermons are clear and forcible and his manner attractive and winning. He has a bright future before him. While the churches are falling in revivals around me, God is abundantly blessing my own charge, for which I feel thankful. I am now in a good meeting at Auburn.

G. A. OGLE.

Milton, Tenn.

I am now at Santa Fe with Bro. W. E. Walker in a good meeting. Several have been saved, many others are deeply interested, and others have united with the church. The meeting continues. This is by far the most spiritual meeting I have been in this fall. Every service has been rich with spiritual blessings, not only in the house of worship, but in the homes of the brethren as we have met from time to time for prayer service. Sometimes the young ladies would be in some home praying in the afternoon and the young men in another place, while the fathers and mothers would be at another. No wonder our services were rich and glorious when we gathered at church. Bro. Walker is a grand, good man, who lives in the hearts of the membership of his church. It was an inspiration to have around me such warm-hearted ministers as Elders W. E. Walker, J. W. Patton, R. K. Dawson, R. Hull, M. B. S. Owens of the M. E. Church, J. B. Whitaker, W. T. Dale and Eshman of the C. P. Church. The church at Santa Fe has a bright future.

J. T. OAKLEY.

On the fifth Sunday in July I commenced a meeting with Fisherville Church which continued eight days with no visible results. Bro. W. A. Hamlett of Trinity Church, Memphis, had been engaged to do the preaching for us, but owing to sickness was compelled to leave the meeting after preaching three good sermons. We predicted for him a bright future. Our meeting with Germantown church commenced the second Sunday in this month and continued thirteen days, Bro. J. L. Spoles doing the preaching. Bro. Spoles won the love of our people by his excellent sermons and genial spirit. While this was to many of us a precious meeting, the result was not what we so much desired and prayed for. Six were added to the church, three of whom were received by baptism. This trio consists of my youngest daughter, a granddaughter and the wife of our Capt. P. H. Strickland. We consider Mrs. Strickland a valuable addition to our church and shall expect of her good things along the lines of Christian and church work. Fisherville and Germantown churches have some choice members who love to work for the Master. Would that all our church members were true to duty.

W. J. F. ALLEN.

Germantown, Tenn.

"And lo I am with you always." This promise has been verified in the past two weeks at Brace, Lawrence County, Tenn., on the N. and F. R. R. When we began the meeting every thing seemed cold but the weather, and we met with very little encouragement from the few Christians here. There is no church house nor organization of any denomination, but they have a union Sunday-school. The little town has an excellent school-house that was tendered us for the meeting. The attendance was good throughout, and the interest increased and was good to the close of the meeting. This was the first Baptist preaching ever in the town, and the only revival in the place for six years. The meeting resulted in 15 professions of faith in Christ and nine additions to Summertown Baptist Church; they granted us permission to receive members into their church. The Christians seemed to be revived and aroused to a sense of their duty and responsibility. We hope to have preaching here monthly, and some day to see a Baptist church organized here. Rev. Tom Denman assisted in the meeting and added much to the interest of the singing. God be praised for His goodness.

JOHN VERRY.

Columbia, Tenn.

When Christ commanded us to let our lights shine, he did not say for us to use them in searching out other people's lives to advertise their wrongs.



## MISSIONS.

## MISSION DIRECTORY.

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

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

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

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

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

**WOMAN'S MISSIONARY UNION.**—President: Mrs. A. C. S. JACKSON, Nashville, Tenn. Corresponding Secretary—Miss M. C. Claiborne, Maxwell House, Nashville, Tenn. Recording Secretary—Miss Gertrude Hill, Nashville, Tenn. Editor—Miss S. E. S. Shankland 23 S. Vine Street, Nashville, Tenn.

## Woman's Missionary Union.

Why should I work? Why should I strive? The world is wrong, you say, and sigh. My duty of good is swept away. By tides of evil rising high!

Oh, no! the heat of every heart That throbs for right is felt afar; Each kindly deed, each joyful gift, Speaks hope and courage like a star.

The spirit stands behind the deed, In holy thought the dream must start; And every cause that moves the world Was born within a single heart.

—Lydia Avery Conoley.

"If Helen Keller, blind, deaf and dumb, can keep intellectual pace with other girls possessed of all their faculties, what spiritual result can you achieve, who are certainly not much lacking in spiritual equipments?"

Shall any Christian girl or woman say, "I can do nothing. I have no gift?" Such an one is already doing two things, both very bad—she is complaining, she is making a false statement. Idlers are the very people who are busy doing harm. Oh! the harm being done to the church of Christ today by the people in it who are doing nothing and are not ashamed to tell of the achievement. Do rouse up, for your own soul's sake, dear empty-handed sister. Lay hold on some worthy activity and see how your eye will brighten and how happily the days will pass. Many honestly do not know what to do that is worthy, as their minds have not been led in this direction. The Woman's Missionary Union makes suggestions from which each one can choose work suited to her ability, from conducting a woman's meeting (which is not the hardest thing to do) to teaching a neglected child to sew and to know God, her Father (not the easiest work for many). Only open your eyes you will see work there at your hand, work which will tell for eternity.

The Sunday-school Board gives recommendations which many can find much joy in carrying out.

Dr. Frost says: "Our Home Department, wherever tried, has proven itself a great ally in Sunday-school work, as well as a great power for enlisting the home in the study of God's Word."

And Rev. Julius W. Millard, pastor of Eutaw Place Church, Baltimore, gives in detail, in the September Zenon, the practical workings of the Home

Department, claiming that it takes the Sunday-school to those who will not come to the Sunday-school; that it builds up the regular Sunday-school, thus contributing to the growth of the church; that it develops church-workers by means of its system of visiting; that it puts a greater number to studying the Bible; and that parents are persuaded to take more interest in their children's preparation of the Sunday-school lessons.

To become a "visitor" in the Home Department is to enter upon real training for Christian service. Secure ten persons, either church members or unconverted, who will promise to give half an hour each week to the Sunday-school lesson. Provide them with such helps as are furnished in your school, and visit them once in three months to get their own report of lessons studied. A circular published by the Sunday-school Board fully explains this simple yet effective means of winning whole families to co-operation with the church and school.

Lady Louisa Ashburton has for years spent a large portion of her immense income in supporting missions in various parts of London, which have resulted in incalculable good to thousands. Lady Ashburton is one of the titled nobility of Great Britain, and is a personal friend of the Queen. Her mission hall at the commercial docks on the banks of the Thames seats about 1,000, and every night services are held there with gratifying results.

## A Peril that Must be Averted.

Hawaii is ours. Porto Rico is ours. The Philippines, in part or in whole, are pretty sure to be ours. And there is a strong possibility that the Cubans will vote themselves sooner or later into the United States.

According to *The Statesman's Year-Book* the population of the Philippines is 7,000,000; that of Porto Rico 800,708; that of Cuba 1,631,987; that of Hawaii 89,500. The aggregate population of these islands over which, sooner or later, the American flag is likely to float, is, therefore, nearly ten millions (9,528,895) of souls—about the same as the combined population of Scotland, Ireland and Wales, or twice the combined population of all New England, or about the same as the combined population of New York State and Ohio.

Of these nearly ten millions of human beings, the overwhelming proportion are still low in the scale of civilization, untutored, undisciplined, with strong animal passions, and with little or no capacity for self-restraint.

Now the question ought to be brought up and kept up until settled right, whether the extension of American sovereignty and American trade to these islands is to mean the devastation of their native population with American whiskey and kindred liquors.

The time to raise that question is right now, before details have been drafted for the government of these islands. For just as surely as the recurrence of the tides or the circling of the planets may be counted on, so surely, if American civilization goes to those islands as it has gone to Africa, with missionaries on the docks of our steamers and whiskey barrels in the holds, may we count on such wholesale destruction and debauchery as will bring disgrace to our nation and shame to all Christian hearts.

The nations of Europe, seeing the frightful ravages liquor was making upon the population of Africa, met in Brussels in 1890 and adopted regulations "to prevent the extension of the liquor traffic in Africa," absolutely prohibiting the importation and the manufacture of distilled liquors in regions where they had not at that time

been introduced, and levying a heavy tax on importation into regions where the traffic was already in existence. Surely, if the European nations have enough regard for the claims of humanity and the true interests of commerce to adopt outright prohibition for a large area of interior Africa, the United States, which went into this war from motives of humanity, ought to provide, at the very start, barriers high and strong against the introduction of liquors into whatever new colonies come into our possession.

We have a prohibitory law for the territory of Alaska, and though to our shame its enforcement has been scandalously weak, yet no one in Alaska who wants liquor kept out is in favor of repealing that law. Why then should we not provide for the same degree of protection for Hawaii, Porto Rico and the rest?

In a recent interview, Congressman Dingley, Chairman of the Ways and Means committee, spoke as follows concerning the disposition of the Philippine Islands:

"The question of the Philippines is most difficult to dispose of, and can not yet be reckoned with. It is interesting to note the growth of public opinion all over the country for the complete annexation of the group. From all parts of the country this is heard. A most important point in this connection is the attitude of the religious press and the Christian church, which is practically a unit for abstinence. This great element of our population we would naturally expect to find arrayed against a proposition of this character, inasmuch as it comprehends a departure from our established national policy. In this instance, however, the reason is obvious. They feel that it would be a crime to turn the Philippines back to the ineffectual rule of Spain. The alternative must be government by this country. The influence of this great conservative element of our population will exercise weight in determining this question of the Philippines."

The significant thing about this above is the expression of respect for the convictions of the religious part of the American people and the voice of the religious press. The influence to which tribute is thus rendered by a prominent political leader ought to be brought to bear at once and unanimously in behalf of a prohibitory policy for our new possessions. Here, also, is a splendid field of effort for that committee appointed at the recent National Temperance conference.

Let the nation start right in this new career upon which it has already entered, or its shameful experience with the Indians will be repeated, and the glory achieved by American arms will be dimmed by the infamy that may follow in the trail of American fire-water.—*New York Voice*.

## Capital Punishment Again.

As I have shown, the moral law prohibited a great many things besides murder, and under the old Jewish administration, and according to the construction which they put upon the law, there were a great many capital crimes for which the offender was put to death. Now we claim to be a Christian nation, and as such to find a precedent for all our civil government in God's Word. As, however, we have the death penalty attached to but one crime to-day, against many under the administration from which we get our precedent, I am forced to the conclusion that we base upon only so much of God's Word as suits us. Doubtless the present existing conditions have influenced us more than any past record. The motive for such law no doubt was a protection against evil-doers, rather than obedience to God. Such a motive would be honorable indeed, if we had none higher. We must remember, however, that law is not administered under God for time

only, but for eternity, and so many things may exist that do not seem best for civil government; so the question is not what seems best, but who knows best.

We might take the reins of government in our hands and control the affairs of life, for a while, to a seemingly good advantage, but if we trample upon moral law by the misuse of civil, who, as a Christian, will not say that in time it will react and bring us harm instead of good? Moral law is the base of all law. Moral law is God's law, and God is the great supreme ruler of all. God himself does not change, but his manner of dealing with the world does change.

It is very certain that during the first period of two thousand years the world was under a different control to that of the second two thousand years. And yet that is no more certain than that we of the third period are under a moral control different from either of the others. God himself fulfilled the law of the first period, while Christ fulfilled the law of the second period, and as the law of the first was not binding on the second, neither is the law of the second binding on the third. You had as well say the people of the second period ought to have put a mark on their murderers and turned them loose as fugitives and vagabonds, because they of the first period did it, as to say that we of the third period ought to hang our murderers because they of the second did it.

In Matt. v. 17, Christ says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill." But the primary reference here is not to the local government of the people. The law is God's proclamation of a coming Savior into the world, bringing with him a new order of things, the embodiment of which is to be found in the sacrificial worship instituted under Moses.

The prophets is the enunciation of the same thing by means of a prophetic vision. Now Christ says he came to fulfill these, that is to complete them, to carry them into effect. The law then was inspired, as was the prophecy, but the detailed local government was not inspired.

During this whole period of two thousand years there was a continual change in local government, and the tendency was toward hair-splitting discriminations in regard to the offense and its penalty. An illustration of this is seen where Christ is accused of violating the Sabbath law when he and his disciples passed through the corn field on the Sabbath day and plucked the ears of corn and ate them, rubbing them in their hands. They said it was not lawful either to reap the grain on the Sabbath day or to thresh it, and they had done both. Their hope of justification by works is a sufficient reason for all this, but Christ came to establish a new principle of justification and so was not subject to all these

petty observances. He did, however, fulfill, complete, or carry into effect the law referred to. He completes the Old Testament history and covenant. He is the one antitype in whom all has been fulfilled. In him the Old Testament passes into the New; the prohibitions of the law into the invitations of the gospel; Sinai into the Mount of Beatitudes; the prophetic into the teaching office; the priesthood into redemption by suffering, and kingship into the supremacy of Almighty grace, restoring a lost world.

We are living in a new world, under a new administration, with a new King on the throne. Yes, Him that clotheth now is "King of kings and Lord of lords." How dare we model civil government after that of a darker age? "Ye are the light of the world."

How dare we emulate the example of kings and judges, whose hands are crimson with human blood? Our mission is not to destroy but to save. "Ye are the salt of the earth."

The controlling law of the second period was retaliation. An eye for an eye, a tooth for a tooth, and a life for a life. But Christ says not so. "A new commandment I give unto you, that ye should love one another; as I have loved you, that ye also love one another." John xiii. 34. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father in Heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 44-45.

"Deeply beloved, avenge not yourselves, but rather give place unto wrath, for it is written Vengeance is mine, I will repay, saith the Lord; therefore if thine enemy hunger feed him, if he thirst give him drink." Rom. xii. 19-20.

"It may be objected that these have reference to church government, and so they do, but it must be remembered that the only perfect form of government the world has ever known is that



Most women approach the critical period of motherhood for the first time with a sense of dread and foreboding. The rule of law should snatch them away and leave the expectant motherless. But no woman who fortifies herself with the strengthening power of Dr. Pierce's Favorite Prescription need feel self or the prospective little one.

This matchless "Prescription" will give her exactly the kind of healthy vitality she needs and at the time she needs it most. It will give her the time of life to the entire delicate organism involved in motherhood. It will make the coming of baby absolutely free from danger and nearly free from pain.

It will insure the baby's start in life by imparting, through its influence upon the mother, that sturdy infantile vigor which gladdens a mother's heart. It is the only medicine which can be implicitly relied upon for this purpose, and the only remedy expressly designed by an educated, experienced physician to give perfect health and strength to the delicate, special organism of women.

Dr. Joseph Ramey, of Williams, Colleton Co., S. C., writes: "I have been using your medicine for some time and am happy to say that they have done all that you claim for them. I think they have equalled the world. I would advise all women while in a delicate state to use Dr. Pierce's Favorite Prescription. It shortens the time of birth and makes the labor easier. My wife is the mother of five children and she suffered almost death in the birth of them until this last one. The time of birth was short, and labor easy. From the use of Dr. Pierce's Favorite Prescription."

Dr. Pierce's Common Sense Medical Adviser, used to sell for \$1.50, now it is free. It tells all about the home-treatment of ordinary diseases. Several chapters are devoted to the diseases of women. For a paper-covered copy send 21 one-cent stamps, to cover cost of mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y.: Cloth binding, 51 stamps. "Favorite Prescription" can be obtained in any good medicine store.

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## A FAMILY FAILING.

## The struggle with Heredity.

## The Right Side of the Color Line.

In the spiritual kingdom of Christ, and this, in fact, is the basal theory of our government. Have you not heard how one of the framers of our constitution conceived the idea of our American democracy by seeing a little Baptist Church in regular session somewhere in old Virginia? Thus the most fundamental principle of civil government in our own beloved country came out of a little Baptist Church modeled after Christ's own pattern, and for that reason more than all others we have grown to be a great nation, commanding the admiration of the world and leading in the march of civilization. Let us then not blur the pages of our most coveted record by the practice of an old heathen custom.

Least this becomes too lengthy I will reserve some practical suggestions for another article.

W. H. RUTHERFORD.

Rev. Charleston H. Strickland, D.D.

Oliver P. Strickland and Henrietta W. Hammon, both of Gwinnett County, Ga., were married in 1837. Three sons were born unto them, all of whom became Baptist preachers. The second son, the subject of this sketch, was born Dec. 18, 1844, spending the first twenty-five years of his life in his native country. He was a healthy, vigorous boy and grew rapidly, attaining his full height ere he was sixteen years old. He was a good student, easily maintaining a high stand in his classes; a great lover of fun, popular with everybody, especially with the girls.

From early boyhood he possessed an ease of manner and gracefulness of action unusual among boys; it was natural with him; he had only to cultivate the natural gifts to become the urbane gentleman, the debonair and gallant knight that his friends knew him to have been. He was never an awkward boy. No one who ever heard him on the platform or in the pulpit can ever forget the majestic movement, the kindly bearing that possessed him; the dramatic was largely developed in him, and had he chosen the stage rather than the pulpit, he might have ranked with Booth or Barrett in tragedy; not infrequently reports were started that he had been on the stage, and being converted had entered the ministry. These had no foundation.

Sometimes people with tastes severely simple rather objected to what they called his "stage strut," thinking that his mannerisms were assumed. Most people admired them as most charming and attractive. Those who knew him best felt that his style was his own; that he was *not* generic in this as in some things else.

He was a close and keen observer, a good judge of human nature, and when he set out to overcome prejudice and win a friend he likely never failed, and his friends he bound to himself with hooks of steel.

He was remarkable for his discretion. Into few current controversies did he enlist, and was not once in his ministerial life entangled in a newspaper discussion or pulpit debate. He knew that silence was golden, and he dealt in that golden coin. Yet if necessary he would make known his sentiments fearlessly, for courage, moral and physical, was one of his characteristics that stood out in his relief. If he ever feared the face of man it is not recorded.

I have not said it, and with those who knew him it goes without saying, he was unusually handsome, about six feet in height, weighing 200 pounds, symmetrical, erect, a distinguished object in the crowd, commanding and receiving great deference and consideration. Such an one stood continually in need of God's grace; he knew from whom this supply came, and often applied for it.

## A Good Meeting.

Iro. M. N. Buckner, our pastor, assisted by Bro. Newton O'Neal, closed one of the grandest revivals at this place that has ever been held since the organization of this church. The increase of membership was not so great, there were only eight additional members. Some professed Christianity that did not unite with the church. The attendance was splendid, the attention good.

The meeting lasted over a week and every sermon increased the next audience. We feel that God rolled back the curtain and poured His love into the hearts of the good old mothers and fathers until they were made to jump and clap their hands for joy and act the old-time religion. There were sinners in this country deeply convicted that were never touched before. We only regret that the pastor and Bro. O'Neal could not remain another week. We feel that if they had we would have had news to publish in church history besides in the paper.

We wish to thank God for having secured the services of as able a man as Rev. M. N. Buckner as pastor of our church.

JAS. C. COX,  
B. L. TIPPIN.

Deacons of Baptist Church at Lexie.

Tennessee Association Meetings.

## SEPTEMBER.

Central—Wednesday, Sept. 14, Oak Grove Ch., 8 m. Milan.

Eastman—Thursday, Sept. 15, Ocoee Ch.

Salem Association—Thursday, September 15th, Dowlstown, DeKalb Co. Friendship—Wednesday, Sept. 21, Dyersburg.

Whisman—Wednesday, Sept. 21, Dixon Creek Ch.

Clinton—Thursday, Sept. 22, Andersonville Ch.

Tennessee Valley—Thursday, Sept. 22, Opheim, 7 m. Dayton.

Holston Valley—Thursday, Sept. 22, Plum Grove Ch.

East Tennessee—Thursday, Sept. 22, Newport Church.

Weakley Co.—Friday, Sep. 23, Pleasant View Ch. 2 m. South of Dukelon.

Beech River—Saturday, Sept. 24, Durlan.

Indian Creek—Saturday, Sept. 24, West Point.

Union—Saturday, Sept. 24, Macedonia, Smith Co.

Beulah—Tuesday, Sept. 27, Obion Ch.

Tennessee—Tuesday, Sept. 27, Knoxville 2nd Church.

New Salem—Wednesday, Sept. 28, Plunkett's Creek Ch.

Crooks—Thursday, Sept. 29, Concord.

William Carey—Friday, Sept. 30, Poplar Hill.

## OCTOBER.

Judson—Saturday, Oct. 1, Maple Grove Church, Dickson Co. 8 m. North East of Tennessee City.

Western District—Tuesday, Oct. 4, Union Ch.

Northern—Tuesday, Oct. 4, Milan Ch., Union Co.

Cumberland—Tuesday, Oct. 4, Erin Church, Houston County.

Enon—Wednesday, Oct. 5, Peyton's Creek, Smith County, 5 m. North of Carthage.

Dover Furnace—Wednesday, Oct. 5, Hickory Grove Ch. Montgomery Co. 3 miles West of Oakwood.

Sevier—Thursday, Oct. 6, Friendship Ch.

S. W. District—Friday, Oct. 7, Shiloh, near Westport.

Midland—Wednesday, Oct. 12, Fairview Ch.

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

State Convention—Thursday, Oct. 13, Athens.

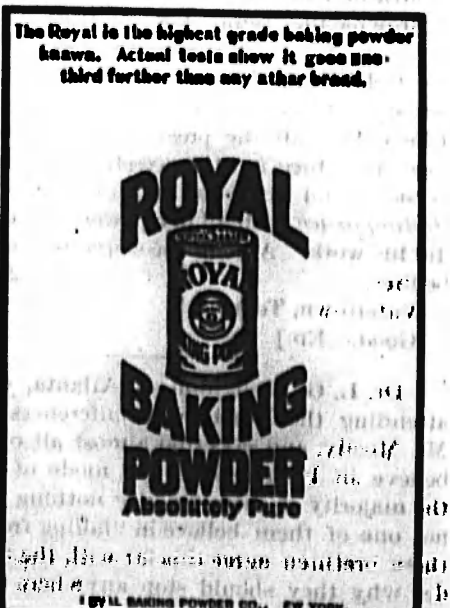
NOTE: The above table was compiled from the minutes of the Associations. If, however, any mistakes have been made, I would be glad to be informed, when the necessary corrections will be made. The following Associations do not appear: New River, Riverside, Salem, Harmony, I will be thankful for a minute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

## For Breakfast.

## Kin-hee Coffee

## Roasted Java and Mocha.

Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. MRS. HENRIETTA COOK & SONS, JAS. HERRIN & CO., Cincinnati, O.





## BAPTIST AND REFLECTOR.

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## TO EAST TENNESSEE BAPTIST SUBSCRIBERS.

As has been announced in the *East Tennessee Baptist* and in the BAPTIST AND REFLECTOR, we have made arrangements with Prof. S. W. Tindell, editor and proprietor of that paper, by which it will be consolidated with the BAPTIST AND REFLECTOR. Beginning with this week we will fill out the unexpired terms of his subscribers, and will credit those who are already taking the BAPTIST AND REFLECTOR, at the rate of \$2 a year, the price of the BAPTIST AND REFLECTOR. Prof. Tindell will be connected with the BAPTIST AND REFLECTOR as Corresponding Editor, representing the paper wherever he goes, in connection with his work for Carson and Newman College, and writing for our columns. We trust that this arrangement will be satisfactory to all of the subscribers of the *East Tennessee Baptist*, and that they will continue their subscriptions to the BAPTIST AND REFLECTOR. They will have to pay something more for it, but they will get more than double the amount of reading matter. We are glad to know from the numerous expressions which have come to us that the arrangement has the cordial endorsement of the Baptist brotherhood throughout East Tennessee generally.

## BIG EMORY ASSOCIATION.

This Association lies along the line of the Cincinnati Southern Railway. It met this year with the Caney Ford Church, near Harriman, in its twenty-fourth annual session. When we reached the Association, on the afternoon of the first day, in company with Prof. S. W. Tindell, it had just adjourned for dinner, after having been organized by the election of P. W. Evans as Moderator, and W. N. Rose as Clerk and Treasurer.

Bro. B. L. Peters, colporteur in the Association, preached the introductory sermon.

A church in the Association having received a brother on his Campbellite baptism, objection was made to receiving his letter. The matter was referred to a strong committee, with Rev. G. W. Brower as Chairman. This committee reported on Friday morning recommending that the letter of the church should not be received until it had renounced the trouble. This report was almost unanimously adopted after several brief speeches upon it. The various reports were given proper discussion.

Those on State, Home and Foreign Missions were consolidated and set for discussion at 10 a. m. Saturday.

We regretted that we were compelled to leave the Association Friday afternoon so as to reach the Unity Association in West Tennessee.

This was our first visit to the Big Emory Association. It is a good body of brethren. We enjoyed meeting with them.

## NOTES.

The Association is composed of thirty-four churches with about 2,300 members.

The rain interfered very much with the local attendance. There was a very good attendance, however, from over the Association.

Bro. P. W. Evans, the Moderator, is a prominent business man. For some years he was County Court Clerk of Roan County. He also represented the county in the legislature for a time or two.

Rev. W. N. Rose, the Clerk, is an earnest, active, Christian young man. He makes an efficient clerk.

The next meeting of the Association will be held at Big Emory Church, in celebration of its twenty-fifth anniversary. It was organized at that church.

Our home was with Col. Bowman, who was a member of the State Senate several years ago. He is a prominent member of the Caney Ford Church. There were perhaps twenty-five or thirty others at his home. But he was equal to the emergency, and seemed to enjoy having us all.

We are under special obligations to Prof. S. W. Tindell for carrying us to and from the Association at inconvenience to himself. He is a noble Christian man. The more we see him the more we love him.

The following ministers in the Association were present: A. Carter, J. W. Foster, Z. T. Manis, G. W. Millman, Peters, W. N. Rose, S. Z. Rose, Wm. Stillwell, R. O. Taylor, Spencer Tunnell, S. W. Tindell, Joseph Wilson. The following were among the visitors: G. W. Brewer, J. J. Burnett, A. J. Holt, S. J. Martin, C. S. Thomas, E. E. Folk.

An interesting meeting is in progress at Harriman in which the pastor, Rev. Spencer Tunnell, is being assisted by Rev. C. S. Thomas. Up to last Tuesday night there had been twenty-five professions. Bro. Thomas is showing himself to be an evangelist of fine power. He has had remarkable success in his meetings this summer.

## UNITY ASSOCIATION.

From the Big Emory Association to the Unity in West Tennessee is rather a long jump for one night, but by the efficient service of our modern railway system it was easy of accomplishment. When we reached the Association, about 11 a. m. Saturday, Bro. J. N. Hall had just begun preaching the introductory sermon. It was a strong Baptist sermon. After the letters had been read the Association was organized by the election of Bro. C. W. Hudson as Moderator, B. W. Smith as Assistant Moderator, W. D. Siler Clerk, and W. H. Thomas Treasurer.

On Sunday morning, at 9 o'clock, an interesting Sunday-school meeting was conducted by Bro. G. W. Bray. Talks were made by Brethren Bray, Folk, Kimbrough and Pate. At 11 o'clock a. m., in the absence of the appointee, Dr. A. J. Holt, the editor preached the unsavory sermon. In the afternoon Bro. J. N. Hall preached an excellent sermon on the subject of prayer. The attendance Sunday was estimated at anywhere from 1,000 to 2,000.

On Monday the attendance was a good deal smaller, but there were more than enough people present to fill the house.

The brethren seemed to be refreshed by a good night's rest, and went into the business of the Association, all of which lay before them, with earnestness. The first report which came before the body was the subject of Ministerial Education. This was discussed at some length and with considerable interest. This report and that on Education occupied all the morning. In the afternoon the question of Missions, Publications, etc., were discussed. The Association decided to employ a colporteur for all his time to work in the Association and elected Bro. W. Q. Young to that position.

The report of the Treasurer showed \$218.10 contributed altogether during the year.

About 1 o'clock the Association adjourned to meet at Pleasant Grove Church next year, Rev. A. L. Bray to preach the introductory sermon and Rev. L. A. West the missionary sermon.

The following ministers in the Association were present: A. L. Bray, W. L. Crawford T. H. Foote, J. D. Harris, A. Lambert, A. C. Lemmon, J. Murchugh, T. J. Perry, W. D. Siler, U. A. West, B. S. Wolverton, W. Q. Young. The visiting ministers were as follows: R. H. Crawford, J. W. Dickens, G. W. Glass, J. N. Hall, B. A. Kimbrough, W. G. Mahaffey, P. M. Nolen, J. S. Pate, J. H. Piper, W. L. Savage, E. E. Folk.

## NOTES.

The hospitality of the church and community was abundant. The large crowds were fed with ease, and there was plenty to spare. Our home was with Bro. M. Y. Morris, and we are indebted to him and to his good wife for the most cordial hospitality.

The pastor of the church, Bro. W. H. Jordan, was quite sick with typhoid fever. Several earnest prayers were offered for his recovery. We trust that they may be answered. He is an excellent man.

Besides the sermons mentioned, other sermons were preached during the Association in the church and community by Brethren J. H. Piper, W. T. Perry, J. S. Pate, B. A. Kimbrough, R. H. Crawford and W. G. Mahaffey.

The moderator of the Association, Bro. C. W. Hudson, is one of the best and most consecrated laymen we have in the State. He is a genuine Christian gentleman. It was an especial pleasure to be associated with him in the home of Bro. Morris.

Bro. W. D. Siler, the Clerk of the Association, makes an excellent clerk.

## SCHOOL-TIME AGAIN.

The schools and colleges are now opening up all over our country. It is a time of decisions among our young people, the young men and young women who are to make anything of themselves in life. They are now battling with the problem of an education. Many of them have entered, or will soon enter, into some school or college, and begin their toll. No one will ever know the struggles and sacrifices which they are making but Him who watches with sleepless eye the children of men. But there are a class of young people who need sympathy even more than those who have found a way to enter upon the labors of their school life. It is that class of young men and women who are still at home, who could not go. Many of them are sad at heart and disappointed that the September days should have come and brought to them no school privileges. They are to be found in every community, and the good people of the land who are interested, not only in the young people, but in the welfare of our country, have much to do in strengthening the hearts and hands of this great army who are compelled for a while to remain at home. Christian friends, make it a point to cheer them with the hope that their cherished desires shall sooner or later be fulfilled.

That was a great thought in one of our religious papers, a short while ago, of the brother who gave his experience in connection with the words of the beloved Dr. Poindexter, who has long since gone home to his reward. Dr. Poindexter had struggled as few young men do to secure an education. Thinly clad and straitened in circumstances of every kind, he pushed on to the high attainment of his cherished desire of an education. He never forgot his struggles, and ever remembered to give cheer and encouragement to every young person who had a desire to know something in the world. The brother who wrote of the incident gave it as a fact that Dr. Poindexter's hopeful words concerning the possibility of an education, as he stood lamenting his poverty and inability to enter school, caused him to decide that whatever should come he would ever struggle on and never give up. From that time on he had faith in the good man's word, and confidence in his prophecy of success that helped him break down the barrier. "You can get an education," said Dr. Poindexter, and it broke the spell of dis-

couragement, and that man to-day holds the memory of Poindexter sacred as one of the helps of his life, and the turning point of his career, where the hopefulness and encouragement of a good man started a youth on the road to a noble life. Let it be yours to cheer, and let your words strengthen the faith of every young man and young woman who would be something and do something in the world.

## USED-TO-BE CHURCH MEMBERS.

We have a great many people who may be called used-to-be's. They are found in every community. They used-to-be members of the church, but they moved away from their old church without calling for their letter, and it has been seventeen years since they inquired into the matter, and they are now sure that their names have been dropped. They are not church members now, but they used to be. They used to go to the church down on the corner, or just across on the county line road, but since they got a new pastor over there they do not like to go. The first morning after he came they went to church, heard him through the sermon, got up from their seat and walked out. He failed to rush down the aisle to meet them and introduce himself, and they have never forgiven him for it. They used to go down there, but they never go any more. They used to go to church regularly, but they kept pushing the collection box under their nose until they got tired of it, and so they quit the church and have never gone back, but they used to be regular attendants. Such people ought to have a collection box hung on their nose for a time.

Then there is another brother who used to be a church member until he went into business. Since that time he has found so many people that are dishonest that he doesn't believe in churches and church going. He used to be a regular attendant, but he never goes any more. He has quit the church because there is somebody in it that ought not to be there. He has never stopped to think that the business in which he is engaged has scores and hundreds of people in it who are unworthy, and even scoundrels. Nevertheless this objecting brother remains in this business. The community in which he lives has some of these good-for-nothing people of which he speaks, so often taking part in every pursuit and enterprise, and yet he never thinks of moving out of the community. Still more, the world in which he lives has a great company of those miserable creatures about which he has had so much to say, and yet he lives right on in the world in which they are, and has never mustered up sufficient courage to commit suicide to get away from the company. Why such contradiction of talk and living? The whole thing is a miserable subterfuge. The objectors are usually the unworthy, worthless people of a community. It does not take much sense to be an objector, and no religion at all. It stands one in hand who finds himself failing in a duty because of what someone else does, to examine himself to see if the wrong is not in himself, at least in a large measure.

## SAVED TO SERVE.

The key-note of the life of the Apostle Paul is to be found in the query propounded by him on his way to Damascus, that last trip of conflict of his against the church of Christ. The bright light of heaven was but an outward indication of a divine presence that had wrought in him the salvation purchased by Christ on the tree of the cross. His query was, "Lord, what wilt thou have me to do?" From that moment forward he proved to this world his conviction of the truth that when God saves a man it is his duty to serve him. Many people that believe in Christ unto the salvation of their souls seem to know nothing of his service. We should not only commit ourselves to God for saving, but also for service. The world will never know what the gospel is to us nor what it has done for us if we do not serve Christ. God works within unto saving; we should "work out our salvation" as the testimony of what has been done for us.

—Our meeting at Antioch closed on Wednesday night of last week. Rev. W. C. Golden greatly endeared himself to the hearts of every one by his earnest, faithful preaching. The church was much revived. There were five professions and six additions, four by baptism. We hope others will follow.

## PERSONAL AND PRACTICAL.

—Mr. A. L. Yancey has retired from the editorship of the *Nashville American*, and returned to the *Banner*, his first love. Mr. W. J. Ewing, former managing editor of the *American* becomes editor-in-chief, assisted by Robt. L. Hurch. These are all experienced and worthy newspaper men.

—Rev. W. J. Stewart of Fayetteville has received a hearty and unanimous call to the pastorate of the Centennial Baptist Church, this city, and it is presumed that he will accept. He is one of our most promising young ministers. We shall be glad to welcome him in our midst.

—The *Western Recorder* says that Dr. Christian has been heard from, and that he is overwhelmed with the amount of material which comes up for examination in the British Museum, but also says that the Ana-Baptists must have lived in great numbers, and it seems that they got into everything, especially into the jails. Many of us have heard of such things before.

—A long time ago the popes constructed an index of books which were forbidden to be published or circulated. Recently the King of Italy has suppressed some Roman Catholic publications, and the pope is protesting. This is a case of a doctor taking his own medicine. —*Central Baptist*. It seems to us that this is a case of a doctor being unwilling to take his own medicine.

—*Zion's Outlook* quotes from the *Pentecostal Herald* an inclusive article upon the Methodist Publishing House transaction from the pen of Dr. H. C. Morrison. When such men as Dr. Morrison speak out in such plain and unmistakable terms concerning this matter, no one can question the strong sentiment upon this trouble in the ranks of our Methodist brethren. They have just cause to speak.

—Strenuous and determined efforts are being made to break down our organized work in this state, as also in other States. If these efforts succeed—and God grant they may not—it will mean disorganization, disintegration, stagnation, retrogression and hardship. Let every lover of missions in Tennessee and all over the South rally to the support of our organized work and prevent the threatened calamity.

—It is said that the Baptists of Texas will need \$15,000 in cash to cancel the indebtedness of the State Mission Board by the meeting of the Convention at Waco in October. Referring to this fact the *Standard* says: "With every atom of strength that is in us, let us put our shoulders under this burden and help lift. It is no time for *cavillers* and *skulkers*!" The *Standard* is right about it, whether we spell the word *cavillers* or *cavilers*.

—Since the death of Bismarck there has been no end to complimentary statements of his wonderful achievements for his country. Many of them doubtless are just, but now comes the "fly in the ointment" concerning his life. It is said that he left an estate worth \$7,000,000, much of it made in the brewery business. An exchange closes a review on his life with the words, "But he owned a brewery." That is the great trouble with many lives, they are so, and so, and so, but—

—Quite a disagreement has arisen between the military officers of our army and the Red Cross workers on the island of Cuba. It will be hard to believe anything adverse to the Red Cross agents, since the statements of such failures on the part of our officers as has been given out from time to time. We regret the loss of life and inattention to the sick and wounded of our soldiers, and all the more because many died that might have lived. There has been such failure in this matter that no words can explain the trouble.

—Dr. Edward Everett Hale, tells the following incident: "In my own house once, an English gentleman of great intelligence told me that he had visited the White House, and was most glad to pay his respects to 'the ruler of our great nation.' Poor man. He thought he would please me. But he saw his mistake soon enough. I stormed out, 'Buler of America?' Who told you that he was the ruler of America? He never told you so. He is the First Servant of America." Dr. Hale adds: "And I hope the poor traveler learned his lesson." Dr. Hale was right about it.

—"The people in Abeokuta, Africa, build a little hut outside their houses for the devil, in the hope that if they build a special house for him he will stay there and not enter their homes." —*Western Recorder*. We wish that someone from Abeokuta would write to the BAPTIST AND REFLECTOR and let the people of this country know whether their experiment is successful or not. If so, there are a good many of us over here who would like to try it. And then if some one will just invent some means to keep the devil out of our churches and will tell us about it he will confer a great favor.

—Some of our exchanges give out that "the trustees of Georgetown College, Ky., have chosen Dr. F. H. Kerfoot of the Seminary as president." Then again we read in another exchange that "the trustees of Georgetown College, Ky., have elected Dr. J. M. Frost of Nashville, Tenn., to the presidency" of the same institution. Another exchange says that both of these brethren have been elected, and both have declined. The facts are possibly that neither were elected, but such committee work and negotiations were carried on as to give a newspaper a chance to send out such unauthorized statements.

—The blind rage of the Catholics against those who have been responsible for the victory over Spain is shown in the following paragraph from a Catholic paper: "The world is hankering after titles. Germany's war lord is King and Emperor. Austria's ruler is also a Kaiser-Koenig. Victoria is Queen and Empress. The chief executive of the United States should not set some accessions of title. How would it do to call him President of the United States; Protector of the Philippines; Foster Father of Cuba Libre and Old Fool (Generalissimo) for all the dusky darlings of the tropics? Samuel will soon need a guardian."

—One of our exchanges says that a splendid home was built on one of the beautiful hill tops of North Carolina, at considerable expense by the owner. He soon found it to be such an attraction for lightning that he moved out, and let the place go for fear of losing his life. A Pittsburg man read the newspaper story of "lightning haunted hill," and at once decided to buy it, and did so at a very small cost. In a few weeks he found an almost inexhaustible iron mine in that hill. Every year for the last twelve it has yielded enough iron to pay for the whole plant four times over. What a little real thinking will do for a man. But some people are afraid to think.

—There are nearly twice as many bachelors in the United States as spinsters, although the popular impression is that "old maids" outnumber the bachelors in about the same proportion. A recent publication by the government, however, gives the exact figures, to-wit: 5,427,787 bachelors and 3,224,494 spinsters. Even so it seems that after all there are enough men "to go round"—if they would only go. Why don't they? Where lies the blame? Whose fault is it, that of the old bachelors or of the old maids? Is it because the old bachelors have not asked the old maids to marry them or because the old bachelors were so no account the old maids wouldn't have them? Something is evidently wrong somewhere.

—The *Central Baptist* quotes the following "laving" reference to itself from the *Church Progress*, the Catholic organ of St. Louis: "The *Central Baptist* makes desperate efforts to stick to its Anti-catholic lies apropos of the war just brought to a close. We don't expect so immoral a sheet to have any regard for the ten commandments, but it is surprising how it can fail to realize that its brazen-faced mendacity at this stage of the game can have no other effect but to open its reader's eyes to its own evil character. The facts speak so loud that the apter pupils of the Father of Lies are keeping their mouths shut just now, waiting a more favorable opportunity for renewing their slanders against the church of the Most High God. The *Central Baptist* serves its master, the devil, as badly as it does the one whose sacred name it dares to frame with its polluted lips, while it is contradicting every maxim of its holy gospel and reviling all the mysteries of God." This paragraph appeared in a standing column headed, "The Pillory for the Punishment of Unscrupulous Harlots." It was quite appropriate. If the editor of the *Progress* and his Catholic friends in this country had their way about it, though, evidently the pillory would not be confined to newspaper columns, but would take the form of physical punishment, as in the days of the Inquisition.



## THE HOME.

THE WOMAN'S COLUMN.

"They talk about a woman's sphere. As though it had a limit; There's not a place in earth or heaven, There's not a task to womanhood given, There's not a blessing or a woe, There's not a whisper, 'Yes' or 'No,' There's not a life or death or birth, Without a woman in it."

## A Boy's Religion.

It was the late Henry Drummond who once said to a great company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, don't think that you are necessarily a bad boy. When you are your grandmother's age, you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart; for some boys have the idea that they will be expected to put aside most of their propensities if they take upon themselves the duties of Christian boys. This is a mistake. To one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday-school and to prayer-meeting. He is at the same time such a good ball player that he is always chosen first when the boys are choosing sides for a game. And no boy of his age can excel him at foot-ball or at tennis. And they always say of him: "Harry plays fair, he does!"

He is the life of the social gatherings he attends, and his reputation for absolute truthfulness is such that the teacher of the school he attends told me, not long ago, that on one occasion, when the boys on the playground were hotly discussing a certain matter, and there had been charges of falsehood made and still more hotly refuted, one of the boys said:

"Let Harry M— tell the straight of the story. He knows all about it, and he'll tell the exact truth."

It is a fine thing for a boy to have a reputation like that in the community in which he lives.

At another time the pupils in Harry's room had met to select some one of their number to present a certain request to the principal of the school, and Harry was immediately chosen, "because he is so sort of gentlemanly," as one of the boys said.

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CREAM  
BAKING  
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Gold Medal, Midwinter Fair

OUR TWO PUBLICATIONS  
BALANCE OF THE YEAR

## FOR TWENTY-FIVE CENTS

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The regular subscription price to THE SATURDAY EVENING POST is \$2.50 per year. It was founded in 1798, and published by Benjamin Franklin up to 1796, and has been regularly published for 170 years—the oldest paper in the United States. Everybody knows THE LADIES' HOME JOURNAL, with its 800,000 subscription list. The Post will be just as high a grade of literature and illustration, but entirely distinctive in treatment and in kind. The best writers of the world contribute to both of our publications, and the illustrations are from the best-known artists.

The Curtis Publishing Company, Philadelphia

This was a tribute of the unselfing power and influence of real courtesy, and true courtesy is a marked trait of Christian character.

Harry is a Christian boy in a boyish way which is quite as charming and impressive as the grandmotherly way of being a Christian. All Christianity is based upon right thinking and right living, without regard to age. Each decade of life has its own particular joys in the Christian life. They are all God-given, and none are sweeter than the joys of true Christian boyhood.—*Reformed Church Messenger.*

## Can't Trust Spain.

The most interesting war topic just at present is peace; and there are some indications that we may find it more difficult to make peace than we found it to make war. Not that Spain is not eager enough to lay down her arms and her "honor," sufficiently satisfied with the overwhelming defeats that she has suffered, but that we ourselves may be somewhat unwilling to assume the responsibility that our own victories have placed upon us. We

must recognize the fact, dislike it as we may, that a nation cannot wage and win a war, such as we are just finishing, and return again to the same conditions in national life that existed prior to war. Our horizon has been broadened. We see things differently, and stand in new relation to the things we see. We are just now, perhaps, a little in danger of being too lenient in the terms of peace which we offer to our conquered foe; and it looks as if, in the enthusiasm of our victory, we are forgetting that we are dealing with Spain. All her dealings with us have been strictly in accordance with her historic character of bloodthirsty treachery; and in making peace it will not be improper for us to remember that we are dealing with a nation that has butchered, starved and outraged its own subjects in Cuba and in the Philippines, murdered in cold blood our sailors in the harbor at Havana, and treacherously destroyed ships that had been surrendered to us off San Diego. Spain has no more claim for consideration, at our hands than a thief run to earth, or a murderer brought to bay.

"Not your own!" but His ye are. Who hath paid a price untold For your life, exceeding far All earth's store of gems and gold. With the precious blood of Christ, Ransom treasure all unpriced, Full redemption is procured, Full salvation is assured.

"Not your own!" To him ye owe All your life and all your love: Live, that ye his praise may show, Who is yet all praise above. Every day and every hour, Every gift and every power, Consecrate to him alone. Who hath claimed you for His own. Teach us, Master, how to give All we have and are to Thee; Grant us, Saviour, while we live, Wholly, only, Thine to be. Henceforth be our calling high, Thee to serve and glorify; Ours no longer, but Thine own, Thine forever, Thine alone.

—Francis Ridley Havergal.

It is estimated that between 5,000,000 and 6,000,000 rabbits will be exported from New Zealand this season. One exporter is at present receiving from 15,000 to 20,000 rabbits per day, and is paying in wages to trappers between \$4,000 and \$5,000 a week. He has twenty-four traps out, giving employment to 500 men. Last season he exported about 700,000 rabbits.

## YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,  
301 East Second Street, Chattanooga, Tenn.  
To whom communications for this department should be addressed—Young South—  
The Saturday Evening Post, Chattanooga, Tenn.  
Third, 42 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for September, THE SUNDAY-SCHOOL BOARD.

## The Hand of the Lord.

Speaking for myself and with all the earnest conviction of my heart, I do not see how anyone can fail to discover in the appointment of the Sunday-school Board the unmistakable guidance of the unerring hand. From its beginning until now, and in all its work, He has very graciously shown Himself present and crowned the undertaking with blessing after blessing and success after success. He has turned the hearts of the people to it with a great turning, and given it a growth in public favor gratifying beyond all expression. Surely the hand of the Lord is upon the enterprise; this should make us walk humbly before Him and humbly also before our brethren, but at the same time should awaken a confidence for the future commensurate with all the fullness of His promise. He is guiding this work, and will more and more open a way for its usefulness until it shall have wrought the great purpose which He intends, played its part among the agencies and shall give the gospel of Christ to the world, and helped to bring in His kingdom and to hasten the day of coronation.—*Dr. J. M. Frost.*

## Notable Japanese Women.

Two little Japanese women, Mme. Watanabe and Miss Iwata, who came to this country as delegates to the biennial convention of the General Federation of Women's Clubs, recently convened in Denver, are at present visiting Mrs. Alice Ives Reed, at Lynn, Mass. The expenses of these ladies, one of whom is of noble birth, are paid by the Empress of Japan from her privy purse. The visitors are interesting to everybody, and are interested in all they meet and everything they see. They are highly educated, and both speak several languages. Indeed, Miss Iwata was some years ago a special student at Bryn Mawr College. Mme. Watanabe is a widow. She is the daughter of Baron Watanabe, and, according to the custom of her country, retained her father's name upon the death of her husband. Both of these ladies have taught in the girl's high school at Yokohama, and they expect to carry home reports from this country which will do much to encourage the higher education of women in Japan. The Empress is deeply interested in this subject.

—The Sunday-school Board established in 1891. It has five departments: Home, Missionary, Book and Tract, Bible, Periodicals; the last the support of all the others. \$13,000 given last year to denominational interests.—*W. M. U.*

## Young South Correspondence.

I told you last week of our Mr. Headley's illness out at Camp Thomas, where so many hundreds lie wasting with the dread typhoid fever. I knew you will be delighted to know that my pastor, Dr. R. B. Garrett, of the First Church, Chattanooga, has taken him to his home, and he is slowly but surely recovering under his kind care and tender nursing. I think that

would scarcely have happened but for his connection with the Young South. So you can congratulate yourselves that you were at least the remote cause of the saving of a valuable life. His comrades speak so highly of Mr. Headley. He was doing a noble work in the camp. Let us pray earnestly that he may soon be restored to health and strength to be used in his chosen life-work of preaching the gospel. These poor sick soldiers are on all our hearts these days. I was out at Camp Thomas yesterday afternoon, and as I waited for the train at Lytle, I saw so much that was heart-rending. The dead wagons were bringing in their sad freight. Ambulances full of the sick, whose wan, white faces told a bitter story of pain and misery, were unloading on Pullman sleepers full of cots. It scarcely seemed possible for some of them to reach even a brief journey's end alive. Occasionally a convalescent soldier would totter up the steps, supported by two comrades, and sink down upon the rough seats, to be again assisted into the cars for the first stage of "going home." These would be so nearly fainting sometimes that kind-hearted ladies would bathe their faces in ice-water and fan them back to consciousness. Oh! War is terrible! We are doing what we can though to help the poor fellows. The "Soldiers' Rest" is a great institution carried on by the ladies of the W. C. T. U. It is a pleasant room, and there are clean cots, fans, ice-water, milk, light refreshments and fresh clothing for all soldiers who apply for aid. Flowers brighten the surroundings and motherly women stand ready at all hours to minister to the wants of the boys so far from their homes. Many hundreds have been cared for in the past two months. Then, the Epworth Leagues of the city and suburbs have united in establishing a hospital, primarily for the sick of the Third Tennessee Regiment, but extending to all who need a haven of peaceful rest, and the Baptist Unionists not behind the Methodist young people. They have opened a "Home" on Market street for the furloughed and discharged men who have no homes or are not yet able to reach them for lack of strength or money. They have cots also and light meals will be served and everything done to cheer and comfort all who seek the shelter of this refuge. Cards are circulated in the camp and at the depots, inviting all who will come. It seems absurd, I admit, that the soldiers of our great rich America should need such charity, but because "someone has blundered," we can not see these boys starve and die before our eyes. We are doing what we can to keep them from the "free hives" of the saloons, too. Don't you approve of that? They are leaving so fast that there will not be need of such work much longer, but I feel sure that those who have engaged in it will be more content, more grateful to God, and wider in their charities forevermore.

Yes, there are some messages, but only a very few. I hope, though, September will yet bring in many more and this quarter compare favorably with the second of last year.

The first I open is from our Orphans' Home, and I hope you will take it much to heart: *Just paid over to me \$1.00 trying to raise money to paint the chapel at the Orphanage. Mrs. Jarman has given us an organ, and we are so anxious to have our chapel present an inviting appearance to our children. I do want them to love the prayer-room. You will remember little Mary Bullard whom I raised from almost a baby and who loved me so dearly. Not long since I wrote to her adopted mother, asking her to secure a contribution for that object from her church. Little Mary sent me 30 cents, and tender nursing.* I think that



Ivory Soap has many advantages for the soldier in the field. Besides being a perfect soap for the hands and face and for the bath, it is specially suited to the washing of flannel clothing. Ivory Soap, because of its purity, is also valuable as a First Aid accessory, it is unexcelled for the cleansing of cuts, wounds and sores.

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

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the proceeds of a missionary hen her kind new mamma had given her. I prize that little offering so much, because I know it is a gift of love to me and the Home she still loves, as you love the home of your childhood. I hope I can go to Athens to the State Convention, and I will be so glad to meet Mrs. Eakin there. We enjoy the Young South page, and I am sure God will bless the dear children who are denying themselves for the good of others."

MRS. E. C. SAUNDERS.

Who else will send a gift to help the matron accomplish this laudable desire? A few extra dimes and nickels would soon put the place of prayer in line shape. There are many orphans, scattered in Christian homes throughout the State. Will they not add their offerings to little Mary's? I will be glad to have you send them to me, so I can report them in these columns. Who comes first?

I hope we shall have a goodly number of Baptist women at Athens. I am sure the Central Committee will furnish a profitable program, and that much good will result to all the various lines of woman's work, if we go praying and honestly seeking light. May the Holy Spirit lead us all! I want to say right here that our page is open to the Athens ladies, if they can use it in any way to promote the interests of the annual meeting. Any announcements sent to Mrs. L. D. Eakin, 301 E. Second Street, Chattanooga, will receive immediate attention. I do hope we shall have the best meeting ever known in the history of the W. M. U. of Tennessee. I am sure Mrs. Saunders can further the interest of our Home by her presence and personal contact with the devoted women from all parts of the State. The Nashville ladies will see that she comes."

The second letter comes from our Hixley friends, who are so constant and faithful in their work for the Young South! *Our pastor, Dr. R. B. Garrett, has taken him to his home, and he is slowly but surely recovering under his kind care and tender nursing.* I think that

Church. We want this to go to Mrs. Maynard's salary. Our entire school feels a great interest in her work and our prayers continually go up to our God for her, that health may be hers, and that she may be the instrument of saving many souls. May God wonderfully bless the Young South this year." *Mrs. Lizzie White.*

And may He bless these little workers! Oh for scores and scores more of those who work and give and pray. Won't some other class take up the story? We are so deeply indebted to these of the Liberty Church. Come again soon. We need help now. Then comes a splendid letter from Dandridge:

"I have read of the Young South so long in the BAPTIST AND REFLECTOR, and the noble and great good it is doing, that I do not feel that I am writing to a stranger when I address its editor. I am glad to feel we are Baptist sisters and so near to each other. Our Missionary Society sends \$2 for Mrs. Maynard, wishing it was more, but we do not number as many as we did a year ago. Some have moved away, and some have died, and during the summer months many have been absent, and sickness has kept others from doing what we would have liked to do. Pray for me that I may receive courage and strength to work for my Savior all the remaining days of my life. Many times my crosses seem too great, but I know that with renewed strength from Him we can accomplish a great work."

*Mrs. Lucy M. Whitaker.*

May His grace be ever sufficient! We are so grateful for this much needed help. We are so glad this sister does not grow discouraged. When this cloud of war passes, I feel sure the work of the churches will take on new life and lengthen and broaden. May we do our part!

Another fall child in Class No. 10 of the First Baptist Sunday-school, Chattanooga, has brought in her 12 cents for her 12 years of happy life. *Laura Alma Witt thus joins our band.* May



she grow in grace as in years. If we had all the birthday pennies of our readers, how it would count up. Send yours in right off, won't you?

Now for a strong pull all over our broad territory. Let the days of the dying summer leave a grand record behind them. Don't delay, for before you know it Jack frost will be king. "No backward" steps! Remember the work our B. Y. P. U.'s are doing for the soldiers in your daily prayers. We hope to reach the souls of many while we care for their suffering bodies. Most hopefully yours,

LAURA DAYTON EAKIN.

#### Receipts.

First quarter	\$140.52
July offering	65.38
August offering	26.92
First week in September	5.20
FOR JAPAN.	
Primary Class, Liberty B. M., by Mrs. White	1.30
W. M. Society, Dandridge, by Mrs. Webster	2.00
Laura Alma Whit, Class No. 10 1st Baptist Church, Chattanooga	12
Total	\$241.65
Received since April 1, 1898:	
For Japan, fourth year's salary	\$41.04
"Japan, fifth year's salary	154.18
"Orphanage	11.01
"Colportage	2.80
"Postage	15
Total	\$241.65

There is a right chimney for every lamp. The Index gives you its Number.

Your dealer should have it.

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#### RECENT EVENTS.

—Of the more than 1,840,000 colored Baptists of this country, probably as many as 75,000 live in Tennessee.

—The fifty thousand Baptists of Indiana contributed last year for home and benevolent expenses, \$200,746.18.

—More than six hundred soldiers have died at Camp Thomas, Chickamauga, since entering the camp May 10th.

—Rev. W. T. Chase, D.D., of Philadelphia, for sometime pastor at Minneapolis, died last week at Atlantic City.

—President Dole, the first president of the Hawaiian Islands, just annexed, is a son of an American missionary, but a native Hawaiian.

—Dr. J. L. White, pastor of the First Baptist Church, Macon, Ga., has been compelled to cease his work on account of the loss of his voice.

—Rev. W. H. Gelstweit, pastor at Galesburg, Ill., has declined the call extended to him from the First Baptist Church at Portland, Ore.

#### A TEXAS WONDER

##### JAIL'S GREAT DISCOVERY.

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

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(Goldsboro, 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.

—Dr. Joseph Parker, pastor of the City Temple, London, is writing a jubilee volume illustrating the life and thought of English dissent.

—Dr. John Clifford of London, England, is to be the supply of Tremont Temple, Boston, for Dr. Lorimer during the month of September.

—Dr. J. T. Christian, who is attending the British Museum, has been heard from, but Dr. G. A. Lofton is silent so far as the papers are concerned.

—Prof. J. P. Fruit, late of Bethel College, Ky., bade goodbye to his friends at that place and is now in his new work at William Jewell College, Mo.

—It is said that Greater New York has 11,000 churches within its limits, but the number of Baptist churches included in the report is not given.

—Dr. A. S. Pettie, pastor of the First Church, Jonesboro, Ark., is leading a prohibition campaign in that city in which all denominations are joining.

—General Shafter has been announced by some of the papers as being a Prohibitionist. He is against the army canteen business, to say the least of it.

—Dr. A. H. Newman is said to be at work on a General Church History, which is soon to appear from the press of the American Baptist Publication Society.

—President J. T. Henderson of Carson and Newman College says: "Our school opened August 30th, and we think our outlook is better than ever before."

—Miss Mary Hollingsworth, matron of the Kentucky Orphans' Home, attended twenty Associations in that State last year, and has started on her rounds again.

—The Baptists of Smith's Grove, Ky., are to have a new church building equipped with every modern improvement, at a cost of from six to ten thousand dollars.

—Evangelist Sid Williams closed a great meeting at Sulphur Springs, Texas, with 123 additions at last report, about 70 of whom were baptized at one time.

—General Shafter reports the total Spanish surrendered at Santiago at 23,723, of which 8,000 were guerrillas and volunteers, leaving 20,000 Spaniards to be returned to Spain.

—The Western Recorder is authority for the statement that there is a Baptist church on the Island of Helena with ninety-nine members, maintaining four preaching stations.

—Dr. A. J. Dickinson of Selma, Ala., has been supplying the First Church of Nashville during August, and spending the week in canvassing for Judeon Female Institute, Alabama.

—Dr. W. D. Powell, who has been appointed to work in Cuba under the Home Board, has given up the work, as his physicians say he could not live a year in the Cuban climate.

—Dr. W. A. Nelson, once pastor of Edgefield Baptist Church, this city, has been elected to the Bible Chair of Monroe Female College, Ga., a position for which he is well prepared.

—Dr. Edward Judson met with a painful accident at Liberty, N. Y., last week. While bicycling he was run into by another wheelman, and in the fall one of his ribs was broken.

—The meeting at Tremont, this State, in which the pastor, Rev. J. N. Hall was assisted by Dr. J. B. Moody of San Antonio, Texas, closed last week with four or five additions, and others to follow. Bro. Hall says that Dr. Moody did some fine preaching and the church was greatly revived.

## A PIONEER'S DANGER. The Fearful Struggle of an Early Settler.

How One of the Early Farmers in Michigan Overcame a Serious Difficulty—His Life of Hardships.

From the Observer, Flushing, Mich.

Frank Long who lives near Lennon, Mich., is one of the pioneer farmers of Venice township, Muskegon county and by his industry and thrift in which many hardships were endured, he now has one of the best farms in that section.

He tells an interesting story of when his life was in danger during his pioneer days.

He says: "About November 1, 1864, on starting to get up from the table, I was taken with a pain in my back, and found myself unable to move. The pain increased and spread over my entire body. I was obliged to take to my bed. The physician who was immediately summoned pronounced my case aneurismal rheumatism accompanied by indigestion. He gave me remedies and injected morphine into my arm to ease the pain."

"My disease, however, gradually became worse until I thought that death would be a welcome release from my sufferings. I could not sleep but would be awake all night and rub my leg."

"This continued for about four months. Besides my regular physician I also consulted another doctor but he gave me no encouragement and said his medicine could do me no good."

"I was finally induced through reading some accounts in the newspapers regarding the wonderful cures wrought by Dr. Williams' Pink Pills for Pale People, to try them."

—Rev. J. S. Kirtley, pastor of the Second Church, Little Rock, Ark., has been spending his vacation in and around Kansas City, Mo., and speaks enthusiastically of a good time.

—Rev. A. J. B. Thomas of the Baptist Courier, also pastor of Taylor Church, South Carolina, has just closed a great meeting in his church with 23 additions, 22 of whom were by baptism.

—Mr. Samuel L. Clemmons (Mark Twain) of the firm of Webster & Co., assumed and paid off all of the indebtedness of the firm, saying his connection with the firm made him responsible for the entire debt.

—Rev. T. T. Thompson of Pulaski was in the city the early part of this week. He has held four meetings this fall in which there have been 65 professions and 56 baptisms. The total membership in Pulaski now is 112. This is a good showing.

—We were glad to have a visit last week from Rev. R. P. Lucado, pastor of the Rowan Memorial Church, Memphis. He reports his work as in good condition. They recently had a Broad revival, and turned out about twenty members, and since that time the church has greatly prospered. We need more such revivals.

—Rev. J. M. Nowlin has decided to leave Bottineau, North Dakota, and return to Tennessee, despite the protest of his church and people. He feels compelled to take this step on account of the fact that the climate does not at all agree with his wife. We shall be glad to have him back in the State. He is open to consider a call from any field which may desire his services.

—As had been feared by many the yellow fever has again broken out in Mississippi. This time it is in the northern part. It is supposed to have been brought there by a soldier returning from Cuba. At this writing, while it has been declared epidemic, it is not very wide spread, and the hope is maintained that by a strict quarantine it may be kept within its present bounds and ultimately stamped out.

#### Vaccinating Bugs.

The science of medicine has reached wonderful perfection. The microbe theory in certain diseases has been proven true beyond a doubt. The inoculation of chintz bugs with the microbes of contagious diseases, in order that epidemics may spread among the little pests, is a practical method now in use. Dr. D. M. Bye, the eminent specialist for cancer, of Indianapolis, Ind., says that dosing with medicines, cutting with knives or burning with plasters to cure cancer is no longer to be recognized, but that he has discovered a combination of soothing balmy oils which kill the cancer microbes and cure the most malignant cases. Those who read this will confer a great favor by cutting it out and sending it to a friend who is afflicted. Book sent free, giving particulars and prices of oils. Address Dr. D. M. Bye, Lock Box 25, Indianapolis, Ind.

#### Resolutions.

Resolutions offered by B. M. Tillman and passed by unanimous standing vote on Friday, Aug. 28, 1898.

*Resolved*, That the messengers of Buck River Baptist Association, now convened with the church at Tullahoma, Tenn., have heard with much regret of the serious ill health and feebleness of our venerable and beloved Bro. Wm. Huff, our distinguished Moderator for many years past.

*Resolved*, That sincere sentiments of kindest sympathies from the members of this body are respectfully tendered to him, his wife and family in his affliction.

*Resolved*, That we consider "the steadfastness of his faith in Christ," which we believe has been his crowning virtue as a Christian minister, together with his consistent life as a Christian man, with his many noble personal traits of character as a learned Christian gentleman and good citizen, are all worthy of the highest admiration and imitation.

#### Notes By the Way.

Rev. J. M. Anderson of Bearden is assisting Pastor W. A. Catlett in a great meeting at Stock Creek Church. It was our privilege to be in a morning and night service and listen to two strong, red-hot sermons by Bro. Anderson, the persuasive appeals of the pastor and the earnest testimonies of the brethren. There have been already several conversions, and the work, it seems, is just starting.

Rev. J. W. Holder is already in a good meeting at Cave Creek, one of the churches of which he is pastor. His other churches are Pawpaw Plains, New Providence and Antioch.

Pastor R. J. Gorbett is being assisted at Sugar Grove Church, near Harrison. News has reached us that they are having a "splendid meeting."

Pastor Tunnell and U. S. Thomas are in the second week of their great meeting at Harrison. Many sinners are turning to the Lord, and backsliders are being reclaimed.

The Big Emory Association met on September 1st with Caney Ford Church, and organized by electing Bro. P. W. Evans of Kingston Moderator, and W. N. Ross Clark.

A splendid introductory sermon was preached by Bro. B. L. Peters, the efficient colporteur of the Association, from Luke xv. 1, 2.

Old Father Wilson, or "Uncle Jo," as he is familiarly called, now in his 80th year, preached on an old-time Holy Ghost sermon at night.

Dr. Folk's sermon on Sanctification was excellent and most timely and fitting—just what was needed. Sunday-schools and Colportage was represented by Brethren B. L. Peters and A. J. Holt; Young People's Work by G. W. Milligan, Z. T. Manis, J. J. Burnett, G. W. Brewer, Spencer Tunnell and A. J. Holt.

Bro. Holt made his usual interesting talk on the Orphans' Home, and made a great speech on missions, discussing the reports made by himself, Tunnell and Burnett.

Education and periodicals was ably discussed by B. W. Tindell, and touched on by others.

Bro. S. N. Rose reported the death of Elder Jesse P. Roddy, a pioneer preacher of the Association, and many beautiful testimonies were given to his worth by Brethren Wilson, Brewer, S. J. Martin, Wm. Whitlock and others. The Association will memorialize him in their minutes and in the BAPTIST AND REFLECTOR.

Asa Butler read a good report and made a pointed speech on temperance.

Bro. T. N. Carter made a good report on the Sunday-school and Colportage work of the Association.

Superintendent C. C. Coston reported 7,000 verses of Scripture memorized by his school, Mt. Zion, within the last few months.

The "Allen Immersion" question created quite a breeze in the Association. The brethren spoke and voted strongly against receiving such immersion, but all was good-natured.


Sunday preaching by Rev. G. W. Brewer, and a good sermon we had.

Rev. A. Carter and Elders W. Bullwell and Joseph Wilson were the oldest preachers in attendance, and their presence was enjoyed.

The Association was a success, notwithstanding the almost incessant rain.

The entertainment was bountiful. Our home was with Col. J. W. Bowman, whose hospitality, when necessary, is equal, we are told, to the entertainment of a whole Association.

Next year the Association will celebrate its 25th anniversary with the Big Emory Church. J. J. B.



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**OBITUARY.**  
MARTIN.—Whereas it pleased the Lord on the 30th day of July, 1898, to take to Himself Sister Maggie W. Martin in the 41st year of her age, wife of R. H. Martin, our Sunday-school Superintendent, and daughter of Rev. J. N. Loughry. Sister Martin early in life gave her heart to Jesus and was for many years a member of the Cumberland Presbyterian Church, but for several years was a devout member of Lascassus Baptist Church.

Resolved, That in this sad bereavement we bow in humble submission to the will of Him who doeth all things well.  
Resolved, That the church has lost a devoted member, the family a consecrated mother and companion, the community a noble woman who was patient in affliction waiting on the Lord.

Resolved, That we extend our sympathy to the family and advise her seven children to take their mother's Savior and example.

Resolved, That these resolutions be spread on the minutes; published in the BAPTIST AND REFLECTOR and a copy sent to the family. Adopted in church conference Aug. 28, 1898.

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

**BREWLEY.**—Our dearly beloved Bro. L. B. Brewley departed this life on the 19th day of June 1898. He professed faith in Christ in 1872 and joined the Baptist Church at Union Grove, now Rocky Point in 1874. He married Miss Lydia Walford of Sullivan County, April 9, 1879. He was ordained to the office of deacon in 1890. A high-toned, educated, Christian gentleman, he extended a wide influence in his church and community. He was a man of ardent piety and great zeal in the Master's cause. He was devoted to his church and pastor, and led in every good word and work. As a deacon he fulfilled the duties of his office with great diligence and care, giving liberally of his means to support the gospel and leading his brethren along the same line. He was affable, courteous, kind and generous to all, and loved by all. He was a leader among his brethren in all church work. Brewley our church has lost one of its best men and one of its most faithful deacons.

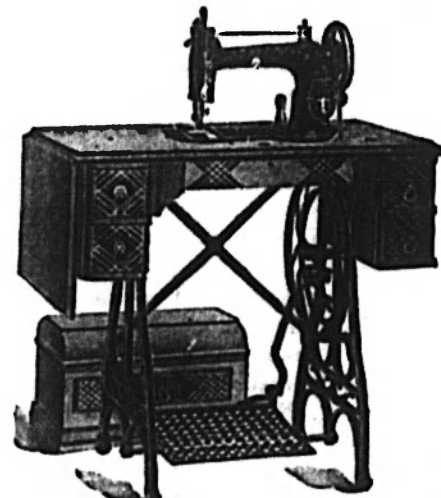
Resolved, That we extend to Sister Brewley and her children our deep heartfelt sympathy in this sad and sore bereavement, and pray the Lord to sustain them in this great trial.

Resolved, That these resolutions be spread on our church record, that a copy be furnished the family, and that a copy be sent to the BAPTIST AND REFLECTOR for publication.

J. M. MORRISON,  
J. T. HUGHES,  
Committee.

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Space here does not admit of our doing full justice to the merits of this book.

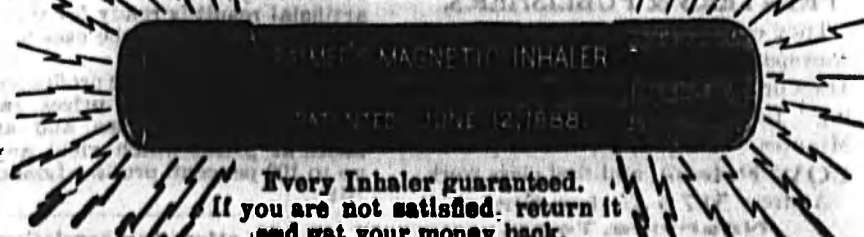
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### OBITUARY

DAVIS.—Malinda S. Davis, daughter of Nelson and Mary Parsh, was born in Owen County, Kentucky, August 30, 1832. She joined the Baptist church at New Liberty, Ky., early in life and lived an exemplary Christian till called to her reward. She married John J. Davis March 25, 1847. He fell, near Atlanta, Ga., in 1864, a martyr to the cause, "loved and lost," leaving her with seven children, five of whom survive her. She died at the home of her daughter, Mrs. F. D. Bills, in Jackson, Tenn., July 16, 1898. Truly, a mother in Israel has fallen.  
J. H. B.

FUGA.—Little Janie Elizabeth Fuqua was released from her suffering Aug. 10, 1898. She was only six months and ten days old, but in that short time had brought a flood of sunshine into the home. She had just budged into baby-hood, but God in His love, transplanted her to bloom into woman-hood in heaven. She was a precious babe and the home was bereft of a precious treasure when God claimed her as His own; but may they be able to say with Job in his bereavement, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The Lord sometimes helps us to lay up treasures in heaven by taking our dearest treasures up to glory to draw us upward and Godward. May the bereaved be able to look up to God in this strange providence and say, "Not my will, but thine be done."

W. H. BREngle.

TUCKER.—Elder Thomas Tucker was born Dec. 20, 1834; was married to Miss Georgia McGavock and departed this life June 19, 1898. He professed faith in Christ in early life and united with the Methodist Church. After he had been licensed by them to preach, a prayerful study of the Bible led him to see himself without Scriptural baptism, as he often said to me. In October, 1890, he was received in the fellowship of the Marsh Hill Baptist Church, was baptized by the writer, at once licensed to preach, and was ordained in November, 1897. He was a true and faithful preacher, a devoted husband, a loving father, a true neighbor, a true Christian, an honorable citizen. He leaves a loving wife and four children, three boys and one girl. May his mantle fall on his oldest son. We have lost a noble man of God. But our loss is his gain. May this thought comfort the hearts of his dear wife and children, we can meet him in the "sweet by and by."  
J. K. BONE.

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