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rights meness and peace, of justice and mercy of t. corable dealings and he al. erous actions appeals to everyone to follow in his footsteps. His is a "fe all can understand, all can revers a can im tate for the germs of these of the ities are in every breast walling for development.- Leisure Hours. Youth and War

It is a pity to be grow: ip to wir times, cries a Harper's Week y wr The years of indiscretion ire cia, lum just now See how there ileg enjoy our present distress ( a comp

tione! It is the only wir any them has ever seen, and they at prompt to make the most of persons who overhear the wire alk students are impressed by - en . axm, not to say ferocity. How he lege boys drill! How renty beyor. contemplate the idea of entire ng! 11 ... d aregardful they are of the hazard leaving their livers on a foreign store How they boller when there s var is Staid persons who celebra ed the ba of Munita by taking a second cup of coffee for breakfast as they remnew-paper ough' to be were; that they were not at New Haven, where, the paper says, the Yale students, recent from sleep by the cries of newsless, tumbled out of bed by hundreds, and, clad in pajamas and might shirts, awarmed about the college yard, and thence to the city common, where, still meantify draped, they manufeally supervised the firing of a valute from a one-

# feel like that about anything. THE TIME-TRAVELER.

pounder, under con'rol of an officer of

the Connecticut paval reserve. That

was the way to feel about De Key's vie-

tory, but grown-ups, worse tuck, don't

"Tick-tock" such a great big clock To speak so boarse and low He stands so straight, and he looks so tall When the firelight shines on the wallsco-

With wonderful things to show: wall. A golden bridge and a golden boat, Golden fish in a golden most, Holden apples on golden houghs. floiden folk in a high gold house, Colden birds on a spangled sky, Golden pheasants that fill and fly Where the golden blossoms blow-And oh, I wonder and wonder why,

If he can't speak belter, or just won't try? Hot hobody scems to know " Tick-tock' such an old, old clock!

Huch a long, long while to go! A hundred years and a half again He has watched the sun and the wind and The glass and the winter snow;

For a hundred years and a half has seen. The old heaves fade and the new spring And the little children grow.

"Tick-tock!" says the old, old clock
(And his voice sounds fired and slow).
"A hundred years and snigh fourscure Ob. little child, I have said my say The dark night through, and the live-

tong day; t have watched your folk as they came and went.
Small and sturdy, and big and bent.
Guidenhair-graybrard-babes and men.
1 watch them now as I watched them then. Many a year ago.

"The grown fulk look in my full-moon face, that the children peer at my painted case.
With its birds and flowers; and the grown "Listent' they say, when sloud I call Telling the hour; but the children hear Tinkling storics sweet end clear. tell them tales of the China seas, Of golden parrols an golden trees,
Where pig-tailed people little and greet
Fish for stars by a palace gate
With their golden rods a-row.

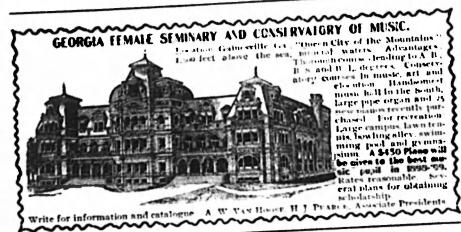
"I never rest and I never steep, The ver rest and I sever steep;
I haver laugh and I never weep;
Oh, little buy, with the big blue eyes,
Who sleeps and wakens and laughs and

I am very old, I am very wise; I am very old, I am very when I never slop, and I never play:
With never a half nor a holdlay
I tell my tale and I amy my any—
Tick-lock!" (said the tall old clock
Tit the little child in the short while frock)
"And now do you wonder as "." "And now do you wander est"
-- this mund Marriett Waters, is N. T. In-dependent. 



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# Paptist and Resector.

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASIIVILLE, TENN., SEPTEMBER 8, 1898.

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

BY J. I. WREEL At a place quite fair With beauties rare. And woodlands wild A pastor uild, Mid song of birds. And kindly words. The third decade, His home had nind With thinking inted And beart most kind It was his rule, Both church and school To largely aid With what he'd made And those in need the betted to feed. tle had a destre. Near the tall church spire Mong brethren dear. From Year to Year. to souget of life. With loving wife, in peaceful ways To spend his days Hut thus does not fat To tell the tale. both true and strange Of many a change That needs must be As all may see, In Church and State And preachers great. A new pastor hold, in charge of the fold, With charming grace Now fills his place. And speaks forsooth,

THE VILLAGE PASTOR.

# SUNSET SCENES.

RY REV. W. C. GOLDEN.

The words of truth,

in left in the larch.

"I am so tired of looking at sand hills and barren plains," said someone. We had travelled over many inlies of such territory. The orchards and farms now appear as we are nearing El Paso. The porter called out the dinner hour, but it was nearly one o'clock, "Mama, does dey took dinner on de chain?" said a little fellow. The prount and ready service of the porter soon answered that question. In fact we found it better than most of the meals served at dining-rooms and lunch-rooms along the line of our western travel. About the only inconvenience is that some people cannot till their glass or cup so full because of the occasional swing of the train. This, however, is only a seeming inconvenience, for many need their greediness reproved in some way. Did you ever hear a boy call for ple, for fear the ple would give out before be could finish his piece? Did you ever see a boy run his cup over trying to make it hold more? Greediness needs to be reproved in the aged as well as in

The conductor called out—"El Paso!" "All out for El Paso!" I looked at my watch and it was just 8:15 in the afternoon, and we were just on time. "How long do we stop?" some one asked. "We make a stop of fifty minutes, if the other train is on time, and leave at 2:35," said the conductor. How in the world can we stop lifty minutes in a place and then leave that place an hour and ten minutes before we arrive, was a curious thing to me. Hut we availed ourselves of the privilege of a "stop over," and before we left we had the matter of time untangled. They have Eastern, Central or Mountain. Western or Pacific and Mexican time at El Paso: 'It is said that they once had three or habe in her arms, she walked in this way full nevfour other kinds of time, but so many visitors went crazy in trying to keep their watches regulated that until she reached the altar. Here she arose, made they dropped all but four. From New Orleans to her cross and walked away without brushing the Biblical scholar, says: "Most profitable is it to read

Los Augeles they use Paclifetime, which is one hour slower than Mountain time; and Mexican time-I have no idea what it is. This explains why the traveler who is bound for the Pacific coast turns his

The El Paso of the past is one of connection with and rung the bell for the car to stop. The poor old many a bloody scene and dark deed, but the El Paso of the present is a beautiful, progressive town that stands as the gateway into Mexico and the Great West. Beautiful homes, splendid business houses and public buildings speak for the enterprise of her people. There is hardly a train that does street crossing seemed to care less. The little not bring some afflicted one seeking health in the mules pulled our car away, and as they did so 1 dry, pure air for which El Paso is noted.

the city at night. Our attention was called to true samples of what the people were at heart, "Gospel Mission" by a familiar song, and we stopped for a while. Two thousand miles, almost, around El Paso, will live forever. A comrany of from home, we found the same spirit, and felt the 200 men captured by Mexicans near this place in same blessed influence of the gospel, and saw its 1841 were marched 2,000 miles to the city of Mexiwork on others. A strange feeling came over me co. Before starting, two men were shot as a kind as I sat in that little mission and remembered that we were all from home—our Father's home; but some day we shall all be gathered home. Christ is the back. One had his cars and part of his face cut more homesick for us than we are for him.

Just across the Rio Grande from El Paso, is that quaint old town of Juarez, Mexico. As we strolled down its little winding streets in front of its little adobe houses, we saw two Mexicans sitting in the entrance of an enclosure that was surrounded by bigb walls. We found it was a place for bull lighting. They sat on blocks pounding strips of dried beef on the dusty block before them, which after thoroughly pounding, they pitched on the ground. This was being prepared for sale. They spoke as innocently of the brutal buil fight on the

We stopped at the entrance of a school room where the teacher left the boys to try to sell us curlos. At the next door women were teaching little girls. It seemed that the teacher required each child to recite the entire of the lesson before she stopped and to repeat It from memory. Judging from the tone of the teacher's voice, the brightfaced, black-eyed little girls received no kind words at all, though they seemed carnest and well prepared for their recitation.

The principal point of interest in this old Mexican town, and one which almost every visitor wants to see, is the ancient church building that has stood for more than three hundred and lifty years. For ten generations the people have been kneeling at the altar of this old Catbolle church. The walls are covered with the pictures of so-cailed saints. All kinds of tigures are cut on the logs that form the celling, these logs having been brought to the place of building on the backs of burros. The bells still ring in the old tower and call these strange people to the place of their worship. The floor is bare, and carpenters were re-modeling the entrance and the choir gallery above the door.

As we stood looking at the pictures on the wall, well dressed women came in, one of them having a babe in her arms. She struck a match and lighted her candle and dropped on her knees, and with her enty feet over dust and chim, repeating her prayer,

El Paso they use Eastern thue, which is one hour—dust from her silk dress. Her courage and idelity faster than Mountain time; and from El Paso to are to be admired, but alas, alas, how it seemed to me that she needed to know "a more excellent way!"

We walked down to the car line and started for El Paso, a mile across the Rio Grande. As the Ilttle car pulled out. I noticed a poor old woman and watch back two hours when he arrives at El Paso. a little girl near by. They only went a few blocks woman walked on her hands supported by blocks of wood a few inches tall. She pulled herself out into the streets and the little girl followed her, jabbering in a scolding way. The girl seemed not to care and the men who stood around the muddy felt that it was nearly as well to be a mule as a After supper we strolled out on the streets to see Mexican if this heartless girl and these men were

The memory of horrible deeds of the past, in and of object lesson. They wanted to stand and face death, but were compelled to kneel and be shot in off with a sword, but walked proudly to death with a brave "good-bye, boys," on his manly lips. Another died from fatigue and hunger. His ears were cut off and preserved to show he did not escape.

A noble Tennessean, by the name of McAlister, sprained his ankle and was unable to go any farther. The Mexican leader, Salazar, ordered him to march but he declared he could not go farther on foot. Again the thirsty savage ordered him on, He again declared he could not go. "Forward or I will shoot you on the spot," said the leader. "Then shoot, and the quicker the better," sald Mccoming Sabbath as children would speak of Sunday Allster, at the same time making bare bis breast. The savage Mexican took him at his word and the first shot sent a noble Tennessee boy into eternity. Our train pulled out of El Paso with the memory of such deeds lingering in our mind.

# Truth in Experience.

One must know God's truth in his own experlence of its power, its worth, and its relationship men and things, in order to know it aright and to know it most beneficially. And such experience must extend over a period of many years, that the one who is possessed by the truth may have a constantly growing apprehension of its meaning and its adaptation to men's needs. It is a great inistake to suppose that when one receives a special Infilling of the Holy Spirit, at a certain time, that he is thereby qualified to understand all truth of divine revelation with accurate clearness. Yet there are Christians who suppose that because they have come into a fullness of the Spirit's power they are amply qualified to rightly interpret all the deep and difficult passages of Scripture. They innocently inquire, "Is it not promised in the libble that the Spirit shall guide the believer into all truth?" Yes, such a promise was made to the apostles; yet even to them it did not mean that just as soon as before which one lone worshiper was bowing, two they were filled with the Spirit they would understand everything concerning all truth. To be guided into all truth and to correctly understand all truth are two different things." The apostles were all the while learning the truth, and such learning was much according to their daily experience of the truth. Dr. H. G. Weston, that wise

the epistles of Paul, in the order in which they were written, and see the history of his spiritual growth. What a difference between the epistles to the Thessalonlans-the lirst he wrote-with their simplest and most elemental of Christian truths, and the epistle of his old age, the epistle to the Epheslans, with its wealth of heavenly mystery, its height and depths, its great sweep over the past and the future, its revelations of the unighty counsel of God." Herein is seen the fact that it was not the Holy Spirit in his inspiration of Paul which alone gave him the power of discerning all truth, both in meaning and application; for, besides this, Paul had to personally experience the truth and grow into its discernment, so that he at last became better qualified to interpret and apply the truth than he was at lirst. We miss not expect too of all that had happened. She shamed me. She much of the Holy Spirit. C. H. WETHERDE.

## The Beginning of My Ministry.

Not long since I spoke of my conversion and baptism with a hope that others might do likewise. Every Christian has two experiences, one of conversion and another as a Christian pllgrim. I love to recall the experiences of my early Christian life. Not that they were smoothe or pleasant, but rather becaose they were rough. I am not sorry now that the way was rough and mountainous, for such journeying atlord a better view of life and brings to me rich experiences by which I can glorify God by assisting others. I wish in this article to speak of my experience in entering the unluistry. The ministry was definitely fixed in my mind from childhood. I never had any other idea but that I would be a preacher of the gospel. This may seem strange to some who may read these lines. When I we ordained I was asked when I tirst felt the impression to be a minister. Lanswered, "From childhood." The presbytery insisted in vain for a modification of the statement. Just why and how I had this matter settled in my own mind while a lad, and before I was converted, I do not attempt to explain. I was not surrounded by religious influence. My mother at that time was not a Christian. My father was a member of the Disciples Church (Campbellites), and a very careless member at that. I was afraid of preachers almost as much as if they had been mad-dogs. I remember, when a boy, an old blind preacher among the Disciples came to father's and preached one night. His name was Kitchens. His text was: "Arise and be baptized and wash away thy sins." He was a phrenologist. The next morning father called up his boys to have their heads examined. J. B., an older brother, was the first to be examined. When my turn came I was hid in the weeds, I was afraid of the preacher. I was pulled out of the weeds and carried into the house and seated in a chair. The old man put his hands on my head and turned his sightless eyes toward father and said: "Bro. Oakley, you will have to block and chain this boy." That like to have scared me to death. A minute later the old man said: "Johnny, your amativeness is very large." That scared me worse than ever. I thought he had found a cancer or some kind of a "bump" which would soon wind me up. Afterwards I searched in vain for that prominent "amity hump" the old man said was on my head.

But to the text. One Sunday night in the summer of 1870, H. J. Lanham, a young man of the C. P. Church, and myself Methodist, by the name of John Turrentine. On bepreach for him. We informed him that we were not ministers. He answered that we would be, and why not start now? I left it with Lanham, thinking he had more judgment than to accept the brother's invitation; but, to my surprise, he accepted. A program was soon arranged that all three of us should make a brother." The great assembly recorded this verdict talk, one to the children, one to the young people and one to the old people. They gave me my choice. Not knowing which end of the line the exercises would begin on I took the middle, and agreed to talk to the young people. We returned to the house, which was nacked with people. Hro, Turrentine announced the program. The people held their breath. And so did Lanham and I. Turrentine led off to the children, but a little Solomon in the audience brought his advice to the children to an abrupt and sudden termination within three minutes from the time he began. It was now my time. I pulled up by the table as pale as death. The faces of the audieuce had ruingled into one big face and the floor felt like it was going round and round. I was almost blind, nearly deaf. and partially dumb. I don't know what I said. What I dkl say, however, was soon said.

I fell back in my chair with a nain in both sides.

his mother took her seat in the audience which so paralyzed Lanham that the latter part of our program went to pieces. He positively refused to say a word. The whole thing was like the State of Ohio-round at each end and high in the middle.

The audience was dismissed, and as I passed out to Ind my nule to trot boue a may caught me by the arm and said: "Can't you preach at Shop Spring school-house next Sunday?" "Yes, slr! I'll be there at II a. m." I went home. I did not want mother or father to know anything about it. The next Wednesday, about sun down, my mother came down to the wood pile where I was preparing some wood and asked me where I was on Sunday night. I evaded herquestion, but soon found out that she was informed gave me my orders to never do so again. She said it was a shame for me to disgrace myself and parents in

Well, I had already sent an appointment to Shop Spring. Mother said stop! What was I to do? I had no horse of my own. Shop Spring was ten miles from father's. It was hard to disobey mother, but harder to disobey God. Sunday morning following I ladder out of the end window of father's log house and went to the barn and stole father's gray flly, and day-break I was on the pike in front of where Prof. Bowling now lives at Watertown. There was no Watertown there then except Waters' store. I took breakfast with Deacon Ben Berry of Round Lick Church, and reached Shop Spring in due time and found a fine crowd. I took these words for my text: "Who hath warned you to flee from the wrath to

I landed back home about dark. I had been missed and much uneasiness was felt about my whereabouts. I proudly told mother where I had been. She then said, "If nothing else will do you but preach, you must go to school." A short cime after that I was put in a two-horse wagon with a bed and other housekeeping implements and hurried off to Union University. When I landed I did not know whether John was a noun or a raccoon,

Mother, from that day to this, has been my warmest friend. As I look back over these experiences of long ago, I thank God for them. They were blessings in disguise. I thank God and take courage. JOHN T. OAKLEY.

# Usury and Usurers.

"And there was a great cry of the people and of their wives against their brethren the Jews." Nehe-

Verses 2. 8, 4 and 5 of the same chapter tell what this great cry was about. It was usury, and the methods of the usurer in Nehemiah's day of getting lands, vineyards and houses of their brethren. and bringing into bondage their sons and daughters. Nehemiah was very angry when he heard their cry and their words of accusation. (V. 6.)

If a good man was very angry at such conduct. how stands the usurer in the sight of God? The answer is found in the 15th Psalm: "Such shall not abide in the tabernacle of the Lord God; shall not dwell in his holy hill."

Usury on earth can acquire houses and lands and vineyards and make slaves of their betters. But in attended a preaching service in a private house in the heaven it is all counterfelt. It can buy no palace yard of James Swan, near Salsbury, Wilson County. there; not a goblet of the water of life; not a taste of Tenn. The preacher in charge was a Northern the fruit grown on the tree of life. There is no usurer there to put shackles on his brother; not one who ing introduced to him he suggested we take a walk, would if he could put him or his children in bondage. during which time he invited Lanham and myself to Such a spirit cannot be found in all heaven. It is not on one in that multitudinous throng.

> Who, to come back again to earth, were these usurers? In verse 7 of this chapter we are told they were the nobles and rulers of the people. Nehemlah thus rebuked them: "Ye exact usury every one of his ugainst the guilty parties, and was set agalust them. (V. 7.) Nehemlah, ripe for citizenahlp in Zion. felt himself his brother's keeper, and boldly charged these culprits to their face that while he, according to his ability, had redeemed his brethren sold in bondage to the heathen in Habylon, they, the nobles and rulers In Paleatine, were bent on selling, like the hateful heathen, their own brethren into bondage. (See v. 8.) They held their peace and found nothing to nuswer. (Ibid.) Like true penitents, they made full restitution, (V. 12.) In behest to their greed, they forgot for the time being that they were their brother's

I learn this lesson from these Scriptures. The Jews nation. It could not be taken from l'harisee or Sadducee: neither formal professor nor the genuine Israel: from neither saint nor sinner. It was a theocratic 'you give heed to John's injunction? That's the ques-Laulum was then called on, but during the services principle that all members of such nationalism were "tion.

brethren. As a people they stood under the Divine law. This law forbade them taking usury one from the other. The penalty was exclusion from heaven. Another leason taught is, usury briugs lands, vineyards and houses to those who take It; poverty and bondage to those who pay it, and a great cry by them and their wives, bewalling to Hisp who is the King of glory, the slavery of themisives and children. What is this lament? In what words is it written by the Divine penman? I'surer, shold your tongue; listen, and repent while you read, "Yot now our flesh is as the flesh of our brethren, our children as their children; and, to, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already: neither is it in our power to redeem them: for other men have our lands and vineyards."

What right has anyone, in the face of these utterances of the Divine mind, to enrich himself and children by usury? God answers the question in unmistakable terms that "he who putteth his money out to usury shall have no place in his Holy Zlon. (Psa. xv.) In view of these Scriptures, it is a question of questions to each man and woman to learn what usury is rose, dressed myself up stairs and crawled down the . In the Bible sense, and eschew it as an evil worse than deadly polson which can kill the body but not the soul. Another question is the guilt of this crime against humanity wiped out by calling it dividend or other name in heu of the one given it in Holy Writ.

And still another question I feel constrained to ask. It is this, Should not every minister of the cross make deep study of this subject, warn ignorance of its peril in putting its money out to usury, and cleanse the sanctuary of those who by deliberate choice violate this holy law of God; calling that clean which he says is unclean, that right and lawful which he says is sin and as such forbids? Who is law-giver for the church, God or man? "If the Lord be God, follow him; but if Baal, then follow him." (1 Kings xviii, 21)

McMinnville Tenn

## The Fleid Editor's Notes and Comments.

We clip the following from the Western Recorder of August 18th, because it alludes to a much controverted question at the present time:

It is "unpatriotic" to ask inconvenient questions. Here's a New York paper wanting to know what about that foundation principle of American Independeuce, "no taxation without representation," if the United States takes the millions of people on the Philippine Islands and extends the tariff law to them? vidently that editor is a traitor or he would not re-

We see no inconsistency about it. It would be in exact accordance with our present practice. One half of our citizens are already disfranchised, yet we tax them all the same where they have property. Without doubt we have disfranchised the most moral and law-abiding half of our population. A people who have done this certainly ought not to be accused of inconsistency when they disfranchise a lot of semi-barbarians on the Philippine Islands.

We clip the following from the same paper:

The Educational Commission, with Dr. Harper at the public schools of Chicago. They recommend that the School Board be reduced in number to eleven, that the salaries of the women teachers be reduced and the men receive higher salaries than the women, and that the superintendent be appointed for six years. One would like to know their reasons for hinking women should be paid less than men for the

They have as good reasons for paying women less than men for the same work as they have for taxing them without representation. Some one must have been napping when those questions were asked.

Ecils of Drinking. An Irishman says: "Whiskey drinking clothes men, women and children with nakedness." This Irish bull evidently tells the naked

The Mormons. Two Mormon elders called on lire. W. Z. Lea, near Liberty, Mississippi. When they told him their mission, he replied: "I have been looking for you. My Bible told me you were coming. It says, 'In the latter days false prophets shall arise and deceive many.' Now here you are! You can pass on. I have no use for you."

If all our people would adopt this old brother's plan, these false prophets would soon cease their visits. What! Know ye not that it is your Scriptural duty to treat them thus? Hear what the Apostle John says on the subject in his second epistic, 10th and 11th verses: "If there come any unto you and were not allowed to take usury from one of their own bring not this doctrine, recoive him not into your house, neither bid him God speed; for he that biddeth him (lud speed is partaker of his evil deeds." Will A. B. CABANISS.

# THE SOUL'S AWAKENING.

Old Jerry Hardshell, may his kind decrease,

Awoke one night from his sleep of settlsh case

(With thanks to Leigh Hunt.) BY REV. O. C. PRYTON.

And saw, could the darkness in this room, Making it radiant, dispeting all its gloom, The Master, writing in a book of gold. Though full of fear, Old Jerry still was bold, No, to the presence he spoke up and said: What writest thou?" The Master ruled his head And, with look, stern but uttying, said: "The names of all who love me well, And seek my saving power to tell." Hepifed the Muster. Jerry spoke again, tremblingly and to of pray thre fell me, is the sweet hope to end That I in bliss with thee elernity shall shend? The Master raised his bleeding hands and earnestly be spoke I gave to thee my troth-rich, saving, costly, free And, yet, thou seekest not to send it forth for me: Thou clutmest much to love me, by grace thou art richly blest, And, yet, then heblest out no hand to others sore distress d: Thy fields have blossom'd as the rose-my bounty full and

Yel, not one copper hast thou given to tell the world of one: I suffered, bled and died. Twas all, twas all for thee, Yel, never, in word or deed, hast thou done aught for me; No proof dost thou give to me, or to the world around, That, love thou chainest to feel for me is aught save empty

The Master vanished. Ohl Jerry rose a new and happy man, His life, thenceforth, he's shaped upon a broad and generous

His heart goes out in tender love for souls o erwhelmed by sin. And, all he is and all he has, he gives, such lost to win, The Master's love now thrills his soul, the Masters name he'd crown.

With honors, rich and fragrant, all the world around. And, when again, full face to face, the Master he shall meet. Old Jerry'll rejulce that he saw and wicked the path of duty Cottontown, Tenn.

# RESURRECTION OF THE DEAD.

[Sermon preached by Rev. H. K. Brannan in the First Baptist Church, Bessemer, Ala.]

"But now is Christ risen from the dead and become the first fruits of them that slept." I Cor. xv. 20. Before entering upon the discussion of the subject, I will endeavor to show the relationship between soul and body and also tell you what the soul is. There is a trichotomy in man, that is, he is divided into three parts: spirit, soul and body. 1 Thess. Iv. 28: "And I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ.'

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

The soul has two faculties-propensity and appetite. The soul and spirit, when taken in a collective state. or sense, are called soul, and the same is often called the spirit. However, this does not effect the three divisions of man. The soul is the ego or personality of man, which has perfect control of the body, it being the low, grovelling part.

Simultaneous with the death of the body, the soul is detached from it and makes its flight to its destined abode, either heaven or hell, there to remain till the last trump shall sound, which shall requite it with Its body. "This day shall thou be with me in Paradise." "In hell the rich man lifted up his eyes, being in torments."

"But now is Christ risen from the dead and become one analogy which symbolizes the dead and spiritual Apostle Paul. "That which thou sowes is not quickened except it die," The sower goes forth, he scatters lile seed broadcast upon the ground. As the grain consumed, producing a stalk upon which a new grain is reproduced, a fac simile to that of the old. While this is a most admirable figure it does not fully represent the resurrected man in his glorious state, because the spiritual tody is to be made after the image of the Father in him. They are co-operative. Christ Jesus; however, according to the understanding of many, it will rotain its identity.

In the burial and resurrection of our bodies, they are compared to grains of wheat that are sown, being hurled in the ground. Our bodies, after having been placed in the grave, are decomposed, as much so as the grain of wheat, thus you see corpses melt into earth, returning to their former elements. In the disorganvestige of its appearance, nevertheless it will be transformed htto a spiritual body. This is an abstruse doctrine cronched in deep mystery beyond the apprehen-

But we should not wonder at this spiritual body be-Itig : raised from the mortal, when we behold the ilieavens 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 almuld we think it a thing ducredible for God to raise the dead?"

There has been unwavering faith from the earliest period succeeding all generations in the resurrection of the dead. Clod's true and holy people have ever believed it. Abraham believed the doctrine of the resurrection of the dead. "Accounting, that God was able to raise up Isaac, even from the dead; from whence also he received him as a figure." Heb. xl. 19. Job was a testitler of the resurrection of the dead: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my llesh shall I see God," Job xix, 25.

David confirmed the resurrection of the dead, for he sang of Christ: "Thou wilt not leave my soul in bell, neither wilt thou suffer thine Holy One to see corruption." Daniel unquestionably believed in the resurrection of the dead, for he sald: "And many of them, that sleep in the dust of the earth, shall awake, some to everlasting life and some to shame and everlasting contempt.

Turn to Isalah xxvl. 19 aud read: "Thy dead men shall live together; with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead."

The resurrection of the dead was a doctrine rooted and grounded in the faith of all the martyrs. Had their faith not been immutable and steadfast in the resurrection of Christ Jesus, they never would have fallen beneath the edge of the sword, nor been burned at the stake, neither would they have been sawn

Furthermore, Paul and Silas were arraigned before the Jewish Council to be tried as criminals for preach-

And last of all, but lirst, the crowning testimony of the Son of God, who hung upon the tree, spoke thus: "I am the resurrection and the life." He being the embodiment of the Godhead, able to lay down his life and take it again, his own words, without the testimony of others, sealed the truth of the resurrection of

It was unquestionably as 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 structure ever designed by an architect, in symbolic phrase. It stands pre-embently as the base and guarantee of Christian faith and also the Sonship of Christ Jesus, in whom we have our redemption, "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Ye are yet in your sins," See context 14, 17th verse. How marvelous that this significant trath, which was prophesied by Jesus himsolf only a few days anterior to his death, should have

weakened in the minds of his apostles and disciples! Subsequent to his resurrection the sainted dead a woke and arose from their graves. See Matt. xxvll. 52-53. "And the graves were opened; and many of the saints which slept arose, and came out of their graves after his resurrection and went into the holy city and appeared unto many." This last quotation, in conjunction with that of the former testimony, incontroverta-

The omniscience, omnipotence and omnipresence body, and that is the grain of wheat spoken of by the of Christ Jesus were not the least impaired by taking upon himself-the flesh and blood of man. He is equal and co-eternal with the Father, having all power vested in him. He created all things both in heaven assumes a watery, disorganized state, the germ draws—and in earth. His power is not circumscribed, it is as its substance, and is a pensioner upon it until it is boundless as space. "But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." On that dreadful day, he will not only resurrect the dead, but he will judge the world in righteousness. He is in the Father and

Now the question resolves itself into speculation. Where are the dead bodies that lived before the flood, and those that perished in it, also the great numbers lost amid the flames and other horrible burnings? Where are the hihabitants of all the ancient cities, the vast host that fell on battleflelds and all who were lost by shipwreck; also the peasants who lived, outside the cities together with those scattered upon the ization of the body passing into earth, it loses every face of the habitable globe for six thousand years or more, according to chronology? God alone only knows their secret abode. Some particles may be entombed in the charnel house upon the bottom of the great deep, while other may be washed upon some distant island, or upon the sands of the remotest seashore. Other particles may be ledged in some dark subterrane amidst the elements of the earth. Where within the sacred precinct," etc. This much may be is the dust of the powdered corpse eutombed in the ancient sorcophagis? Also the dust of ancient kings, prophets and patriarcha? Where are the aloms of innumerable host of warriors that were not interred? Haply some were blown from East to West across the 

different parts of the globe. He who created man can reproduce him from his atoms and retine his laxly after the image of Christ Jesus.

Again reverting to the symbolic grain of wheat which was set forth by the apostle as being a representative of both the corporal and spiritual bodies, the nucleus or germ should be considered. Had there been no germ in the grain, there would not have been a new grain reproduced. Reasoning from this analogy, there would be no spiritual bodies reproduced from the corporal, which would contradict God's holy truth. We cannot break tlod's record. For thus he has spoken by Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting shame and contempt." It is obvious that the spiritual and corporal bodies are the antitypes of both the grain and its germ, consequently the nucleus rests with Jesus. The souls from the celestial city will be clothed upon by their spiritual isolies, which have been refined by the omnipotence of Christ Jesus, the Savior and King of all samts.

But oh! how will it be with the wicked on that dreadful day of God Aimighty? What an awful consternation! What a spectacle! How appalling the catastrophe, when the wicked shall come forth to receive their sentence and God shall say to them: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Sinner, think not that you will be exempt from the penalty of sin. For if God spared not the evil angels, but cast them down to hell, nor spared not the people who perished in the flood, nor the cities of Sodom and Gomorrah, how can you expect to escape God's retributive justice? God's decrees are immutable, from which there can be taken no appeal. We see from the writings of John that the sea, death and hell shall give up their dead. "And death and hell were cast into the lake of fire." This is the second death, "And whoseever was not found written in the book of life was cast into the lake of lire." Seeing the awfulness of the punishment for the resurrected bodies of the second death, what a warning it should be to the professors of Christ Jesus, that they should not catch the shadow and miss the substance, but that they should have a confirmed testimony in their hearts of Christ Jesus which will assure them that their names are written in the Lamb's book of life.

# Little Men Educated.

Men are great in two ways. They are great in their natural endowments and great in their environmeni and circumstances. This fact is the explanation of one of the apparent contradictions found in the saylings of our Savior. Speaking of John the Haptist Jesus sald, "Of those who are born of woman there hath not arisen one greater than John the liantist: and yet, I say unto you that he that is least in the Kingdom of Heaven is greater than he," John was great in his endowments. The "least" in the Kingdom of Heaven was great in his environment, in his circumstances, in his exalted opportunities and privileges. There is a sense in which Plato was greater perhaps than any man now living, and yet the merest school boy is greater than Plato in his circumstances, and knows a thousand things. Piato did not could not know. The extraordinary opportunities which our times afford for the acquirement of an education, enable many men of very small natural calibre to obtain what is called a higher education. So that we have a multitude of small men who are in a way highly educated. Some of them have even been abroad to study, and have secured diplomas from foreign institutions of note.

Not long since we heard of one of these small men pointing to his titles printed after his name and saving, "Tlut'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. Hrondus refer to places and matters in foreign countries as though he had not seen with his own eyes the very things which he described. "If you have been favored with the opportunity," etc., he would say, instead of, "As we stand sald: One who is great in endowment never boasts on account of greatness of circumstances,- Word and

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

G. A. OGLE.

We have just had a truly great nuceting here, couducted by Rev. Sid 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, with perhaps lo who will unite with other churches, making a grand total of 172. The majority of these additious 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 bounes, 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 beautlful 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 J. P. KINCAID, Pastor. great work.

# 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 caue and rice crops are all exceptionally tine-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 lu 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.

Qutte a number of our churches have held successful meetings lu the past few weeks. Bunkle, Cheneyville. Ited Itiver. Welchton and Lecompte, all in Rapides parish, have had good meetings. Very nearly meetings. Illustrative of the growth of Raptist sentiment lu this part of the State, let me say that ou the south side of Ited Itiver, lu 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 Suuday schools, and are regular contributors to our mission work. One of them, Alexandria. has preaching every Suuday, 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 organised 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 Itapides parish is only a fair sample of the work hi the State at large, but I can not do this, for while we have increased ten fold, in tau or twelve years, the whole State has increased only two fold, from fifteen to thirty thousand, In the same langth of time. Lest some one might be led to lufar that Baplists are quite numerous in Centml Louisiana, I will add that the district referred to

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 Baptlet Churches is attended with almost as much indifference and opposition as a similar work is in Mexico or on the island of Cubas

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, tishing and dancing. All kinds of meetings, such as lodge, business and drummers' conventions, are openly held on the Sabbath day. Circuses and theatres reserve their most sallaclous bits for their Sunday audlences. The standard of morality is so very low that without protest or legal interference, men, business men, live on the most prominent streets with females to whom no marriage rites have ever bound them. And these are not poor old "before the wah" 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, Episcopallanism. 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.

## 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 resuits, however, have cheered us on our way. The spirit of missions 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 meaus, but those who are at work are the oues 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 a hundred members have been added to the churches—some unpleasantness and sharpness have characterized of the Old Louisiana Association as the result of these the discussion, it has proven a great source of education to the neonle 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 messangers 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 bas the sovereign right to protect tiself; that such an organisation 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 auch 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 Caunty Association recently in rejecting the apas containing sevan churchas is forty miles long by plication of a church upon the fact of that oburch betwanty wide, and lus one Catholic Church, whose Ing 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 duly 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

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

The course pursued by Dr. Whitott is gratifying to the Baptists of Texas. Sentiment and help will again tlow 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 REFLEC-TOR would be highly appreciated by us all.

T. E. MUSE.

# Revivais Few.

I was very much interested in the editorial you gave us last week suggesting some reasons for the failares 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 "tightings within," good crops, Arminianism and the want of New Testament preaching among us are deeply to be deplored.

I believe one of the greatest hludrances 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 "cisterns 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 tong-haired evangelists, pulpit biasphemers, 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 redceming love. I had a Baptist paster not long since to 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. had another one to say, "Keep your predestination to yourself." Ah! These are some of the fruitful sources why men are not convicted 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 ward God and faith toward our Lord Jesus Chris

I'm just in receipt of a letter which save: "Bro. Eastes is in a line meeting at Salem, doing all the reaching; eight approved for baptism. Bro. J. H. Grime baptized thirty-eight Suuday. Did his own preaching." Here are two brethren who are Calvinlatic to the core and preach the eternal truths and nurposes of God without fear or favor. God is bless-

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 atand with ydu, 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 additiona 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 nowar in the meeting. While other churches (most all) are falling, God is blessing all my charges, for which I feel vary grateful. Auburn is a great power for good in this country, with a membership of 800.

G. A. Ogran.

# NEWS NOTES.

## PASTORS' CONFERENCE.

## NASHVILLE.

North Edgetleid 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

Immanuel-Bro. T. B. Ray of Georgetown, Ky., preached at the morning hour. No service at night, Third-Postor Golden preached at both hours to usual congregations. 128 in S. S. Good young people's meeting.

Seventh-Pastor Burns preached at both hours.

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

Howell Memorial-Pastor Howse preached at both hours. 107 in S. S. Three approved for haptism.

Mill Creek-Pastor Price preached at the morning hour; prayer service at night. 65 in S. S. Much sickness in the community. Sunday-school Linion at 3:30 p. m. After interesting reports from the various schools, Bev. 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 JOHN E. HIGHT.

-Clinton Association meets at Andersonville September 20nd. Conveyance will meet morning trains at Clinton for all delegates and visiting ministers. COMMATTEE.

-The Memphis Association has been indelluitely postpoued ou account of rigid quarantiue 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 bas been running a week and we bave 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. Mossy Creek, Tenn.

-Indian Creek Association will be held with the West Point Church, beginning Saturday, September 2tth. 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, 8:35. R. J. Wood, Pastor.

-Dear Brethren: I write you, along with other religions papers and persons, to ask that October 2nd (Sunday) he 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 W. D. TURNLEY. from the whiskey evil. . 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 held up splendidly through the summer. We are giv-CHAS. L. ANDERSON. month to missions. 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). Resalls, sixty conversions and light-one beplized. I preached God's cleeting grace with all my power, and the Holy Spirit did his work, Among the converts were two Camp-J. H. GHIME. beliltea.

Watertown, Tenn. [Good.—ED.]

Dr. L. G. Broughton of Atlanta, Gs., has been attending the Northfield Conferences engineered by Mr. Moody, and says that abness all of the teachers believe in humanion as the mode of baptism, and the majority of them practice nothing else, and that der why they should stop anywhere this side of the

churches in Cumberland Association. If any of the churches fall to receive them if they will notify mo 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. DANCEY 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 Bunday-school man. The new house is sided up, floored and roofed, but it will require a strong pull now to fluish it. If our brethren would help a little now it will be apprewill have the house. Pray for us. S. S. HALE. Mossy 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 bands, 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 sixtylive during the four years. There was contributed during the last years \$4,108.56 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 BEN M. BOGARD. take courage.

-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 tifth 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.

-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

West Point, Tenn.

Charleston, Mo.

-Our meeting at Center Church, Central Associaing one Sunday in each month to missions. I am Bro. It, W. Hooker was with me six days and trying to get every member to give something every 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 tie of love is strengthened as time goes on. Bro. Hooker goes to Chicago October 1st to enter the University of Chicago for postgraduate work. It. A. KIMBROUGH.

Jackson, Tenn.

-I have just closed two glorious meetings with my afternoon charges-Oak Grove and Liberty churches, I jud the assistance of Bro. M. M. Bledsoe of Jackson, who did the preaching. He is wonderfully adapted to such work, and presents the truths of the gospel in a plain matter of faci way that gets hold of the people. At Oak Grove we had eighteen conversions and so far six additions by baptism, but there not one of them believa in "falling from grace." If are others who will yet unite with us. There were these brethren agree this far with the liuth, we won- thirty-four conversion at Liberty and twenty-eight additions to the church. I had the pleasure of baptising twenty last Saturday morning, and we will

-I have malled blank church letters to all the have others later. Bro. Bledsoe won the hearts of the people, who showed their appreciation of his labors in a substantial way. W. H. BRUTON.

-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. B. Lannom of Lebanon was with me and did much of the preaching. My people were perfectly delighted with him. Bro. Lannom 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 clated, but we will not insist. By the Lord's help we 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.

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 ladles 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 warmhearted 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. Hamiett of Trinity Church, Memphis, had been engaged to do the preaching for us, but owing to sickness was compelied to leave the meeting after preaching three good sermons. We predict for him a bright future. Our meeting with Germantown church commenced the second Sunday in this month and continued thirteen days, Bro. J. L. Sproles doing the preaching. Bro. Sproles 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, Tenu., on the N. aud 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 Christiaus here. There is no church house nor organization of any denomination, but they have a union Suuday-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 luto their church. The Christiaus 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 Baptlet church organized here. Rev. Tom Denman assisted in the meeting and added much to the interest of the singing. God be praised for His goodnem, while the state of Jon Vrery.

Columbia, Tenn.

When Christ commanded us to let our lights sbine, ho did not say for us to use thont lu soarching out other people's lives to advertise their wrongs.

# MISSIONS.

MISSION DIRECTORY.

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MINISTERIAL EDUCATION .- All funds for young infinisters to the 8. W. H. University should be sent to G. M. SAVAGE, L.L.D., Jackmon, Tenn. For young ministers at Carson and Newman College, send to J. T. HKNDKR-BON, Mossy Creek. Tenn.

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WGMAN'S MISSIONARY UNION.-President: Mrs. A. C. S. Jackson, Nushville, Tenn. Corresponding Secretary-Miss M. M. Ciniborne, Muxwell Honse, Nashville, Tenn. Recording Secretary-Miss Gertrude Hill, Nashville, Tenn.

Editor-Miss S. E. S. Shankland 228 N. 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 drop of good is swept away By tides of evil rising high!

Oh, no! the best of every heart That throbe for right is fell afar Each kindly deed, each joyful gift. Specds 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 Coonies

"If Helen Kellar, 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 emptyhanded 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 new and to know God, her Father (not the custest 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 given recommendations which many can find much joy in carrying out.

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

And Rev. Junius W. Millard, pastor of Eutaw Place Church, Haltlmore, gives in detail, in the Septamber Teacher, 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 Bunday-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 Sundayschool 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 bour each week to the Sundayschool lesson. Provide them with such belps 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 Sundayschool Board fully explains this simple yet effective means of winning whole families to co-operation with the church and school.

Lady Louise Ashburton has for years spent a large portion of her impreuse income in supporting missions in various parts of London, which have resulted in incalculable good to thourands. Lady Ashburton is one of the titled noblity 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.

Hawali 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 Cubana will vote themselves sooner or later into the United States.

According to The Stateman's Year-Book the population of the Philippines is 7,000,000; that of Porto Rico 808,708; that of Cuba 1,631,687; that of Hawaii 89,990. The aggregate population of these islands over which, sooner or later, the American flag is likely to float, is, therefore, nearly ten millions (9,528,885) of souls - about the same as the combined population of Scotland, Ireland and Wales, or twice the comblued population of all New England, or about the same as the combined population of New York State and

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

Now the question ought to be brought np and kept up until settled aright, whether the extension of American sovereignty and American trade to ls to mean the tion 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 steamors 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 liearts. The nations of Europe, seeing the frightful ravages liquor was making upon the population of Africa, met in Brussela in 1890 and adopted regulations "to prevent the extension of the liquor traffic in Africa," absolutely prohibiting the importation and the manufacture of distilled liquomiu 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 Problittion 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 stari, harriers high and strong against the introduction of liquors into whatever new colonies come into our possessius.

We have a probibitory 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 Islandar

"The uncetion 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 i heard. A most important point in this connection is the attitude of the religlous press and the Christian church. which is practically a unit for annexaion. This great element of out inmilation 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. Thay feel that it would be a crime to turn the Philippines back to the littonipetent rule of Spain. The alternative niust be government by this country. The influence of this great conservative element of our population musi-exercise weight in determining this question of the Philippines."

The significant thing about the 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 unantmonsty 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 lire-water .- New York Poice,

# 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 uation, 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 have upour only so much of God's Word as sults us. Doubtless the present existing couditious; 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. Buch a motive would be honorable ludeed, if we lud none higher. We is must remember, however, that hwile not administered under God for time

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

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 trailiple upon ittorid law by the nibitist of civil, who, as a Christian, will mit say thal iii linte it will react and bring us harnt libstead 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 hintself hithited 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, peither 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 vagabands, because they of the first period did it, an 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 printing reference here is into to the total goternment 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 sacrificlai 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 prophesy, 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 offence and its penalty. An illustration of this is seen where Christ is accused of violating the Sabbath law when he and his disciples pased 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 oit the Sabbath day or tu Hiresh it, and they had done both. Their bope of justification by works is a sufficient reason for all this, but Christ came to establish a new principle of justilleation and so was not subject to all these



Most women approach the critical period of motherhood for the first time with a sense of dread and foreboding no woman who fortifies herself ening power of Dr Pierce's Payorite Pre acription need feel one instant's misgiving about either her-setf 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 in most. It will give elastic endurance to the entire delicate organism involved in motherhood. It will make the coming of baby absolutly free from danger and nearly

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 the this surprises and the other whom the start of the surprises and the other whom the start of the surprises and the other start of the surprises. upon for this nurbose; and the only remedy expressly designed by an educated, experienced physician to give perfect health and strength to the delicate, special organ-

Mr. Joseph Ramsey, of Williams, Colleton Co., S. C., writes: "I have been using your medicines for some time and am happy to say that they have done all that you claim for them. I think they have no equal in the world. I would advise all women while in a delicate state to use Dr. Pierce's Pavorite Prescription. It shorteas 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 Pavorite 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 devoted to the diseases of women. and we paper covered copy send at one cent stamps, to cover cost of mailing only, to the World's Dispensary Medical Association, lluffalo, N. Y.: Cloth binding, at the control of the stamps. "Pavorite Prescription" can obtained in any good medicine store.

netty 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 probibitions of the law into the invitations of the gospel; Shat into the Mount of Beatltudes; the prophetic into the teaching office; the priesihood 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. Yea, Him that ruleth now is "King of kings and Lord of lords," How dare we model civil government after that of a darker age? "Ye are 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 eve, 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 xill. 84. "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 sum to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v.

"Dearly, 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 third give him drink." Rom. xII, 19-20. " oil square lafter die ... Ale.

4. It may be objected that these have 

found 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 hiur the pages of our mest coveted record by the practice of an old heathen custom.

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

W. H. RUTHERFORD.

Rev. Charleton H. Strickland, D.D.

Oliver P. Strickland and Henrietta W. Sammon, both of Gwinnett County, Ga., were married in 1837. Three some 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 tirst twenty-live years of his life in his native county. 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 urhane 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 kingly 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 sui generis 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 books of steel.

He was remarkable for his discretion. Into few current controversies did be 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 has-relief. If he ever feared the face of man it is not record-

who knew him it goes without saying. he was unusually handsome, about six feet in height, weighing 200 pounds, symmetrical, erect, a distinguished oblect in the crowd, tommanding and recelving great deference and considerareference to church government, and of thomas Such an one stood continually so they do, but it must be remembered with need of God's grace; ha knew from that the only perfect form of govern- ... whom this supply came, and often ap-

I have not said it, and with those

# A FAMILY FAILING.

# The struggle with Heredity. The Right Side of the Color Line.

To heredity, to the transmission of traits from sire to son, we owe most of the possibilities of growth and development. If each newly born being started outsnew, without the force of heredity the level of life might be expected to be that of the digger Insisn or Bushman. Naturally bad traits descend like the sood. Peculiarities of feature, excentricities of speech and manner, birth marks, etc., are handed down just as surely as manual dexterity, physical beauty, mathematical ability and the mental and moral qualities in general. A curious example of this descent of fsmily traits is furnished by Mrs.

Maggle Pickett, Canton, Oa., in whose family gray hair was hereditary. She virites:

"Gray hair is hereditary in our family. As long as I can recollect, my mother's hair has been gray. About tweive years ago, my hair begas to show signs of turning. I resolved to try Ayer's Hair Vigor, and after using it only a few times my hair was restored to its natural color. I still use this dressing occasionally. E bottle lasting me quite a while; and though over forty years of age, my hair retains its youthful color and fullness. To all who have faded and gray hair, I would heartily recommend Dr. Ayer's Hair Vigor."—Mrs. C. M. Ayasa, Mount Airy, Os.

Dr. Ayer's Hair Vigor is noted as a dressing. It is used every day by thousands whose chief claim to beauty rests on heautiful hair. Send for Dr. Ayer's Curebook, a story of cures told by the cured. Prec. Address the J. C. Ayer Co., There is no shame in gray hair, butthere

## A Good Meeting.

Hro. 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

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 Ilro. 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. Tupps. Deacons of Baptist Church at Lexie.

Tennessee Associational Meetings.

SEPTEMBER.

Central-Wednesday, Sept. 14, Oak Grove Ch., 8 m. Mllnn.

Eastanalice-Thursday, Sept. 15, Salem Association—Thursday, September 15th, Doweltown, DeKulb Co.

Friendship-Wednesday, Sept. 21, Dyersburg. Wiseman-Wednesday, Sept. 21,

Dixon Creek Ch. Clinton-Thursday, Sept. 22, Andemonville Ch.

Tennessee Vulley-Thursday, Sept. 22, Ogden, 7 m. Dayton.

Holston Valley-Thursday, Sept. 22, Plunt Grove Ch. East Tennessee-Thursday, Sept.

22, Newport Church. Weakley Co.-Friday, Sop. 23, Pleasant View Ch. 2 m. South of

Dukodom." Heech Hiver-Saturday, Sept. 24,

Durden. Indian Creek-Saturday, Sept. 24, West Point.

Union Saturday, Sept. 24, Macedonla, Smith Co.

Beulah-Tuesday, Sept. 27, Obion Tennessee-Tuesday, Sept. 27,

Knoxville 2nd Church. New Salem-Wedusday, Sept. 28, Plunket's Creek Ch.

Ococe—Thursday, Sept. 29, Con-

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. 1,

Erln Church, Houston County. Enon-Wednesday, Oct. 5, Peyton's Creek, Smith County, 5 m North of Carthage.

Dover Furmee-Wednesday, Oct. 5. Hickory Grove Ch. Montgomery Co. 3 miles West of Oukwood.

Sevier-Thursday, Oct. 6, Friendshlp Ch. S. W. District—Friday, Oct. 7,

Shilloh, neur Westport. Midland — Wednesday, Oct. 12, Fulrylew Ch.

Providence - Thursday, Oct. 13, Chundler's View, Knox Co.

State Convention—Thursday, Oct. 13. Athens.

NOTE. The above table was complied from the minutes of the Associutions. If, however, uny mistakes cave been made. I would be glad to be informed, when the necessary corrections will be mude. The following Associations do not appear: New River, Riverside, Sulem, Harmony, I will be thankful for a minute of any of these. A. J. Holl, Cor. Sec.

Nushville, Tenn.

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# BAPTIST AND REFLECTOR.

The liaptist, Estab. 1836. The Baptist Reflector, Estab. 1871. Consolidated August 14, 1879.

## NASHVILLE, TENNESSEE, SEPT. 8, 1898.

EDGAR F. FOLK	EDITOR.
8. W. TINDELL CORRESPONDING	EDITOR.
J. J. BURNETT CORRESPONDING	EDITOR.
A. B. CABANISS FIELD EDITOR AND GENERAL	AGENT.

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at letters to the editor individually. 6. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a

Advertising rates liberal and will be furnished on ap-

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# TO EAST TENNESSEE BAPTIST SUBSCRIBERS.

As has been announced in the East Tennessee will be consolidated with the BAPTIST AND RE- Folk. FLECTOR. 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 Reflecton. Prof. Tindell will be connected with the BAPTIST AND REFLECT TOR 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 Exist 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 hrotherhood throughout East Tennessee generally.

# BIO EMORY ASSOCIATION.

This Association lies along the line of the Cincinnati Southern Raliway. It met this year with the Cancy Ford Church, near Harriman, in its twentyfourth annual session. When we reached the Assoclation, on the afternoon of the first day, in company with Prof. S. W. Tindell, it had just adjourned for dioner, 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, colporter in the Association, preached the introductory sermon.

A church in the Association luving received a krother on his Campbellite baptism, objection was made to receiving its letter. The matter was rebrred to a strong committee, with Rev. G. W. Brower as Chalman. This committee reported on Friday morning reconunending that the letter of the church should not be received until it had femedical the trouble. This report was aimost maniformly adopted after several brief speeches upon it. The various reports were given proper

discussion. The Those on State, Home and Foreign Missions were Compolidated and set for disenssion at 10 a. in. Sat-

We regretted that we were compelled to have 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 ruin 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 husiness man. For some years he was County Court Clerk of Roan County. He also represented the county in the hgislature 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-11fth anniversary. It was organized at that church.

Our home was with Col. Bowman, who was a member of the State Senate several years ago. Lie 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

The following ministers in the Association were present: A. Carter, J. W. Foster, Z. T. Manis, G. W. Millean, Peters, W. N. Rose, S. Z. Rose, Wm. Stillwell, R. O. Taylor, Spencer Tunnell, S. W. Baptist and in the Baptist and Beflector, we Thidell, Joseph Wilson. The following were have made arrangements with Prof. S. W. Tindell, among the visitors: G. W. Brewer, J. J. Burnett, editor and proprietor of that paper, by which it A. J. Holt, S. J. Martin, U. S. Thomas, E. E.

> An interesting meeting is in progress at Harriman in which the pastor, Rev. Spencer Tunnell, is being assisted by Rev. U.S. Thomas. Up to last Tuesday night there had been twenty-live 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.

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

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 cornestness. The first report which came before the body was the subject of Ministerial Educa-This was discussed at some length and with consideable 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 lin his prophecy of success that shelped him break colporter for all his time to work in the Association and elected Bro. W. Q. Young to that position.

The report of the Treasurer showed \$218.19 contributed altogether during the year.

About 1 o'clock the Association adjourned to meet at Pleasant Grove Church next year, Rov. A. L. Bray to preach the introductory sermon and Rev. 1'. 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. Lennom, J. Murdaugh, 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. Klmbrough, W. G. Mahaffey, P. M. Nolen, J. S. Pate, J. H. Plper, W. L. Savage, E. E. Folk.

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

The pastor of the church, Bro. W. H. Jordan, was quite sick with typhoid fever. Several cur. nest proyers were offered for his recovery. We trust that they may be answered. He is an excel-

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

The moderator of the Association, Bro. C. W. illudson, 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. Dor-

Bro. W. D. Slier, 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 buttling 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 these 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 On Sunday morning, at 9 o'clock, an interesting home. Christian friend, 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 numu's word, and confidence down the harrier. "You can' get an education." said Dr. Poindexter, and it breke the spell of discouragement, 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-he'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, beard him through the sermon, got up from their scut and widked out. He falled 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 fired 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 gult 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 scoundres. '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 falling 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.

be found in the query propounded by him on his great trouble with many lives, they are so, and so, 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, 4 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 sidvation 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 haptism. 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. liurch. 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 seems that they got into everything, especially into the jalls. Many of us have heard of such things be-

## A. 10.10

-- 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 proteating. 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 ins own medicine.

## A. 10.10.

-Zion's Outlook quotes from the Pentacostal Herald an inclsive article upon the Methodist Publishing House transaction from the new of Dr. H. C. Morrison. When such men as Dr. Morrison speak out in such plain and unmistakable terms concerning this matter, no oue can question the strong seutiment upon this trouble in the ranks of our Methodist brethren. They have just cause to speak.

-Strennous 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 lod grant they may not-it will mean disorganization, dislutegration, stagnation, retrogression and Hardshellism. Let every lover of missions in Teunessee and all over the South rally to the support of our

-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 equaliers and skulkers!" The Standard is right about it, whether we spell the word cavalters or cavillers.

# 20.00

-Since the death of Bismarck there has 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 busluess. An exchange closes a review on his life with The key-note of the life of the Apostle Paul is to the words, "But be owned a brewery." That is the

-Quite a disagreement has arisen between the military officers of our army aud the Red Cross workers on the Island of Cuba. It will be hard to believe anyhing adverse to the Red Cross agents, since the statenents 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 soldlers, and all the more because many died that might have lived. There has been such fallure in this matter that no words can explain the trouble.

# A. St. St.

-Dr. Edward Everett Hale, tells the following incident: "In my own house once, an English gentleman of great hitelligence 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 Hervant of America." Dr. Hale adds: "And I hope the poor treveler 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 REPLECTOR 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

## A. 16. 16.

-Some of our exchanges give out that "the trustees of Georgetown College, Kv., have chosen Dr. F. 11. Kerfoot of the Seminary as president." Then again we read in another exchange that "the trustees of Georgetown College, Ky., bave 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 Kalser-Koenig. Victoria is Queen and Empress. The chief executive of the United States should 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 Generallesimo for all the dusky darlings of the tropics? Samuel will soon need a guardian."

## ال الاراق ا

-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 attrection for lightning that he moved out, and let the place go for fear of losing his life. A Pittsburg man read the newsnaper 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 organized work and prevent the threatened calamity. 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.

# 20.00

-There are nearly twice as many bachelore in the United States as spinsters, although the popular impression is that "old maids" outnumber the bachelors n about the same proportion. A recent publication by the government, however, gives the exact figures, to-wit: 5,427,767 bachelors and 8,224,494 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 la evidently wrong somewhere.

# ال الر الر

-The Central Baptist quotes the following "lavlug" reference to itself from the Church Progress, the Catholic organ of St. Louis: "The Central Baptist maken desperate ellorts to stick to its Anti-eatbolic iles apropos of the war just brought to a close. We don't expect so immorel a sheet to have any regard for the ten commandments, but it is surprising how it can fall to realize that its braxen-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 facis speak so loud that the apter pupils of the Father of Lites are keeping their mouths shut just now, waiting a more favorable concriunity for renewing their slanders against the church of the Mest High God. The Central Baptist serves its master, the devil, as hadly as it does the one whose sacred name it dares to frame with its polluted lips, while it is controdleting every maxim of His holy goapet and reviling all the mysteries of God." This paragraph appeared in a standing column headed, "The Pillory for the Punishment of Unserupulous Heretica." It was quite appropriate. If the editor of the Fragress and his Cathelle friends in this country had their way about it, though, evidently the pillory would not be coufined to newspaper columns, but would take the form of physical punishment, as in the days of the inquisition.

# тне номе.

THE WOMAN'S COLLEGE.

"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 wontnikind 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 lloy's Religion.

It was the late Henry Drummond who once said to a great company of boys: "Hoys, if you are going to be Christians, be Christians as boys, aud 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.

Oue 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 boyson the play-ground were hotly discussing a certain matter, and there had been charges of falsehood made and still more hotly refuted, one of the loys 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 line thing for a key to have a reputation like that in the community in which he lives.

At another time the pupils in Harof 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.

A PURE GRAPE CREAM OF TARTAR POWGER



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# 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 1728, and published by Benjamin Franklin up to 1765, 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 an 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 fillustrations are from the best-known artists.

The Curtis Publishing Company, Philadelphia

This was a tribute of the unfalling must recognize the fact, disilke it as ry's room had met to select some one power and influence of real courtesy, we may, that a nation cannot wage and true courtesy is a marked trait of and win a war, such as we are just

Harry is a Christian boy in a boylish 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 lis 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 Memenger.

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 satinfied with the overwhelming defeats that she has suffered, but that we ourselves may be comewbat unwilling to assume the responsibility that our own victories bave placed upon us. Wa

inishing, and return again to the same conditions in national life that existed prior to war. Our horizon has boon 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 tooks 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 remomber that we are dealing with a nation that has butchered, starved and outraged its own subjects in Cuha and in the Philippines, murdered in cold blood our sallors in the harbor at Hayana, and treacheronsly destroyed ships that: had been surrendered to us off Santhere. Spain has no more claim for sideration, at our; hands than a thief run to earth, or a murderer

"Not your own!" but His ye are, Who hath paid a nrice 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 yo his praise may show, Who is yet all praise above. Every day and overy hour, Every gift and every power, Consocrato to him alone Who hath claimed you for llis 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. Honceforth be our calling high, Thee to serve and glorify; Ours no longer, but Thine own, Thine forever, Thine alone.
—Francis Ridley Havorgal.

It is estimated that hotwoon 5,000. 000 and 0,000,000 rabbits will be exported from Now Zealand this season. One exporter la at present receiving from 15,000 to 20,000 rabbits per day, and is paying in wages to trappera between \$4,000 and \$5,000 a week. He has twenty-four iraps out, giving em-ployment to 500 men. Last seasou he exported about 700,000 rabbits.

# Mrs. Laura Dayton Bakin. Editor.

YOUNG SOUTH.

30) East Second Street, Chattanooga, Tenn... to whom communications for this departional should be addressed-Young South Mollo: Nolla Vestigh Reference. How attackers with address: Mrs. Bessie Magnard, at Sakat Macht, Kohura, lapan, via Sakat 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 fall to discover in the appointment of the Bundayschool Board the unmistakable guidance of the unerring hand. From its beginning until now, and in all its work, He bas very gradously shown Hinnelf present and crowned the un-Hertaking 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 Lard 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 simil give the gospel of Christ to the world, and helped to litting in flie khigden and to basten the day of coronation .- Dr. J. M. Frost.

## Notable Japanese Women.

Two little Japanese women, Mmc. Watamabe and Miss fauda, who came to this country as delegates to the btennial convention of the General Federation of Women's Clubs, recently convened in Denver, are at present visiting Mrs. Alice Ives Breed, 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, Mice Isuda was some years ago a speclat student at firm Mawr College. Mute. Watauthe is a widow. She is the daughter of Haron Watambe, and, according to the custout of her country, fewnited her father's name upon the theath of her husband. Hoth of these ladies have taught in the girl's high school at Yokolmina, 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 Builday-school Board established in 1891. It has live departments: Home, Missionary, Book and Tract, Bible. Periodicals; the last the support of all the others. \$13,000 given last year to denouilnational 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 bundreds lie wasting with the dread typhoid faver. I know 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 lander nursing. 1 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 classen life-work of preaching the gospel. These poor sick soldlers 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 convalencent soldier would totter up the steps, supported by two comrades, and sink down upon the rough wate. to be again assisted into the cars for the first stage of "golug home." These would be so nearly fainting sometimes that kind-hearted ladles would bathe their faces in ice-water and fan them back to consciousness. Oh! War is terrible! We are dolog what we can though to help the poor fellows. The "Boidlers' Rest" is a great institution carried on by the hidles of the W. C. T. It is a pleasant room, and there are clean cois, fans, ice-water, milk, light refreshments and fresh clothing for all soldlers who apply for aid, Flowers brighten the surroundings and motherly women stand ready at all hours to minister to the wants of the twoys so far from their homes. Many littliffels linve 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 treed a linven of peaceful rest, and the Baptist Unions are 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 deputs, 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.

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.

We are doing what we can to keep

them from the "free hinches" 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

The first I open is from our Orphans' Home, and I hope you will take it much to heart: And mid your of in-

"I am trying to raise money to paint; the chapel at the Orphnuage. Mrs. Jarman has given us an organ, and we are so auxious to have our chapel present an inviling 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 bnby and who loved me so dearly. "Not long since I wrote to her adopted mother, naking her to secura a contribution for that object from her church. Little Mary sent me 80 cents,



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 'lvory':" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and Insis) upon getting it.

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 Slate 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

MIIS. 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 fine 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 num-

ber of Baptist women at Athens, I am sure the Central Committee will furnish a profitable program, and that as we did a year ago. Some have 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! a I want to say right here that our page is open to the Athens ladies, if they can use it hi any way to promote the interests of the annual meeting. Any announcements sent to Mrs. L. D. Eakin, 304 E. Second Street, Chattanoogs, 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 Ripley friends, who are so constant and faithful in their work for the Young South! true mounts burger to you

"Please little enclosed \$1.80 from the Primary Class of Liberty Baptist

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 bealth may be hers, and that she may be the instrument of saving many souls. May God wonderfully bless the Young South this MRS. LIZZIE WILITE.

And may He bless these little workers! Ob 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 sin 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 moved away, and some have died, and during the summer months many have been absent, and sickness bas 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."

Mus. LUCY M., WEBSTEU. May His grace be ever sufficiently 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 bronden. May we do our partitions, and the second

Another fall child in Class No. 10 of the First Habilat Sunday-school, Chatlabooga, has brought in her 12 cents. for her 12 years of happy life. Hausa Atma Witt think 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. Dou't delay, for before you know it jack frost will be king. "No backward" steps! Remember the work our B. Y. P. U.'a are doing for the soldiers in your daily prayers. We bone to reach the souls of many while we care for their suffering hodies. Most hopefully yours,

LAURA DAYTON EAKIN.

## Receipts.

First quarter. July offering August offering First week in September		80 80 80 80 80 80 80 80 80 80 80 80 80 8
FOR JAPAN.		
Primary Class, Liberty S. S., by M. White W. M. Society, Dandridge, by M. Websler Lhura Alma Witt, Class No. 10 lst Battist S. S. Chattanooga	1 re. 5	80
Total Received since April I, 1808:	\$24	65
Por Japan, fourly year's salary  Japan, fifth year's salary  Orphanage  Colbortage.  Postage	15	13 13 13 13 13 13 13 13 13 13 13 13 13 1
Total		

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

Your dealer should have it. Write Macbetk Pittsburgk Pa

## RECENT EVENTS.

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

-The fifty thousand Baptists of Iudiana contributed last year for home and benevolent expenses, \$209,745.18.

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

-Rev. W. T. Chase, D.D., of Philadelphia, for sometime pastor at Minneapolls, Minn., died last week at Atlantic City.

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

-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.

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

# .. A TEXAS WONDER JIALL'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 drugglet, will be sent by mail on receipt of \$1. One small bottle is two months treatment, and will

ours any case above mentioned.
All orders promptly filled. Send for Texas testimonials.

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

READ THIS.

Gohrales, 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 almittariy sufficied. Banker and Ex-Congressions. Banker and Ex-Congrammen.

-Dr. Joseph Parker, pastor of the City Temple, London, is writing a jubilee volume illustrating the life aud 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. Christlan, who is altending 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 bis friends at that place and is now in his new work at William Jewel 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

-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

-President J. T. Henderson of Carsou and Newman College says: "Our school opened August 80th, 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

-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 126 additions at last report, about 70 of whom were baptized at one time.

-General Shafter reports the total Spanish surrendered at Santlago at 23,-726, 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 spend-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 paster of Edgefield Baptist Church, this city, has been elected to the Bible Chair of Monroe Female College, Ga., a positiou for which he is well prepared.

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

-The meeting at Tresavant, this State, lu.wblch the pastor, Rav. J. N. Hall was assisted by Dr. J. B. Moody of San Anioulo, Texas, closed last wask with four or five additions, and others to follow. Bio. Hall says that Dr. Moody did some fine preaching and the church was graatly 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.

that section.

He tells an interesting story of when his

up from the table, I was taken with a pain in who are sick to try the same. my back, and found myself nnable to move. The pain increased and apread over my enttre body. I was obliged to take to my bed. The physician who was immediately summoned pronounced my case muscular rheumailsm accompanied by innibago. He gave me remedies and injected morphine into my 15th day of April, 1888. arm to case the pain.

"My disease, however, gradually become worse until I thought that death would be a tism by Dr. Williams Pink Pills for Pale a welcome release from my sufferings. I People has occurred all over the land, and its could not sleep but would lie awake all night | power in ordinary cases is proportionately

sides my regular physician I also consulted a powerful influence in purifying and enrichanother doctor but he gave mano euconrage- ing the blood by eliminating poisonous element and said his medicine could do me no ments and renewing health-giving forces.

some accounts in the newspapers regarding | cumbed to the potent influence of these pills. the wonderful cures wrought by Dr. Wil- This universal remedy is prescribed by phywhich I did as a last resort.

-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 euthusiastically of a good time.

-Rev. A. J. S. Thomas of the Baytist Courier, also pastor of Taylor Church, South Carolina, has just closed a great meeting in his church with 23 additions, and of whom were by hap-

-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 at 10 a. m. We would be pleased to us 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 dealer 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 bean brought there by a soldiar returning from Cuba. At lih writing, while It has been declared epidemic, It la not very wide spread, and the hope is ontariained that by a strict quarantina it may be kept within its present bounds and ultimately stamped out.

Frank Long who lives near Lennon, Mich., | "I took the pills according to directions is one of the pioneer farmers of Ventee town- and soon began to notice an improvement to ship, Shinwassee county and by his industry my condition. Refere the first box was med and thrift in which many hardships were en- I could get about the house, though with dured, he now has one of the test farms in great difficulty, but after using tive boxes i was entirely cured.

"Since that time I have felt no return of life was in danger during his pioneer days. the rheumatic pains, I am confident that Dr. Williams' Pink Pills for Pate People "About November 1, 1894, on starting to get saveduny life and 1 try to induce my friends

> "I will gladly answer any question concerning my sickness and wonderful cure. provided those who write enclose stamp for

Sworn to before me at Ventce, Mich., this G. B. GOLDSMITH, Jostice of the Peace.

The cure of the severest cases of rheumisgreater. These marvelous vegetable pilis go "This continued for about four months. He- directly to the seat of the trouble and exert

Many diseases long supposed by the medi-"I was finally induced through reading cal profession to be incurable, bave sucliams' Pink Pilis for Pale People, to try them | sicians, recommended by druggists, and everywhere used by a grateful public.

> -Another turn was given to the sensational Dreyfus case in France by the suicide of Col. Henry who was accused of forging a letter which led to the conviction of Dreyfus. It was for coming to the defense of Dreyfus that the famous Emile Zola was sentenced to prison, and is now a fugitive from his country. Evidently things are very rotten in the French Republic. What will be the end of it all no one knows.

# war between France and Germany. A SCHOOL OF JOURNALISM.

It is feared that the result may be a

Our courses in Journalism by correspondence embrace practical work in news gathering, editorial writing; a study of advertisements, literary methods generally, and nractical help for beginning writers and literary workers. Entire expense tess than 60 centas week. Lewis D. Sampson, Director School of Journalism, Valparaiso, Ind., U.S.A.

-I have held four protracted meetings this summer and witnessed some thirty conversions, with twenty additions to the churches. The outlook on our field is encouraging. Our Beech River Association meets Saturday before the fourth Sunday In this month have visitors. If they come fired with zeal for the Master. We would be pleased to have our editor and State Mission Secretary come especially. Come on the N., C. & St. L. Railroad to Lexington and then change on lo the Midland. The train reaches Lexington from the East at 11:48 a. m., from the West 4:48 p. m. The train on the Midland leaves Lexington every day at 5 p. m. and returns at 11 a. m. Come over and help us. We need you. B. F. BARTLES,

Missionary Colporter Beech River As-

# How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transaction and financially able to carry out any obligations made by the firm.

West & Truax, Wholesale Druggists, Toledo, O Waiding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohlo.

Hall's Catarrh Cure is taken internally, acting directly sipon the blood and mucous surfaces of the system, Price 75c, per bottle, Bold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

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 dure 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 aillicted. Book sent free, giving particulars and prices of Olls. Address Dr. D. M. Byr, Lock Box 25, Indianapolis, Ind.

Vaccinating Buga.

## Resolutiona.

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

Removed, That the messengers of Duck 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, Tlut 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 sleadfastness 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 invitation.

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. 11is other churches are Pawpaw Plains, New Providence and Antioch.

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

Pastor Tunnell aud, U. S. Thomas are in the second week of thair great maeting at Harriman. Many sinnars are turning to the Lord, and backslidera are being rechilmed.

The Big Emory Association met on Septembar let with Caney Ford Church, and organized by electing Bro. P. W. Evans of Kingston Moderator, and W. N. Roso Clark.

A splendid introductory sermou was preached by Bro. B. L. Peters, the effl-

# Consumption Curad.

An old playeicles rejired from practice, had played in his bands by an affect Imila interiorary the product of a simple vegetable of Conklim the product and arman and all throat and Lung Affection, also a positive and radical ears for Narvons Dehility and all Nervous ammphelata. Having lesied its wonderful curative powers in thousands of eases, and de liring to relieve human suffering. I will seen the control of the contro

cient colporter of the Associatiou, from Luke xv. 1, 2.

Old Father Wilson, or "Uncle Jo," as he is familiarly called, now in his 80th year, preached us 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.

Bunday-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 S. W. Tindeli, and touched on by others.

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

Bro. S. N. Rose reported the death

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

The "alien immersion" question created quite a preeze 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. Stillwell and Joseph Wilson were the oldest preachers in attendance, and

their presence was enjoyed. The Association was a success, notwithstanding the almost incessant

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.

# THE LAW STUDENT

Who is unable to get away from home for the first years work may have proper direction in reading by correspondence under regular faculty of instructions. One wind she satisfactory work by his plan, through the texts assigned in Junior year, will be admitted regniarly to Senior class for residence work in NOILTIERN INDIANA LAW COLLEGE as a candidate for degree of LLB. Nineteenth years Graduate practising averywhere; write for its from your state. Lewis D. Namuson, Director, Valparaiso, Ind., U. S. A.

New styles lu Bhoes and Trunks. C. B. Horn & Co., 208 Union St.

The swarthy bee is a buccaneer, A burly velveted rover. Who loves the booming wind in his ear As he salls the sess of clover. He looks like a gentleman, lives like

And works like a Trojan hero; Then loafs all winter upon his hoard, With the mercury at aero.

# Vanderbilt University.

Nashville, Tean. Naxt aemion opana September 15. Full graduate as well as undergraduate courses. Tea fellowablps for college graduates. Seven Departments. Fully equipped laboratories and nuscums.

WILL WILLIAMS, Secretary.

-Association minutes neatly printed at this office. Sire is an if

"I understand it is becoming fashionable for women to waar facial masks while bathing in the aarf." "Anything alse?" — Philadalphia North American, Andreas



# Thrilling, Graphic and Authentic

History of Our War with Spain, containing a graphic record of all the stirring events from

the beginning to the end of the war by the most competent

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choice assortment, New Fall Styles of Matchlesi KRELL, the World-famed GEO. STECK & CO., and the Superb ROYAL Pianos; and the Peerless ESTEY, and STORY & CLARK Organs, can now be seen at the warerooms of P. D. Carr, 210 N. Summer St., Nashville, Tenn. It will pay you to examine these instruments before purchasing. Instruments sold very close for cash, or on easy payments, and credit given for old Pianos and Organs.

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# Evergreen Hymns

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OBITUARY.

MARTIN.-Whereas it pleased the Lord on the 30th day of July, 1898, to take to Himself Sister Muggle 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 carly in He gave her heart to Jesus and was for many years a member of the Cumberland Presbylerian Church, but for several years was a devout member of Lascassas Baptist Church.

Resolved. That in this sad bereavement we low in humble submission to the will of 11m who doeth all things

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

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 Barrist and Reflecton and a copy sent to the family. Adopted in church conference Aug. 28, 1898.

> J. T. SAUNDERS. C. S. DILLON, W. A. Jones, Committee

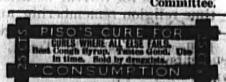
BEWLEY .- Our dearly beloved lim. L. B. Bewley departed this life on the 19th day of June 1898. He professed faith in Christ in 1872 and joined the Baptist Church at Union Grove, now Rocky Point in 1874. He married Miss Lydia Walford of Sulfivan County, April 9, 1879. He was ordained to the office of deacon in 1880. A hightoned, educated, Christian gentleman, he extended a wide influence in his church and community. He was a man of ardent plety and great zeal in the Master's cause. He was devoted to his church and pastor, and lead in every good word and work? As a deacon be fulfilled the duties of this office with great dlligence 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 bretbren iu all church work.

Resolved, That in the death of Bro. Bewley our church has lost one of its best men and one of its most faithful

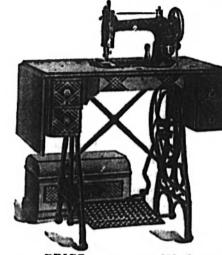
Resolved, That we extend to Slater liewley and her children our deep heartfelt sympathy in this sad and sore bereavement, and pray the Lord to nuntain them in this great trial.

to the same party of Remolved, "That "there 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.

hington, dan J. M. Morrison, Committee.



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ORITOARY

DAVIS .- Malinda S. Davis, daughte of Nelson and Mary Parish, was horn in Owen County, Kentucky, August 80, 1882. 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.

Fuqua.-Little Janle 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 sunwhine into the home. She had just budded 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 hereavement, "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

W. H. BRENGLE.

TUCKER. - Elder Thomas Tucker was born Dec. 20, 1864; 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, 1896, he was received in the fellowship of the Mars Hill Haptist 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 ou 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 hlur lu the "sweet J. K. BONE. by and by." Globe, Tenn.

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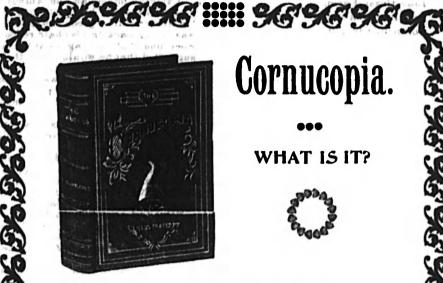
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Die al Diegones They Trent.

That eminent medical specialists are most likely to die of the very diseases which they treat most successfully is a surpricing fact which none know so well as physicians themselves. At a dinaer party is Chicago last week at which come noted physicians

were present this subject was brought up and some professional secrete re-

A veteran physician and kidney specialist of the city had just topped off his dinner with a green chartrense and was idling back in his chair retiscting, when one of his colleagues at the board anggested that he would die of the mained. ady he was so specially qualified to trast in others. Force was given to the observation by the pussy formstion around his ayes and the translu-eent appearance of his countenance. Ha ehnokied with professional humor at the grewsome remark of his friend, and said:

"Why, that is quite a clever thought and antirely within the range of the probable. Indeed, I know at pro ent that I bave kidney trouble, and we all

nudarstand what that means.
"But had you thought further that
almost every leading appelailst in medicine of Chicago is afflicted in some degree by the disease of which he has made a life-long study? No? Well, run over some of them in your mind. As for tuberculoals. It is well known that the overwhelming majority of the profession who confine themselves to specialising it become its victims. Then consider our alianists. I believe every one of them would not only admit that he himself was removed from insanity only by a hair's breadth, but would insist that that was the delicate condition of all mental equilibriams the

The other physicians at the round table laughed heartily, and one of them asked: "But can't you give us some more explicit and personal demonstration of your theory?

Well, this is rather a delicate topic, and I mustn't be quoted," was the reply. "To begin with, thara's Dr. W.—. He was a specialist la spinal meningitis, and died from it. Dr. I.—, the allenist, is one of the most diatressingly nervous men I know. Dr. Roculist, has weak eyes. Dr. B—, the chemist, celebrated for his electrical clinics, cannot touch the two poles of the battery without yelling like a fight-ing Indian. Dr. I----, the throat specialist, is forever hawking and spitting. Dr. M ---, specialist in eye and ear practice, is short-sighted and hard of hearing. And there are lots of others if you will think them over."-New

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BY JESSLE CEE M'HANN

And I sometimes think if only it were mine my work to do, Nome where near that little corner where mine eves could catch the view

if the gently flowing river, stoping bill and arching sky, Exil thoughts would die within me, Heaven would be sonweet

And, I think, the tender Father leaning to my voiceless With His love my faults would cover, till his beauty made

And I'd find each somber duty that the passing years might

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An Answer to "Those Women."

HY REV. D. V. CI'LVER.

It seems that some men cannot bear the thought of this "woman question." It nettles them and excites all the bitterness there is in them. It is a wonder how they could endure a woman long enough to marry one. Others more complacently declaim in a very dignified and fatherly way about the "sphere God has assigned" the woman honeyed over with a superabundance of fulsome praise, and burn endless qualities of theoretical incense to her as a "household divinity." They sit back with lordly satisfaction and rend Tennyson's little complet:

> "She knows but matters of the house. And he, he knows a thousand things."

Or, perhaps they have seen Jane Austen's pitiful plaint: "A woman, if she have the misfortune of knowing snything, should conceal it as well as she can." Women of a hundred years ago were strictly bound by the "gospel rule:" "Let your women keep silence . . and ask their husbands at home." If her husband happens to be a drunken sot or an infidel, or she an old maid, I suppose she must "wait, patiently wait," until she soars away to glory land before her anxious soul may be set at rest from its longings. In those by gone days it was her place to confine herself to the limited outlet of a parsimoulous charity under the eye of some "lord of creation" or sit in the corner and

The men pinned their faith to the sleeve of such leaders as that bigoted old Puritan, John Knox: "Women are frail, impatient, feeble and foolish, and man is placed before them as God is before the angels." Wonderful men to have been the progeny of such of the "divine right" of kings which gave them a nothing but advisory councils. So say our leaders. superior share of the beneficence of providence. Glorions old John Milton in fancy hears some obedient wife singing thus:

"My author and dispenser, what thru blds! Unargued I obey; so tied ordains; tind is thy law, thou mine, to know no more is woman's happiest knowledge and her praise."

Poor old Milton was blind, and the spirit of the age condemned his muss to sing in the classic measures of heathen Greece whose ideals are uuw an dead as her godesses or the heroines of the Nihelungenlied.

That fossilled tuedlevallam which praised woman with entirical froup as "daughter of liberty, pairst of natellies." has retired into the shades of ohliviou hefore the clear guspel light that has emancipated her from her bondage of seclusion and prayers in the chim- lirat century, as well as following ages, women took a nev corner.

I suppose the women of former days did get a sort one utight he content to wear a hall and chain as long mut, a slave, created for man'a pleasure. as one stauds still, but how can one remain lu one position helbre the irresistible march of evenia unless consequence of the blessed uplift given her by the one dealers to be crushed?. Why, even the lords of gospel. The field of sellvily lu the world is large and crealist have come flown out of their stilled pulpits of . Ha duties varied. There is room for the ulmost effort

a hundred years ago, and prayers an hour long divided into sections, and churches without heat in winter because one's religion ought to keep him warm, and the killing of witches, and the ducking stool for recaicitrant wives, and whipping the cider barrel because it worked on Sunday, and a hundred other such things. They as well as the women have been compelled to change position to escape being overwhelmed by the inevitable changes of the times, and it is beyoud comprehension why they should now desire to trammel their wives and daughters with that medieval conservation that demands scriptural authority for female delegates attending a Convention that has no scriptural authority for lis existence.

i am not advocating the privilege of woman t preach the gospel, nor did the women of the McMinnville Missionary Society ask it. That is no part of the question, and I shall not discuss it. The point is that of delegation to a missionary meeeting. The men are very willing for the women to bear a large share of the burdens and responsibilities of raising money and even going as missionaries to the heathen to teach them the way of life, and that right in the face of Paul's positive declaration, "I suffer not a woman to teach." Women teach in our Sunday-schools (I have seen them teaching classes of men), talk and pray in our prayer-meetings, sing in public with the men, have equal rights and privileges even to voting and talking in our deliberative church meetings, and yet they must not speak in "mixed" assemblies. 'onsistent, tsn't it? Where does the Bible say that a woman must not speak in a mixed assembly? The men are willing that the women have a little side show missionary society off in one corner by themselves to amuse them by calling it an "auxiliary," (satellite), provided that as many of these same men as desire may attend it. I suppose that men attending women's meetings does not "mix" the assembly. Or perhaps they are considered women while they are

Primarily a State Convention or an Association or even that grand and august body of men, the Southern Baptist Convention, owes its power to be to the churches. A large majority of church members are women. In the church women have a right to make and second motions and discuss the question if they choose, and vote. Therefore women compose in great part the power that makes Conventions, etc. Now what right have Conventions to exclude from their scats the power that creates them? If the churches choose to send female delegates it is their right and there is no power that can rightfully prevent them. There was a Baptist church of which I knew, composed entirely of women, with only one man in it; and he, well, he did not know a thousand things, for he The churches are greater than any council, for the not. Indeed, I have seen councils not endued with greater wisdom than some common people possess,

A little consecrated common sense ought to set this matter right. God did not take woman from man's head to be above him nor from his feet to be beneath him, but from his side to be his equal. She is his truo yokefellow and helpmeet. Variety in unity is Gnd's law. The present century excitement along all lines of public activity has brought with it a wonderful awakening luterest among women, and they feel the burden of the command, "Go teach," laid upon thou, for if that command was not given to the apostles exclusively it was given to the entire church, and in the very active part in the spread of the guspel. It is in the beathen world that the submission of woman is of happiness out of their enforced position. Perhaps carried to its logical sequence—denied a soul—igno-

But in this culightened hand she is man's equal in

of all, not only including a sphere for individual development of talent in the greatest variety according to the gift of God, but also the association of individuals in societies and conventions affording a barmonious unfolding of every method of efficiency lu our richly diversified field of endeavor and the best expansion and growth of true individuality. This cannot be accomplished by a separation of the sexes lu Christian effort, as is truly demonstrated by the failure of the Roman system of monasteries and nunneries to fullil God's plan of peopling and saving the world. Our women are human beings as well as daughters, wives and tuothers, and they can no more accomplish their God given destiny by exclusive conlinement to home making than can men by the conthual grinding of bread-winning. God has sent them on the mission of salvation band in hand with men, and has endowed them with ample brain power both to counsel and to achieve. Why then such persistent clinging to this heathenish relic of barbarism by excluding from missionary counsels those whom God has placed in the front rank of soul-savers? Jesus did not treat women thus, neither did Paul, nor does the Bible authorize any one today to do so,

Why Misunderstood.

In many instances the occasion of a mutual unisunderstanding on the part of two friends is very small, One of the friends may have neglected to do a certain slight favor for the other, through press of business or a tricky memory, but the neglected one, not knowing why he was neglected, begins to imagine that his friend is not a real friend, after all that has been said in confirmation of such a thing. Perhaps he wonders what he has done to cause his friend to be so indifferent to him. He cannot think of anything he has done or not done to occasion such a neglect. He is puzzled. It may be that he at last comes to the conclusion that his friend has heard something, which it was reported to have been said by him against his friend, and that therefore the latter would have nothing more to do with him or for him. Such is, substantially, a fair representation of many an occasion of misunderstanding between friends and ueighbors and also alieuations of long standing. Some slight thing, a little neglect or a very small act, with no evil design behind it, has occasioned much unpleasant and even hard feeling between people. I am reminded of this fact by receiving this very day a note from the editor of a religious paper for which I have written quite a good many years. It was in response to my note of inquiry as to why a number of articles, which I sent him a year or more ago, had not been used. It was so different from what it used to be that I wontunthers. But I suppose the men inherited something lacked understanding. Conventions and Boards are dered at it and imagined that I had lost favor with him. I fancied that he had become so thred of my work that he would not use any more of it. I had not churches have executive power which councils have—asked him for any explanation of the matter since I sent the articles, till just a few days ago. Ills reply was that he had been wondering why I had ceased to write for his paper, as I formerly did. He had thought that he had printed everything I sent him. He assured me that he nevel rejected any of my articles. He concluded that in some way those articles must have gotten lost. Now we had been misunderstanding each other for a long time, and the occasion of it was small and innocent in itself. A few words of explanation will often dissipate long-standing misunder-C. H. WETRERDE. standing.

Cumberland Association.

There are lifteen churches in this Association that have paid nothing to julisions nor to any of the objects of the Tennessee Baptist Convention since Oct. 1, 1897. They look no money to the last meeting of the Association and have paid nothing since. If they are waiting for the next meeting of the Association they will be loo late for this Convention year, for the year closes Sept. 80th, while the Association does not meet till Octuber. W. M. Wooncork.