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Die of Diseases They Treat.

That eminent medical specialists are most likely to die of the very diseases which they treat most successfully is a surprising fact which none know so well as physicians themselves.

At a dinner party in Chicago last week at which some noted physicians were present this subject was brought up and some professional secrets revealed.

A veteran physician and kidney specialist of the city had just topped off his dinner with a green chartreuse and was idling back in his chair reticent, when one of his colleagues at the board suggested that he would die of the malady he was so specially qualified to treat in others. Force was given to the observation by the pussy formation around his eyes and the casual appearance of his countenance. He shook with professional humor at the growling remark of his friend, and said:

"Why, that is quite a clever thought, and astutely within the range of the probable. Indeed, I know at present that I have kidney trouble, and we all understand what that means."

"But had you thought further that almost every leading specialist 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 tuberculous. It is well known that the overwhelming majority of the profession who confine themselves to specializing it become its victims. Then consider our allians. 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 equilibriums the world over."

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, there's Dr. W.—. He was a specialist in spinal meningitis, and died from it. Dr. L.—, the alienist, is one of the most distressingly nervous men I know. Dr. R.—, oculist, has weak eyes. Dr. B.—, the chemist, celebrates for his electrical clinics, cannot touch the top pane of the battery without yelling like a fighting Indian. Dr. J.—, 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 York Journal.

Egg No. One Ever Sold.

Much has been written of the art of adulteration, say an eminent analyst; but there is very little general knowledge of the extent to which foods are built up chemically and successfully palmed off on customers as natural products.

It will be a shock to many to learn that millions of eggs which have been bought and eaten as products of the hen have no connection with that useful fowl.

There are factories in England and on the continent where these "oviform frauds" are produced at the rate of many thousands a day.

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Old Series, Vol. LXI. NASHVILLE, TENN., SEPTEMBER 15, 1898. New Series, Vol. X., No. 4.

AN EASTERN WINDOW.

BY JESSIE LEE WILKINS.

There is a cosy little corner far from noise of passers by, With an eastern window giving glimpses of river, hill and sky, Such a wondrous bit of landscape—gray of shadow, glint of shine, As it rests the tired vision, fits the heart with thought divine. And I sometimes think if only it were mine my work to do, Some where near that little corner where mine eyes could catch the view Of the gently flowing river, sloping hill and arching sky, For thoughts would die within me, Heaven would be so sweetly bright; And I think, the tender Father leaning to his voiceless prayer, With His love my faults would cover, till his beauty made them fair. And I'd find each sinner duty that the passing years might bring But the covering for a flower with no thorn to leave a sting. Chattanooga, Tenn.

An Answer to "Those Women."

BY REV. D. V. CULVER.

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 turn endow qualities of theoretical incense to her as a "household divinity." They sit back with lordly satisfaction and read Tennyson's little complement:

"She knows not 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 anything, 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 parsimonious charity under the eye of some "lord of creation" or sit in the corner and knit.

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 mothers. But I suppose the men inherited something of the "divine right" of kings which gave them a superior share of the beneficence of providence. Glorious old John Milton in fancy hears some obedient wife singing thus:

"My author and dispenser, what thou bidst I unargued obey; as thou ordainst: God 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 muse to sing in the classic measures of heathen Greece whose ideals are now as dead as her goddesses or the heroines of the Nibelungenlied.

That fossilized medievalism which praised woman with ethereal irony as "daughter of liberty, parast of satellites," has retired into the shades of oblivion before the clear gospel light that has emancipated her from her bondage of seclusion and prayers in the chimney corner.

I suppose the women of former days did get a sort of happiness out of their enforced position. Perhaps one might be content to wear a hair and chain as long as one stands still, but how can one remain in one position before the irresistible march of events unless one desires to be crushed? Why, even the lords of creation have come down out of their allied pulpits of

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 recalcitrant wives, and whipping the elder 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 beyond comprehension why they should now desire to trammel their wives and daughters with that medieval conservatism that demands scriptural authority for female delegates attending a Convention that has no scriptural authority for its existence.

I am not advocating the privilege of woman to preach the gospel, nor did the women of the McMinnville Missionary Society ask it. That is no part of that delegation to a missionary meeting. 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. Consistent, isn'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 there.

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 seats 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 lacked understanding. Conventions and Boards are nothing but advisory councils. So say our leaders. The churches have executive power which councils have not. Indeed, I have seen councils not endowed 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 true yokefellow and helpmeet. Variety in unity is God's law. The present century excitement along all lines of public activity has brought with it a wonderful awakening interest among women, and they feel the burden of the command, "Go teach," laid upon them, for if that command was not given to the apostles exclusively it was given to the entire church, and in the first century, as well as following ages, women took a very active part in the spread of the gospel. It is in the heathen world that the submissiveness of woman is carried to its logical sequence—denied a soul—ignominy, a slave, created for man's pleasure.

But in this enlightened land she is man's equal in consequence of the blessed uplift given her by the gospel. The field of activity in the world is large and its duties varied. There is room for the utmost effort

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 harmonious unfolding of every method of efficiency in 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 in Christian effort, as is truly demonstrated by the failure of the Roman system of monasteries and nunneries to fulfill God's plan of peopling and saving the world. Our women are human beings as well as daughters, wives and mothers, and they can no more accomplish their God given destiny by exclusive confinement to home making than can men by the continual grinding of broad-whining. God has sent them on the mission of salvation hand 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 councils 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.

Dayton, Tenn.

Why Misunderstood.

In many instances the occasion of a mutual misunderstanding 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 neighbors and also allegations 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 wondered at it and imagined that I had lost favor with him. I fancied that he had become so tired of my work that he would not use any more of it. I had not asked him for any explanation of the matter since I sent the articles, till just a few days ago. His 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 never 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 misunderstanding.

Cumberland Association.

There are fifteen churches in this Association that have paid nothing to missions nor to any of the objects of the Tennessee Baptist Convention since Oct. 1, 1897. They took 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 too late for this Convention year, for the year closes Sept. 30th, while the Association does not meet till October. W. M. WOODRICK.

God's Revelation.

BY REV. ALVAH F. GORDON.

"But the Lord sent out a great wind into the sea." If the Bible means anything, it is to be believed. Some people have very peculiar ideas as to God's relation to the elements and his control over them. But whatever may be individual opinions concerning the subject, it is clearly taught in the Bible that God has sent storms, famines, pestilences and wars to interfere with the purposes of men. During David's reign there was a famine, and when he inquired of God concerning it, he learned that the Lord sent it because Saul slew the Gibeonites. Elisha says in 2 Kings viii. 1 that the Lord had called for a famine of seven years. In Jer. xxiv. 10 we read that the Lord sent the sword, the famine and the pestilence, and are we not told that the Lord sent rain upon the earth for three and one-half years, and then the Lord sent the rain? Was it not the Lord God who sent the bloody rivers, the frogs, lice, locust, boils, hail and fire and three days darkness upon Egypt? However many difficulties may follow the belief that God sent these things, it is nevertheless clearly taught as that he did. Some scientific people have a great deal to say about a universal law governing this or that, and ignore the universal God who made the law, if such there be, and could suspend it at his will.

There was a cause for sending this "great wind," and there is always a cause, though we may not always see it or may never know it for God's act. His acts are not empty, meaningless things, without significance or reason. God does not act haphazardly. Jonah said: "I know that on my account, for my sake, this tempest is upon you." Why did the Lord drive Adam from the garden? Disobedience. Why did he send the flood upon the earth? "And God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was evil continually." (Gen. vi. 5.) Why did God rain fire and brimstone upon Sodom and Gomorrah? The Lord said: "Because their sin is very grievous." (Gen. xviii. 20.) Why did God forsake the Israelites at Ai after he had given them such a glorious victory at Jericho? "Israel hath sinned," saith the Lord. (Joshua vii. 11.) Thus for these reasons God Almighty sent these calamities, and for such reasons he sends the same things to-day; and a man is blind to every written and unwritten line of divine revelation to deny the fact. A reason for every act; and if we could fathom the misty, mysterious past we could see God's reason for every storm, every famine, every pestilence and every war. He never sent forth a drop of rain but to water some thirsty flower; never brought forth a single blossom but to cheer some sad heart or to sweeten the air with its fragrance, and some day when "we shall know as we are known," we shall know why the stars twinkle so. Then may we not stop and ask why are all these strange things going on in the world to-day, not uncommon, but wonderfully strange occurrences? Why so much "spiritual wickedness in high places?" Listen to Isa. v. 1: "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions." And in Jer. vi. 16 we read: "Stand ye in the ways and inquire for the old paths where is the good old way."

May it not be that the pulpit as well as the pew needs a shaking up? May it not be true that the ministry of to-day need to do some inquiring? Let us as pastors and people come back to our first love, to our old altar of devotion, and to the "good old paths" of political and religious duties. Then we shall be able to exclaim, O sin, where is thy victory? O darkness, the Lord our God has triumphed! Pastor Parkland Baptist Church, Louisville, Ky.

The Future of the Present.

BY REV. J. H. MURRAY.

We are now a people peculiarly American, and the future of the present progress and the present generation occupies a great place in the common mind. In our great strife for fame and wealth, there is also a paramount desire to gain the truth. Oh! the truth, the sweet truth. If we could only get at it fully and comprehend with a clear mind, what vast amount of satisfaction. For it is not laboriously sought for by the loss of many sleepless hours in profound thought. Then peace, sweet peace, and a serene mind would take the place of a restless and untrue desire. But then there would come again the question of what the future of this pearl age would be. The answer seems easy enough. We would seem to be approaching what we ought to be, and will be. One of those who learn the truth of the meek and holy Nazarene. Then we will be at the zenith of our morality as far as the human mind can comprehend. But if we have the truth, why did we not progress vastly toward the goal to which all seem to be laboring to reach? Ah!

Is there not an answer to this? Surely there is. Then what can it be? We simply do not see with clear mind, and do not read with understanding hearts. How do I know we do not? One reason is not sufficient, so I will call to witness several proofs.

1. We differ too widely on many positive points to read with true understanding.

2. We do not act our part well enough, if at all, to see with a clear mind. Now is this because Mr. Harkling is more brilliant than Mr. Tebbetts? I say not always. Then if not that there must be some reason or way to explain. It is probably partly if not wholly, because we do not accept the truth of the New Testament as is there laid down for the days of old. I agree with you that that is true, but they were as much for the new as they were for the old. You figure that they were only for that day and generation, but let me say if any of these truths were good for that day they are good for this day also. If they are good for this day and time they are good for all time. We are fast coming, and rightly so, to the time when these truths must be put into practice, for they are not null and void. When Christian people will turn their attention to books of science and agriculture for explanations of life, and the additions more than to the book of truth, the problems of duty can never be solved. These are all important, and the great question is the science of the soul. We should not only be interested, but should investigate very persistently. There is a great deal of investigation, but there is a right way and a wrong way. No man can reason his soul into satisfaction. There must be something higher and greater than reason power to deal with the human heart. He who accepts the things of the Infinite has a boundless source of satisfaction. If you accept only that which you know you have but little in hand, and you often become doubtful of that. Now how shall you approach the goal? It cannot be done from our point of view, nor from our sinful desire, nor from our power of reason. But they who turn their hearts toward the goal of life will never have the desire to return if they enter into the clear and faithful understanding. The fulness of this goal is a great way off to many. I would not bring its dazzling light on so sudden. We are not prepared for it. You will see it in due season.

To bring suddenly the future of the present would be to revolutionize the world. The mind could not stand the sudden change, neither could it comprehend it. To bring suddenly the things of the future with our fruits of the present would cut down the greatest of all human possessions—hope. You could not afford to drop a mind into the unknown to find its way, nor to solve its surroundings. These things must come gradually but surely into the development of the present, they have to be revealed with the future. How shall they enter in? Is a religious question, and I have driven farther into religion than I first intended. It comes by labor and patience. You will have to preserve in all purity as far as your understanding will reach you. After having consulted your soul needs the New Testament contains your special help in this matter. Shakespeare presents it, and there are many sweet writers which you could peruse. I only mention the best, and one in which you will find the truth. A man starting out for this all in all has not the odds that a poor boy has starting to get rich, for there is not so much opposition, and there is the infallible way to study it. This is what the future will be under the kindness of an infinite hand, and which I have only partly answered.

God's Cause Suffering.

Just take one good survey around you. What do you see? You see gold used only to make more gold. You see people indulging every ambition for worldly pleasures, and never stopping to count the cost. It is money for traveling, money for theatre tickets, money for elegant dinners, money for equipages, money for costly dresses, and satins, and laces, and ruffles, and these to display in the house of God. Yes, it is money for this and money for that, and everything for which money can be used. And among this self-indulging class money is always forthcoming except when solicited for

GOD'S CAUSE,

and then money becomes immensely scarce. How sad, oh, how sad, that the banks break just as applied to for this suffering cause. But God knows all about the deficiencies. Nothing is hid from him. Souls are dying, many thousands a day, and going to eternal perdition because the money that ought to be used in spreading the gospel is used for self-gratification. And the blood of the lost heathen will be required of those who have the means to send them the bread of life, but, instead, use it for worldly pleasures. And how they can value such fleeting pleasures above the teeming millions of perishing souls I cannot see. How people can, amid hungering and suffering and

death, revel in that which does not benefit humanity is a difficult problem to solve. No, no. Not so difficult either, if we look in the right direction for the solution, for

LACK OF LOVE FOR CHRIST

is the foundation upon which all such indifference is built. The Savior himself said, "If thy fruits ye shall know them." If their ambitions are centered altogether upon worldly pleasures, and their means are used in pursuance of these, we know they love the world, and the love of Christ is not in them. "By their fruits ye shall know them." Then they cannot be Christ's. If they are his they love him and his cause. If they are his indeed they will love those for whom he died, and will deny themselves many pleasures in order to help in the great work of bringing lost souls to him. Oh, if they could only know that the joy of participating in worldly amusements is a mere mote beside that which comes in return for lending a helping hand to suffering humanity they would certainly choose the latter. May God impress all who profess to be his children to prove their love by their works. Mrs. W. H. SMITH.

Cave City, Ky.

From Texas.

I have just returned home from Selden, Texas, where for ten days I have been engaged in a glorious revival. The visible results are many conversions, how many I cannot exactly say; but we had thirty additions to the church and the community is said to be awakened religiously as never before. This is the close of my first year as pastor of this church, during which pastorate there have been over fifty added to the church, and in addition to that we have built a large, commodious house of worship and have contributed liberally to all branches of the missionary work. Yesterday we took a collection which resulted in over \$30 being raised for missions. This is truly a missionary church and stands squarely by the organized work and has no Martinism, Hardshellism or Annihilationism; they are good old-time Bible Baptists.

I am both surprised and saddened by the revival reports given in the two last issues of the BAPTIST AND REFLECTOR by Bro. Oakley. What on earth can be the cause? That is not as it used to be. I am sorry to hear of it. Especially when I see fathers opposite the names of such men as Gilliam, Ogle, Oakley, Brett and others I am greatly surprised. God bless you, brethren. Don't become discouraged, God is still on the giving hand and has promised that in due time we shall reap if we faint not.

We are having glorious revivals all over Texas. My heart was gladdened this morning when I read in the Standard of glorious revival accounts. Thank God the Tennessee blacksmith preacher has come to Texas, and is striking hard blows for the Master and the fire is flying. God bless Sexton and send us more like him.

I have held meetings in two of my churches; had to do all the preaching myself, brethren falling to come. In the two meetings over 50 have been added to the two churches. To God be all the glory. I go to Morgan, my third and last church, to begin a meeting next Wednesday, August 31st.

Brethren, pray for me. I get lonesome away out here from you all. I often think of you and want to see you, but I am here and feel that God has sent me here and I am satisfied and willing to work till Jesus comes. J. B. FLETCHER.

Stephenville, Texas, August 20th.

—Choose people undoubtedly have some advantages in this world. Not being restrained by considerations of delicacy and refinement, they may snatch and grab at every opportunity for their personal pleasure and profit. The result is that they frequently carry the day by sheer force of self-assertion, where gentler and finer natures would have failed. Nor do they suffer from the ill and woes of life in so large a measure as men of nobler mold. So lacking are they in sensitiveness that the hardest blows of an enemy do not hurt them. Nor do they experience any particular pain from the status of a false friend. Of those agonizing experiences, which are the heritage of great and generous souls, they know nothing. But at what a cost do they purchase such exemptions! If they gain much, they lose more. "The sign of rank in nature is capacity for pain."—Christian Advocate.

—The deep solemnity of many a funeral is made all the more oppressive in its impression by the thought of the treatment of the living toward the dead while they lived. Many a wounded heart goes to rest in death, and the funeral words are spoken in the very presence of some whose tongues have out and carved the heart until death became a blessed escape from sorrow produced by the wounds of the same infernal tongues.—Burned Worker.

CHRIST'S REBUKE OF FALSE AMBITIONS.

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

Text, "There was a strife among them which of them should be accounted the greatest." Luke xxii. 24. "I am among you as he that serveth." Luke xxii. 27.

The fact that man appreciates greatness, and aspires to it, shows that he ought to strive in every legitimate way to become great. Jesus Christ did not forbid his disciples to seek greatness, but he rebuked their false conceptions of it, and their wrong methods of seeking it.

If we measure man according to the quantitative standard, he is one of the most insignificant objects in the universe. Compared with the special magnificence of yonder sun he is too little to think about. But when we measure him by the qualitative standard he outweighs the whole universe of matter.

I think the sun does not and cannot think. I know what the sun is. I know its orbit, and what will be its movements and changes in years to come. It has no such knowledge of me. The sun's existence is limited to the realm of matter, but there is open to me a universe of mind and spirit. I can read the thoughts and commune with the heart of the Infinite. The sun is not even conscious of its own existence. I know that I am. The sun has no moral faculty. I am endowed with faculties which connect me with moral government and which render me capable of distinguishing between the true and the false, the right and the wrong. The sun is perishable. Somewhere in the great future its burning fountains shall be quenched. By nature I am as immortal as the adorable Being who made me.

In God's thought the greatness of mind and spirit rises to an immeasurable height above that of any material body. In the light of his word and example we know how to measure men. Corbett and Fitzsimmons are great in physical stature and strength. Martin Van Buren and Alexander Stephens were physically small and feeble, but in mind and heart they were giants in comparison with any of the heroes of the modern prize-ring. In Solomon we see not a very high type of human greatness. He came to the throne after the Israelites had passed through centuries of bondage, poverty, persecution and warfare. Under Saul and David they became brave and skillful soldiers, and conquered all the tribes which disputed their right to the "Land of Promise."

Having no war upon his hands, and the wealth of a great kingdom at his disposal, Solomon began his administration with the desire and purpose to eclipse all surrounding monarchs in material display and luxurious living. Saul and David lived in tents, but Solomon built for himself a splendid palace. The Israelites, under other rulers, had worshipped in a moving tabernacle, but he reared for them a temple whose magnificence was the wonder of the world. His household consisted of three hundred wives, seven hundred concubines, and an army of guards and servants. Such an example of prodigality and debauchery could not fail to corrupt and destroy the nation over which he presided. It would destroy any nation. The bewildering splendor, extravagance and sensuality of Louis XIV. prepared France for her bloody revolution, and a reign of crime and terror.

After the death of Solomon the kingdom of Israel was divided. The Temple was destroyed and the Jews were carried captive into Babylon. These were some of the fruits of his folly. When Jesus Christ began his public ministry, he stood on the very site where this Jewish king had reigned in such power and splendor, and said to the people, "Behold a greater than Solomon is here." To those Jews, blinded by ignorance, superstition and prejudice, this declaration of the "carpenter's son" was exceedingly arrogant and offensive, but looking at it to-day, in the light of nearly nineteen centuries of history, we know that he was incomparably greater than Solomon. The kingdom which he set up among men was incomparably greater than the one over which Solomon had presided. Solomon's kingdom was spectacular. He made it great externally—great in those things which impress men's sensuous nature and stimulate worldly ambition.

The kingdom of Christ "cometh not with observation." It cares but little for the external and visible. Its aim is the transformation of human character, and this it accomplishes by implanting in the human heart the divine principle of a holy life. It brings man into conscious intercourse with God and into sweet submission to his will. It makes him strong in the love of truth, justice and mercy. It develops and magnifies those elements of his being which render him capable of Godlike thought, motive and action, and of helpful fellowship with all that is highest and

divinest in that boundless realm of existence untouched by flesh and blood.

For nearly three centuries after the death of Christ his disciples preserved the native simplicity and spirituality of his religion—a religion working in the hearts of men and manifesting itself in a godly walk and conversation.

It was during that period of religious purity and simplicity that the power and progress of our Lord's kingdom astonished the world. It was then that his millions of followers counted all things earthly as dross in comparison with the excellency of the knowledge of him. It was then that they brought themselves and all their possessions to God's altar, saying to those who marveled at their zeal, "The love of Christ constraineth us." They illustrated the kingdom of God as it was in the thought of their divine Master—a reign of righteousness in the hearts of men, manifesting itself in a corresponding rectitude and elevation of conduct.

After that period of unparalleled Christian activity and purity, the old Solomonite spirit revived. Ambitious ministers demanded a spectacular worship—a service that would appeal less to the conscience and more to the sensuous and aesthetic feelings of men, and make religion more popular with the world. Ambitious rulers coveted the support of the church in extending their power and in enforcing their authority. The result was that iniquitous alliance between church and State which destroyed the spirituality of religion and established a glittering formalism, in which there was much to please the eye, but nothing to touch and purify the heart.

Amid the darkness of the Dark Ages, which followed that great apostasy, there were Christians who never consented to these corruptions of the faith and practice of the primitive churches. Among these were the Albigenses, the Waldenses, and the Anabaptists. Their faithful witnessing for truth, spirituality and purity prepared the way for the great Reformation of the sixteenth century.

It was the revival of the Solomonite spirit that made a thousand years of formalism, traditionalism, superstition, ecclesiastical extravagance, religious intolerance, and all the crimes and horrors of the worst religious persecution the world has ever seen.

The return of the Christ spirit brought back the primitive simplicity of the kingdom of God, overturned colossal systems of falsehood and cruelty, invested men with the right to worship God according to their own convictions, liberated genius from the thralldom of priestcraft, and gave to the world such men as Luther, Calvin, Knox, Milton, Shakespeare, Bunyan and Newton. It was the advent of morning. "It came as the day comes."

Surely the man who established such a kingdom, and whose teaching and example have begotten all that is best and noblest in the world's civilization, could truthfully say, "A greater than Solomon is here."

True greatness is inherent. It is in the man, and not in the raiment he wears, nor in the property he owns, nor in the office he holds. There are judicial vagabonds, congressional tramps, senatorial boobies, presidential parvenus, ecclesiastical imbeciles, royal idiots and millionaire babboons.

In the eyes of the world how insignificant was Jesus when he stood before Herod and Pilate. Clothed in all the paraphernalia of royalty, and backed by all the authority and might of a vast empire, how majestic and grand were those Roman governors in comparison with the poor peasant Jew, who stood before them, charged with crime, and without a solitary friend to plead their cause. But looking back in the light which intervening history throws upon them, we see in Jesus, the wisest, the purest, the greatest and the mightiest of mankind, and in Pilate and Herod the weakest and meanest of human slaves.

Money, thank God, is not an element of greatness. The manhood of many a millionaire is infinitesimal. Among the forces that are lifting this planet into higher light and freedom he is an imperceptible factor. In every age the world's great torch bearers, discoverers, reformers and deliverers have had neither the time nor the inclination to make money.

Among the colossal men of history stands Martin Luther. There was never a time in his life when his material possessions exceeded those of the average German mechanic. Shakespeare had only a few hundred pounds to leave to his family; but he bequeathed to the world a legacy of thought of more value than all the gold in the bank-vaults of England. The poverty of many a man is his wealth. His money makes him poor. Stupid as an ass, he bears the heavy burden to his journey's end and there death unloads him.

I do not covet the woes of abject poverty, and I would not sneer at the wisdom of the great English dramatist who said, "Put money in thy purse;" but

I have no hesitation in declaring that a man like Agazziz, who said, "I have no time to make money; I am on the search for truth," deserves a throne as high above the money kings of this money-loving age as yonder snow-crowned mountain is above the valleys over which it keeps sentinel.

Greatness is not hereditary. It does not descend from sire to son. Your father and grandfather may have been philosophers, but if you choose a life of intellectual idleness you will die a fool. There are many "Sons and Daughters of the American Revolution," but some of them are totally destitute of the spirit and genius of their ancestors. They will never write a Declaration of Independence from anything. They will never revolt, even against the despotism of their own depraved appetites. No creature is more ignoble and disgusting than one of these club-room, beer-sucking loafers, when he is discoursing in words of learned length and thundering sound to some fellow-loafer about the blue blood in his veins. Every man must, under God, be the architect of his own fortune, the builder of his own character, and the moulder of his own destiny.

You cannot make your child great by giving him a great man's name. Just before his death, the distinguished Dr. Mercer, whose great intellect and benevolent heart had made so many contributions to the progress of his native State, was heard to say, "There are many Jesse Mercers in Georgia of whom I am ashamed."

There is nothing in a name. You can find George Washington among chicken thieves, Thomas Jefferson among society doctors, John Jacob Astor among peanut peddlers, John Milton among circus clowns, John Wesley among bar-keepers, and Abraham Lincoln and Jefferson Davies in chain-gangs. It is not the name that you give your boy, but the character that he builds, the manhood he develops and the reputation that he makes that will determine his position in the world.

There was a strife among them, which of them should be accounted greatest." Their ambition was not so much to be great as it was to have others call them great. Many an ignoramus will be satisfied with his ignorance if some little college will confer upon him the degree of LL.D. Many a man who never saw a battlefeld, never performed a military evolution, and never read three lines of any book of military tactics, is satisfied so long as his neighbors and acquaintances salute him with the title of Colonel or Captain. I have found only two men who glory in having been privates in the Confederate army.

A Virginia editor said of a certain State, through which he had just made a lecture tour, "It has already twelve universities, and is cutting poles for the thirteenth." The imposition practiced by these universities in dignifying ignorance and stupidity with high sounding titles, is one of the crimes of this age.

Some church members are willing to be ignorant of religious truth, and habitually neglectful of their most sacred Christian obligations, if they can succeed in making the impression upon the community that they are pillars of the sanctuary. They covet not real greatness in the kingdom of God, but only the appearance of it. Like some of the disciples whom Jesus rebuked, their ambition is to "be accounted the greatest."

If there is anything that a righteous God abhors more than another it is a religious sham—a church-member who gets credit for work which he never performs, for money which he never contributes, and for a piety which he does not possess. Every such person is repeating the sin of Annanias and Sapphira, and nothing but God's merciful forbearance keeps him from sinking to a starless doom.

"There was a strife among them." It was a strife doubtless, into which they put wrong motives and ignoble methods. I suppose that it was a contention in which there was no lack of detraction and calumny. I imagine that each party to the unholy strife tried to magnify and elevate himself by disparaging his competitors.

Do you see any exhibitions of this spirit in our own day? Do you know any physician who attempts to gain professional reputation and influence by disparaging the skill of his fellow-practitioners?

Did you ever hear a candidate for political office belittle another candidate for the same office? Did you ever hear him say anything like this: "My competitor is a very pious and amiable man; but piety and amiability do not meet the requirements of the high place to which he aspires. The duties of that exalted position call for the services of a masterful mind and an eloquent tongue. In view of these facts, I call upon my fellow-citizens to illustrate their fealty to the public welfare by honoring me with their suffrages."

Did you ever see two political newspapers in a strife where each tried to convince the public that the

other was the exponent of all that was fraudulent and disreputable in political journalism?

"Among the sons of men, how few are known Who dare be just to merit not their own? Superior virtue and superior sense, To knaves and fools will always give offense."

The more I see of the petty jealousies and mean contentions among self-seeking men, the more I appreciate and exult that noble sentiment of Daniel Webster: "I thank God that if I have too little of the spirit which would raise mortals to the skies, I have none of the other spirit that would drag angels down."

Contrast the spirit of our Divine Lord with that of the ambitious and contentious disciples whom he rebuked. He said to them, "I am among you as he that serveth." He came not to be ministered unto, but to minister. His greatness was manifested in humble and self-denying efforts to bless those who were most in need of help. In prosecuting his divine mission he was not ashamed to perform services which men call "menial." He girded himself with a towel, filled a vessel with water, and washed his disciples' feet. In that act there was a far more impressive exhibition of his greatness, than when he cast out devils, or silenced the voice of the bellowing storm, or called back the dead to life. He humbled himself, and became obedient unto death, even the death of the cross. For this service God has exalted him, and given him a name above every name, to which every knee shall bow and every tongue confess. It is the remembrance of his humility and his sacrificial life and death that inspires us to sing,

"All hail the power of Jesus' name! Let angels prostrate fall, Bring forth the royal diadem, And crown him Lord of all! Let every kindred, every tribe, On this terrestrial ball, To Him all homage do, And crown Him Lord of all!"

One element of the greatness of Christ was his quiet and unostentatious demeanor in opposition and the firmness and fearlessness with which he stood absolutely alone, at times, in witnessing for the truth. In the sequel of his eventful career he was forsaken, not only by the world, but by those who claimed to be his disciples and who had protested unflinching fealty to his cause.

Any man is great who is determined to be right, and has the courage and steadfastness to uphold the right when he seems to have no human support or sympathy.

If a man will dare to walk alone with God in what he believes to be the path of truth and duty; if he will go where everybody refuses to go with him; if he will stay at his post and be loyal to his convictions, when he knows by so doing he is sacrificing the dearest friendships, and cutting himself off from all human support and favor, it is absolutely certain that his character is God-built, and that no combination of the powers of evil can prevail against him.

Those masterful men who make the colossal figures in human history and the mountains of our moral scenery, smote with an unsparring hand the spirit and customs of the times in which they lived. They would not compromise with falsehood, wrong and uncleanness. They would not barter their consciences for public favor, and therefore had to journey alone in a path like that of the Man of Sorrows' road.

The weaknesses and deformities of the great mass of men and women in our day are too obvious to escape the attention even of the careless observer. They have no deep rooted convictions, no fixed and lofty aims, and no courage to stand alone in defense of truth and rectitude. They shift with every wind. They stand and listen to the *vox populi* as if it were the voice of God announcing some infallible law. Their movements are regulated by prevailing customs and maxims; they float on the popular current; they do in Rome what the Romans do. If they chance to take the right position on some great living question, and afterwards find that they are in a minority, they quickly recede from it. A threat of social or political ostracism paralyzes them with fear, and they drop upon their knees and ignominiously crawl over to the other side.

A few months ago when popular sentiment clamored for peace, certain oratorical demagogues in Congress stood up before their colleagues, and before the nation, and waved the olive branch; but subsequently when popular sentiment clamored before the public, frantically waved a crimson flag, and with tongues almost dripping with blood, called upon the country to arise and smite her Spanish foe with merciless vengeance.

Young man, you are already great if you have the courage and the power to stand alone. For your invisible Hungers are already waving a fearless and imperishable rhapsody. How much this country needs

today that moral heroism which loves to grasp the white ensign of purity, justice and truth, and hold it aloft in defiance of overwhelming numbers.

We see the lack of this courageous fealty to principles in every fashionable social gathering, where men and women consent to and participate in things which they believe to be wrong and mischievous, but which they have not the moral stamina to oppose.

We see the need of it in communities where popular sentiment is supporting the most flagrant and crime-breeding customs and institutions. In such communities there are thousands of men whose convictions are right, but they have not the courage to step out and array themselves against the multitude. Secretly they wish well for the man who does protest. Nihilist-like, they come to him under cover of night and endorse his views and applaud his heroism, but their craven spirits will make no public manifestation of their faith and feelings.

We see the lack of this moral heroism in political circles, where men shape their actions with reference to great questions, not in the spirit of fidelity to truth and virtue, but in accommodation to their own lust for office, spoils and power. We see the need of it in every conflict between righteousness and wickedness, where Jesus Christ stands on one side and says, "Deny thyself, take up thy cross and follow me," and the world stands on the other side and says, "Come with me, and I will reward you with mirth and money and public favor."

Oh! how the world needs men—brave-hearted, stalwart men; men like Moses, who dared to turn his back upon royal wealth and power that he might serve the afflicted people of God; men like Daniel, who though watched by an idolatrous monarch and his hired detectives, three times a day turned his face towards Jerusalem, bowed his knees and worshipped the God of Israel; men like John Bunyan, who when told by the English Government that if he repeated the offense of preaching the gospel without the license of the king, he should be executed as a criminal, defiantly replied, "Turn me out of jail today, and as the Lord God liveth, I will preach his gospel tomorrow;" men like Ignatius, who dared to stand against the world, men who can neither be bought off, nor bluffed off nor frightened.

Young gentlemen: Learn from fate of that Man of the men, who braved the persecutions of the Jews, and the terrors of Roman Imperialism in the discharge of duty, the inspiring and uplifting truth that the man in any nation, or in any generation, who has the courage and fortitude to stand alone in defense of a righteous principle must sooner or later succeed. He will ultimately draw to his standard an army of sympathizers and supporters, who will carry his banner to victory, and finally enthrone him as conqueror and deliverer.

Jesus Christ trod the wine-press alone. In the Garden, where the blood-drops of agony exuded from his brow, before the Sanhedrim, where he was buffeted and spit upon, and on the cross where he endured the malice of the mob and the fury of fiends, he was alone. But did he fall? No! When he exclaimed from the cross, "It is finished!" he announced to the world the grandest victory in the annals of the universe. To-day he is the magnet of the world. Four hundred millions of human beings are gathered beneath his standard on earth, and countless millions, washed in his atoning blood, enshrine his throne in heaven.

Before heathen magistrates and monarchs, Paul stood alone and preached Jesus and the resurrection. But before he died he saw multitudes turned from idols to the service of the living God, and the beginning of a reformation which culminated in the moral and religious transformation of the mightiest empire on the globe.

Chrysostom stood alone when he denounced the corruptions of the court and the licentiousness of the priesthood. For his righteous audacity he was banished from the realm. But afterward the hearts of the people turned to him as their anointed leader and deliverer, and court and priesthood threw themselves as suppliants at his feet.

Roger Williams was alone when he stood among the Romanists and Puritans of New England and pleaded for religious freedom; but to-day his doctrine is incorporated in that great organic law which secures to seventy millions of people liberty of conscience and worship.

If you have registered the unshakable purpose to hutate the heroism of these men, heaven's recording angel has already inscribed your name on the roll of the great. You shall be great in this world, and infallibly great in the vaster and grander world to come.

As the Divine Captain of our salvation rose from Olivet the everlasting gates were lifted up to receive him. The banners of glory waved, the bells of eternity rang, and all heaven sang a coronation hymn.

If we follow him in unswerving devotion to duty, by and by we shall have our Olivet and our ascension day. For us the homestead and chariots of God shall come down; for us the everlasting gates will be lifted up; to us robes and crowns shall be given—such robes and crowns as saints and seraphs wear in heaven.

—Who would not be a champion in this, the grandest controversy?

Mississippi Matters.

Why is this writer like cans of oysters? He is shelved. Yellow fever and rumors of yellow fever terrify the land. Mostly rumors of yellow fever. We were beginning to congratulate ourselves that we were safe from "the destruction that wasteth at noonday," but our hopes were like "the best laid plans of mice and men." I have been preaching all the summer, with a day now and then at home to keep up a running acquaintance with my family. I should have been preaching this week, but our autumnal enemy, the yellow fever, has stopped the wheels of progress and given impetus to the heels of fear. Shall the schools open on time; and shall the associations meet? and shall the preachers be able to meet their engagements? are questions for discussion among us. Yellow fever does not kill many people down this way, but it is because it cannot catch them. Few catch yellow fever. Our people would as seriously meditate upon standing still and catching rattlesnakes thrown at them. Over the hills and far away is the song they sing.

I preached last week at Deer Brook. Many of your readers know where Deer Brook is. It is the part of our State in which the Deuprees were brought up. And that is saying much for Deer Brook. But it is not all that I want to say. That prairie country is remarkable for its beautiful landscape scenery, for its lovely drives when the ground is dry, and its awful mud when it rains. It was dry, it rained and was dry again while I was there. I am glad it was that way. I was delighted, then I was affrighted, and then delighted. So I was delighted with my stay at Deer Brook first and last. If the end was not better than the beginning, it was better than the middle. Brother Spencer is pastor of the Deer Brook Church, has been for eight years. He and his church seem happily married, why should they not be? It is a good church and he is a good pastor. Brother Spencer is one of that number of men whose fertility of head has gone to the brain and left the crown bare. His nature is as fertile as his brain, but not barren like it. I heard remarkable things at Deer Brook about the crawfish. It is said to be a dreaded pest in those parts. It preys upon the growing crops when they are tender, often devastating a field of corn or cotton. In fact, I was told that Brother Wayne Deupree had twelve acres of land so infested with crawfish that upon it, until this year, he had not been able to grow anything for fifteen years. They told me that the crawfish kept it as bare as the palm of the hand, not permitting any thing green to grow on it. What would be the result if crawfish should be turned loose on newspaper correspondents?

Well, we are to have a newspaper in Mississippi. Yes, it is now a fact. The enterprise has been launched, and they are now setting the machinery and mounting their guns. *The Baptist Record* and the *Layman* have sold to the new enterprise and the paper is to be called *The Baptist*. How do you like that? You say it is only the beginning and smaller half of your paper. May be the paper will be, like a good looking glass, a line reflector without advertising the fact in its caption. We are expecting great things of the consolidated effort for the promotion of our denominational interests. *The Baptist* is to be published in Jackson, Miss. Its editors are now here. Dr. J. B. Searcy, formerly of Arkansas, late of Corinth, Miss., is to occupy the tripod, and T. J. Bailey, of Winona, is to be the business manager. Look out for the agents of *The Baptist* in Tennessee. The name, you know, has a talkative charm up your way, and Mississippi energy is well known. Treat them kindly and they will help you cultivate a taste for religious literature. Z. T. LEAVELL.

Jackson, Miss.

State Convention.

If the payments to the various objects of the Convention are to equal last year, there must be paid in the month of September \$8,658.82. The payments last September were \$4,070.70.

The friends of the Convention can do much in the last ten days of the month.

The money to be included in this year's report must reach the treasurer by the close of Sept. 30th, or a definite report as to the amount that will come in the next few days and from whom.

W. M. WOODCOCK.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Hawthorne preached at both hours to large audiences. Morning subject, "Depravity;" night subject, "Modern Pharisaism." Very pleasant vacation. Preached to the colored brethren at Mt. Olive Thursday night.

Third—Pastor Golden preached at both hours to very large audiences. 180 in S. S. Good B. Y. P. U.

Edgell—Pastor Rust preached at both hours to good audiences. Resumed the night service. Large audience.

North Edgell—Pastor Sherman preached at both hours. Morning congregation unusually good. 181 in S. S. Splendid B. Y. P. U. The young people will fit up the pastor's study at the church.

Seventh—Pastor Burns preached at both hours. Better congregation at night.

Centennial—Bro. Kendrick preached at both hours to good congregations. Two received by letter. Pastor Stewart is expected the fourth Sunday.

Howell Memorial—Pastor Howe preached at both hours to large audiences. 102 in S. S. Splendid young people's meeting. Baptized eleven. Excluded seven at the last business meeting.

Mt. Creek—Pastor Price preached at the morning hour. Prayer service at night. Very good S. S.

Sadlersville—Pastor Cleveland preached at both hours. Good services.

Lebanon—Pastor Lannom preached at both hours to good congregations. Baptized two since last report. Pastor goes to assist Bro. Ogle in a meeting.

First (col.)—Pastor Ross reports very favorably concerning his work. Good S. S.

Bro. P. W. Carney of the Concord Association was present, and reports favorably concerning his work. Good services at Una. Much interest among his people.

New Hope Church and community (Wm. Carey Association) have had a most glorious revival from the presence of the Lord. There were eighteen professions, eighteen additions to the church; seventeen by baptism and one by letter. W. J. STEWART, Fayetteville, Tenn.

We take the following from a private letter: "My school has opened better than ever before, notwithstanding the yellow fever scare and rigid quarantine, which have kept many boarding students away. The prospects are that we will have a very prosperous year." CAREY A. FOLK, Brownsville, Tenn.

Brethren, please bear in mind that Friendship Association will hold its next session with the Dyersburg church, beginning at 10 a. m. Sept. 21st. We cordially invite and confidently expect a large attendance. Bro. Folk, can't you be with us? B. F. WHITTEN, [Thank you. We expect to be there.—Ed.]

The Tennessee Valley Association will meet Sept. 22, 1898, with the Olden Baptist Church, seven miles west of Dayton, Tenn., on Walden Ridge. A cordial invitation is extended to all. Conveyance will be furnished from Dayton for all delegates and visitors coming on early trains Thursday. All persons will call at J. M. Howard's livery stable if there is no one at the train. W. A. HOWARD, Clerk.

A pleasant day at Ebenezer Association last week. Home Thursday afternoon, Saturday and Sunday at Rocky Valley. Small crowds; much sickness. Will protract second Sunday in November. Bro. A. J. Brandon, their old pastor, will be with us. Baptizing at Prosperity Wednesday afternoon on my way to Salem Association, when we hope to meet the brethren from far and near. J. T. OAKLEY.

Good meeting at Hogan's Creek; professed faith, 25; received by baptism, 21; received by letter, one; six or eight more to follow. I am at Middleton tonight. Fine interest through the first night. House crowded to overflowing. I have witnessed 55 professions and baptized 42 in the last four weeks. Held meeting with two of my churches and have to hold meetings with two yet. S. N. FITZPATRICK.

The Ladies' Aid Society of the Gallatin Baptist Church wish to return most grateful thanks for the donation of \$10 to the East Fork Association, which was held with the Hickory Grove Baptist Church (colored). This donation was to help rebuild our church at this place. Many will remember it was struck by lightning July 14, 1897, and burned to the

ground. This donation from our colored brothers is most thankfully received. There are many brothers and sisters scattered over the State who have in times past been connected with this little church, and now in her time of need help will be most welcome. Mrs. DAY, Secretary.

Gallatin, Tenn.

The work at this point seems to be taking on new life. We had fine congregations yesterday, and one joined at the morning service. This field, in my humble opinion, is full of great possibilities for the Baptists, though some to the contrary notwithstanding. Our reception was very warm and cordial. May the Lord lead us to victory. You are giving us one of the best papers published anywhere. S. H. JOHNSON.

Clinton, Tenn., Sept. 12th.

I resigned the care of Humboldt Church yesterday, and in a few weeks will start to Mexico as an appointee of the Foreign Mission Board. I have been in Humboldt five years, and in this time the Lord has graciously blessed the efforts of his people at this place, and to-day we have here one of the best churches in the State. I do not know who my successor will be, but one will be called at an early day, and I hope the new pastor will be on the field before I leave. One thing I want to say: there will be very little "sampling" done, and no brother need write to ask for an invitation to preach a trial sermon, for that kind of a preacher is not needed at this church. The church is praying that the Lord will guide them in the selection of a pastor, and I believe the right man will be called; and whoever he may be, I want to congratulate him beforehand. R. P. MAHON, Humboldt, Tenn., Sept. 12th.

We began a meeting at Hopewell, Sumner County, Tenn., Saturday before the third Sunday in August, which continued ten days and nights. The results of the meeting were four conversions and twelve additions, ten by baptism and two by letter. In the last twelve months we have had an increase of twenty-eight, seventeen by experience and baptism and eleven by letter. About ten or twelve years ago I was called to the care of this church as pastor. There were about fifteen members at that time. We now number something near 130. A number have been lettered off, and several have died, yet there has been a gradual increase, and to-day I believe this people love me better than when I first became their pastor. I feel like giving God the praise. Bro. J. T. Oakley did most of the preaching at our protracted meeting. My people were highly pleased with his preaching and have fallen greatly in love with him. The Lord bless him and may he live long to tell the old story of Jesus and his love to those who are in sin. Bro. J. J. Carr delivered a fine sermon the last night of the meeting. We thank God and take courage. WM. WILKES, Emom College, Tenn.

After one month delightfully spent in the Virginia mountains, I am back home. Montgomery, White Sulphur Springs, Mountain Lake and Luray claimed my presence. I preached seven times, which illustrates the fact that it is hard for a preacher to get any rest. Five of these sermons were at my brother's camp meeting, at Luray, which was a greater success this year, owing to the fact that Sam Jones was there. I heard him preach three exhortations and discourses, have heard him often, was with him in a meeting in Montgomery, Ala., years ago, and unhesitatingly pronounce him a man of great power. The chief secret of his influence is his clever wit and humor. He comes down to the "business and bosoms" of the masses, and sways them as the tempest sways the forest. My brother, H. M., has succeeded wonderfully with his Orphan Farm and Female College. Both are first-class institutions. A more attractive place cannot be found than Luray, in the loveliest valley of the Blue Ridge.

Our ministers who have been away have all returned, I believe, and now that the weather is a little cooler we feel like going to work in earnest.

Our harbor is full of interest, as many war ships are anchored here. And many soldiers and sailors are in the hospitals who fought in the recent war. One of the first men I met was Admiral Cervera, to whom I was introduced and with whom I passed a few words (or rather to whom), which words, as he does not understand English, I am afraid were lost on him. He is a splendid specimen of a man, with a genial and pleasant expression.

My pulpit, during my absence, was supplied by Rev. C. A. Duke, of Intemannel Church. Our people were delighted with his preaching. I have long thought that he has no superior among our younger

men. Rev. T. C. Skinner, his successor at Berkley Avenue, seems equally popular. By the way, Brother Skinner is now in the midst of the celebration of the twenty-fifth anniversary of that church. I believe all the pastors who have served it, except one, will be present.

After the hottest summer ever known, weather is again cool in Norfolk. The thermometer dropped 22 degrees since yesterday. M. B. WHARTON, Norfolk, Va.

A Note of Alarm. I am no alarmist. I am not looking out for calamities. The rather I always look on the bright side of things. But on visiting Treasurer Woodcock yesterday, I was surprised to learn that we are \$6,000 behind the contributions of last year. I mean that we will have to raise \$6,000 between this time and the meeting of the State Convention if we equal last year's work. The falling off has been:

1. Orphan's Home. The Home having been paid for, there has not been the necessity for so much money contributed as last year, so our brethren and sisters have fallen far short and we are now \$500 short on the support fund.

2. Sunday-school and Colportage. The loss of Bro. Quisenberry from the work of collecting for this object is more keenly felt than ever this year. We are keeping up the regulation number of colporters, but we have had to support this department largely by State Mission funds. We have employed twenty colporters and have not received money enough to support five.

3. Home Missions. We were giving little enough to this important work before, but our contributions have fallen off fearfully. This has caused the Home Board to cut short their help to our State Board and this has thrown us into embarrassment in State Missions.

Now, brethren, shall we allow the year to close and let this record stand thus? The Central Church, Memphis, which has for two years been leading the contributions of the entire State, will be no hampered by the quarantine now about that city that she may not be able to maintain her lead. Will not our churches all over the State come up to our help?

September and October are generally regarded as State Mission months. Let us have \$2,000 for State Missions, \$1,000 for Colportage, \$1,000 for the Orphan's Home and \$1,000 for Home Missions within the next thirty days. Brother, please bring it before your church. Sister, please press it on the heart and mind of your pastor. Let every Sunday-school in the State take up a contribution for Colportage. Pray, brethren, that a great wave of interest may sweep over the Baptists of Tennessee. A. J. HOLT, Cor. Sec'y.

East Tennessee Notes. Dear Brother Folk:—I just read in your highly appreciated paper the obituary of my dear friend and beloved brother, J. J. Caates. I had not even heard of his death. I can truly say he was my friend; and a truer, better man I don't think I ever knew. The Lord bless his dear mother, his faithful wife and children. No doubt he was ripe and ready for the sickle. I extend through our paper my heartfelt sympathies to all the bereaved ones.

Please allow me to congratulate the State Board on the able defense, made by the Secretary, Dr. Holt, of the Board's work, etc. It doth not yet appear that our beloved Brother Holt is afraid of figures, judging from the way he piled them on Brother Scarborough in his article of last week's issue.

Dr. Holt's debate with Rev. Mr. Henry in the Cumberland Gap Association must have done some good, since both he and the messengers from his church were refused representation in the recent session of the Association.

Carson and Newman, has opened up beyond the expectation of some of us, being ahead of last year at this date. Dr. Phillips, our highly esteemed pastor, is using the College Auditorium while our church-house is undergoing some repairs. The brethren meant to do this during his vacation and his visit to Middle Tennessee, in token of the high esteem in which he is held, but we failed to fully accomplish our purpose.

Dr. Strickland called on us a few weeks ago, and our East Tennessee atmosphere is telling on him, in that he begins to look fresh and rosy, and is as jolly as a sixteen-year-old boy just home from a long journey. He is much loved by his people at Morristown. But, lest I weary you, I will close. S. S. H. Mossy Creek, Tenn., September 5, 1898.

Ocoee Association. Delegates and visitors attending this Association will find teams from Concord waiting at Chickamauga Station to convey them to the place of meeting. Let there be a full attendance and please let no church fail to send up a good collection for missions. Read the third chapter of Malachi. Believe what God says and take him at his word. H. P. FITCH, Moderator.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

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

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

The Work.

Our last quarter's work was paid up in full, although our worthy Treasurer had to overdraw the State Mission fund to do so. We are running behind both on State Missions and Colportage. In truth, all contributions to all objects in all denominations are falling short this summer. As has been already stated, much of this is due to the excitement of our war with Spain. But as that is over, and as we have abundant crops, and peace and prosperity smile on our land, let us swell the stream of contributions to all objects. Every cause is crying for aid. Foreign Missions need help. Home Missions did not have enough cash to meet their obligations last quarter, and so our State Board was cut short. The Orphan's Home supplies are short, and we are in debt for provisions. We are arranging for a Thanksgiving offering of provisions for the Home, and we hope to receive enough to run us through the winter.

STATE MISSIONS.

This department of our work is usually ahead at this season. We will have to receive \$2,000 between this time and the meeting of the State Convention, October 15th, to fully meet all our obligations. Shall we not observe September and October as State Mission months? It was done last year and ran beyond any previous record. Will not every church in the State look after State Mission contributions this month? Never were the Baptists of Tennessee more solidly united on State Missions than now. In only a few sections is there a dissenting voice and that emanates from a few Gospel Mission people. If they will push their work in their own way, and let us alone, it will be better for them and for us. But there are fewer so-called Gospel Mission people now than formerly. Several have avowed their conversion to the old plan, and are now at work with us. The Secretary has attended eight Associations so far this summer, and each of them is in hearty support of the organized work. He heard not one Gospel Mission sentiment in any of them.

If all our Tennessee Baptists could only be thoroughly united, we could take the State. The Secretary has heard that in one West Tennessee Association which he was providentially hindered from attending, there was a disposition manifested to criticize the work of the Board. This was attributed to the presence of the most prominent Gospel Mission leader. The question was raised there concerning the salary of the Secretary. His salary is \$1,800 a year. It is no secret. Every Baptist in the State should know it. They also should know that he is doing the work that formerly was done by three men at \$1,500 each; \$1,800 is now doing what \$1,500 did before. The Secretary never sought this position at the hands of his brethren, and stands ready to surrender it at the slightest intimation of his brethren that his resignation would be acceptable. However, he is not disposed to permit the enemies of the organized work to control his conduct. So far as he is informed, those who contribute to this work are enthusiastic in their desire for him to remain in it. If anyone would lessen the per cent. of the cost of carrying on this work, let him contribute the more to it, and that will lessen the per cent. of expenses. It would not cost \$1 more of expenses if we had \$50,000 a year contributed to this work. Let us labor, watch and pray that the "Word of the Lord may have free course and be glorified."

pared, if only time and willingness is given." Sweetwater W. M. S. is also insisting that their box "may reach the family before it grows cold." This is the third year a box has gone from Sweetwater. This society has bought a set of Foreign Mission maps, and they were used at an open meeting one Sunday night when a good collection was taken. The Secretary says: "Our report this quarter will be the best we have ever made." Blanks for quarter ending September 30th have been mailed to all societies, and reports should be made out and returned without delay, for our report to the Convention will not wait. Anyone wishing to circulate a petition to President McKinley for the abolition of the Regimental Saloon, which is doing immense harm to the young men of our army, can obtain copies from F. C. Cleveland, Secretary, 153 La Salle Street, Chicago. Quiet Hour Thoughts. Jesus Christ was the supreme optimist of all human history. Loftiest ideals filled his mind and guided his life. He came into a world made foul by sin and dwelt among men whose "thoughts and imaginations are evil continually," and yet he was inspired by the high purpose of lifting such sinful, degraded creatures into actual union with the Infinite God. Truly, as we look back to his days on earth and note all the externals of his life, it does seem like the wild dream of fanaticism. Yet the homeless, wandering teacher regains in millions of hearts and these hearts are finding their sweetest joy and peace in communion with God and hourly struggling to be more and more like him. The ideals of Jesus are to be realized. "He shall see of the travail of his soul, and shall be satisfied."

Woman's Missionary Union.

The September meeting of the Central Committee was largely attended and full of interest. The President utilized her stay in the country for the interests of W. M. U., visiting two missionary societies and securing subscribers for the Journal. Another member made up a club for the Journal. One attended a District Association, and quite unexpectedly found herself in a position to represent the Union, which she did to good advantage, bringing a list of addresses to the Secretary. Literature and letters will be mailed to these addresses, and the sisters thus instructed, with the blessing of God, will set a missionary candle light in their localities to shine, who can tell how far! One Nashville society, which is a summer evergreen, reported its fall frontier box well under way. A committee was appointed to arrange for the annual meeting at Athens next month. Suggestions regarding this occasion will be gladly received by the President. A report from the Central Committee has been sent by our Secretary to every District Association, accompanied by a letter from Miss Heck, which it is desired should be read to the sisters who are in attendance. Those having the report and the letter in charge we beg to be faithful and not to let pass unutilized this great opportunity for impressing the need of earnest, self-denying activity upon the part of Baptist women. Miss Clairborne's report for the month of August:

Table with 2 columns: Item and Amount. Letters and postals received 21, Letters written 46, Annual reports sent 31, Mission cards sent 34, Leaflets sent 84, Frontier letters to societies 10.

Dandridge W. M. S. writes: "We are few in numbers, some having died, some moved away, but we want to do what we can. Send us the letter of a frontier missionary with a small family."

Miss Heck says: "The smaller societies need to realize that they can help in this work. A box valued at \$15 or \$20, such as a small society may supply, will carry much comfort to a far away, scantily furnished house. A Baltimore society makes it a rule to send a rag carpet in each box, and nothing brings such gratitude as this. Quilts are often mentioned as a need, while homestead socks, mitts and numbers of other things may be pre-

pared, if only time and willingness is given." Sweetwater W. M. S. is also insisting that their box "may reach the family before it grows cold." This is the third year a box has gone from Sweetwater. This society has bought a set of Foreign Mission maps, and they were used at an open meeting one Sunday night when a good collection was taken. The Secretary says: "Our report this quarter will be the best we have ever made." Blanks for quarter ending September 30th have been mailed to all societies, and reports should be made out and returned without delay, for our report to the Convention will not wait. Anyone wishing to circulate a petition to President McKinley for the abolition of the Regimental Saloon, which is doing immense harm to the young men of our army, can obtain copies from F. C. Cleveland, Secretary, 153 La Salle Street, Chicago. Quiet Hour Thoughts. Jesus Christ was the supreme optimist of all human history. Loftiest ideals filled his mind and guided his life. He came into a world made foul by sin and dwelt among men whose "thoughts and imaginations are evil continually," and yet he was inspired by the high purpose of lifting such sinful, degraded creatures into actual union with the Infinite God. Truly, as we look back to his days on earth and note all the externals of his life, it does seem like the wild dream of fanaticism. Yet the homeless, wandering teacher regains in millions of hearts and these hearts are finding their sweetest joy and peace in communion with God and hourly struggling to be more and more like him. The ideals of Jesus are to be realized. "He shall see of the travail of his soul, and shall be satisfied."

Commission is the acknowledged representative of the Protestant Christian Churches of America among our soldiers and sailors, both at home and in Cuba, Porto Rico and the Philippines. The work of the Commission has been most wonderfully blessed of God, and the accounts which have appeared in newspapers, magazines, etc., concerning it, reveal a chapter in the war with Spain that thrills every Christian heart. Though peace has been declared, and many of the volunteer troops are mustered out, a large force will be left in service as an "army of occupation." This gives the Christian Commission a splendid opportunity for carrying on its work, which was never more needed than under the changed circumstances. It is now proposed that American Baptists should be given the privilege of taking a more direct and active interest in the work, and also prove in a practical way their appreciation of the coming of peace. The appeal is made by the undersigned forming a "Baptist Auxiliary to the Army and Navy Christian Commission." Please note that the Auxiliary is not another organization, but simply an Auxiliary formed for one purpose only, to bring Baptist churches into direct and supporting contact with the religious and social work being done for American soldiers and sailors. We therefore, on behalf of the Commission, appeal: 1. For liberal offerings of money. Large amounts are necessary to carry on such a big undertaking. It is suggested that the Commission's work be brought to the attention of our churches as soon as possible. Money offerings should be remitted by check, draft, express or postal money-order, to Mr. Miles M. Shand, Secretary-Treasurer, Department of State, Washington, D. C. All moneys received will be sent direct to the Commission, and the Treasurer thereof will furnish a receipt whenever it is requested. 2. For supplies of good literature, especially current magazines and books. Please send these direct to the Army and Navy Christian Commission, 3 West Twenty-Ninth Street, New York City. 3. For a list of the names of the Christian young men from your church or community now in the Army and Navy together with the Company, Regiment, Brigade, Division and Corps, or ship in which they are serving. 4. For a list of the young men in the Army and Navy who are not professing Christians, whom you think or wish may be reached by some special effort of the Commission's workers. These names should be sent to the Secretary-Treasurer, whose name and address is herein given. The information thus received will

Christian Commission.

Army and Navy Christian Commission, Young Men's Christian Associations, Baptist Auxiliary. To American Baptists.—The International Committee of the Young Men's Christian Association has organized the Army and Navy Christian Commission for active Christian work among the soldiers and sailors of our country. For obvious reasons sectarian efforts are not permitted and the

Advertisement for ROYAL BAKING POWDER. The text says: "The sad thing is not the tendency of modern thought, but the fact that most people do not think at all." Below the text is an illustration of a box of Royal Baking Powder with the text: "ROYAL BAKING POWDER. Absolutely Pure." Above the box is the text: "The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand."

Many people burn the candle of life at both ends. Some men who never go into violent disapproval use up their energies just as much by overwork or late hours, and nearly all women are compelled by circumstances to use up their vital powers beyond all reasonable demands; or the bearing and rearing of children. At any rate the candle of life is too rapidly consumed. Some people need to have their natural vigor constantly reinforced in the same proportion that it is used up. They need the fortifying help of Dr. Pierce's Golden Medical Discovery. It is a powerful alterative and invigorant of the digestive function and liver; it cleanses the blood, and makes fresh blood and healthy flesh. Nervous, debilitated women should take it in conjunction with Dr. Pierce's Favorite Prescription which is specially designed for female weakness and nervous troubles. Mrs. Nellie Kaufman, of Virgil City, Cedar Co., Mo., writes: "I had suffered from displacement of internal organs and female weakness for one year. Had a bearing down sensation and very disagreeable feeling after my second child was born; I could be on my feet only a few minutes until he was six weeks old. I commenced taking Dr. Pierce's Golden Medical Discovery and Favorite Prescription. I took seven bottles in all. After taking the second bottle I felt much better. I think I am entirely cured of all my troubles. I can do all my work and am on my feet all day. I am much older, but I do not think I have been in four years, am fleshy and gaining strength very fast." By writing to Dr. Pierce who is chief consulting physician of the "Innards" Hotel and Surgical Institute, of Buffalo, N. Y., careful professional advice will be obtained free of cost and specially adapted to the individual case. Dr. Pierce's great 300-page Medical Adviser will be sent free for 21 cents; the cost of postage.

PISO'S CURE FOR CONSUMPTION.

Many people burn the candle of life at both ends. Some men who never go into violent disapproval use up their energies just as much by overwork or late hours, and nearly all women are compelled by circumstances to use up their vital powers beyond all reasonable demands; or the bearing and rearing of children. At any rate the candle of life is too rapidly consumed. Some people need to have their natural vigor constantly reinforced in the same proportion that it is used up. They need the fortifying help of Dr. Pierce's Golden Medical Discovery. It is a powerful alterative and invigorant of the digestive function and liver; it cleanses the blood, and makes fresh blood and healthy flesh. Nervous, debilitated women should take it in conjunction with Dr. Pierce's Favorite Prescription which is specially designed for female weakness and nervous troubles. Mrs. Nellie Kaufman, of Virgil City, Cedar Co., Mo., writes: "I had suffered from displacement of internal organs and female weakness for one year. Had a bearing down sensation and very disagreeable feeling after my second child was born; I could be on my feet only a few minutes until he was six weeks old. I commenced taking Dr. Pierce's Golden Medical Discovery and Favorite Prescription. I took seven bottles in all. After taking the second bottle I felt much better. I think I am entirely cured of all my troubles. I can do all my work and am on my feet all day. I am much older, but I do not think I have been in four years, am fleshy and gaining strength very fast." By writing to Dr. Pierce who is chief consulting physician of the "Innards" Hotel and Surgical Institute, of Buffalo, N. Y., careful professional advice will be obtained free of cost and specially adapted to the individual case. Dr. Pierce's great 300-page Medical Adviser will be sent free for 21 cents; the cost of postage.

Both Genesis and Exodus come before Leviticus; And after Numbers we do see The book of Deuteronomy; Joshua and Judges we may find, With Ruth and Samuel close behind. The Kings and Chronicles appear, While Ezra follows very near; Nehemiah and Esther too, And then the book of Job quite true; The Psalms of David we can read, Or to Proverbs give great heed. Ecclesiastes, and just on, We find the Song of Solomon; After the great and wise Isaiah We read the weeping Jeremiah; Lamentations and Ezekiel Come before the prophet Daniel. Howe, Joel and Amos stand With Obadiah near at hand; Then Jonah, Micah and Nahum, And to Habakkuk we now come. Next on the list is Zephaniah; Then come Haggai and Zachariah; Malachi speaks of Christ's advent, And closes the Old Testament. (Come to Matthew, Mark, Luke and John The Acts and Romans follow on, And now Corinthians come to view, Galatians, after which pursue, The Ephesians stand just before Philippians and Colossians sure. The Hebrews and now we see, The Epistles we now can see, And after that find Timothy, Next are Titus and Philemon, With Hebrews and James closely on; And then come Peter, John and Jude, With Revelation to conclude. T. W. HAUT, Ripley, Tenn. Tennessee Associational Meetings. SEPTEMBER. Friendship—Wednesday, Sept. 21, Dyersburg. Wiseman—Wednesday, Sept. 21, Dixon Creek Ch. Clinton—Thursday, Sept. 22, Andersonville Ch. Tennessee Valley—Thursday, Sept. 22, Ogden, 7 m. Dayton. Holston Valley—Thursday, Sept. 22, Plum Grove Ch. East Tennessee—Thursday, Sept. 22, Newport Church. Weakley Co.—Friday, Sept. 24, Pleasant View Ch. 2 m. South of Dukedon. Keesh River—Saturday, Sept. 24, Darden. Indian Creek—Saturday, Sept. 24, West Point. Union—Saturday, Sept. 24, Macedonia, Smith Co. Beulah—Tuesday, Sept. 27, Obion Ch. Tennessee—Tuesday, Sept. 27, Knoxville 2nd Church. New Salem—Wednesday, Sept. 28, Plunket's Creek Ch. Coosa—Thursday, Sept. 29, Concord. William Carey—Friday, Sept. 30, Poplar Hill. OCTOBER. Judson—Saturday, Oct. 1, Maple Grove Church Dickson Co. 8 m North East of Tennessee City. Western District—Tuesday, Oct. 4, Union Ch. Northern—Tuesday, Oct. 4, Milan Ch., Union Co. Cumberland—Tuesday, Oct. 4, Erin Church, Houston County. Enon—Wednesday, Oct. 5, Peyton's Creek, Smith County, 5 m North of Carthage. Dover Furnace—Wednesday, Oct. 5, Hickory Grove Ch. Montgomery Co. 8 miles West of Oakwood. Sevier—Thursday, Oct. 6, Friendship Ch. S. W. District—Friday, Oct. 7, Shiloh, near Westport. Midland—Wednesday, Oct. 12, Fairview Ch. Providence—Thursday, Oct. 13, Chandler's View, Knox Co.

SEPTEMBER.

musical and drawing, besides the training in the English Bible, the preparation of Bible readings and methods of personal work. Young women have gone out from the school into positions of usefulness and responsibility in different lines of Christian work. Then we want to help a class of young women who hardly know what they want to do, and so are in danger of doing nothing. I believe there are many young women in this country who might be greatly useful in Christian work if they could see the possibility of it. A few months in a Training School of this kind would work wonders in many such lives and help them to find out just what they are best fitted for. We want, also, to help those who wish some training in order to do more effective work in their own churches. It seems to me that almost no work would be more fruitful, especially in our large cities, than that of consecrated young women. Thousands of people could be reached in this way who never enter our churches. I have thought, too, that many young women who do not expect to devote their entire time to Christian work might be glad to spend a winter in the study of God's Word and practical methods of Christian work. Great crowds of people go off to the seashore and the mountains every summer for pleasure, why shouldn't some of them spend one winter in fitting themselves for better work for Christ? Now our accommodations are limited, but we shall be glad to fill the building with such women as I have tried to describe. The expenses are moderate and the accommodations very comfortable. The next term begins September 29th, and I shall be glad to correspond with any who may wish to enter. D. L. MOONY. Success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame.—Longfellow.

The Books of the Old and New Testament. Both Genesis and Exodus come before Leviticus; And after Numbers we do see The book of Deuteronomy; Joshua and Judges we may find, With Ruth and Samuel close behind. The Kings and Chronicles appear, While Ezra follows very near; Nehemiah and Esther too, And then the book of Job quite true; The Psalms of David we can read, Or to Proverbs give great heed. Ecclesiastes, and just on, We find the Song of Solomon; After the great and wise Isaiah We read the weeping Jeremiah; Lamentations and Ezekiel Come before the prophet Daniel. Howe, Joel and Amos stand With Obadiah near at hand; Then Jonah, Micah and Nahum, And to Habakkuk we now come. Next on the list is Zephaniah; Then come Haggai and Zachariah; Malachi speaks of Christ's advent, And closes the Old Testament. (Come to Matthew, Mark, Luke and John The Acts and Romans follow on, And now Corinthians come to view, Galatians, after which pursue, The Ephesians stand just before Philippians and Colossians sure. The Hebrews and now we see, The Epistles we now can see, And after that find Timothy, Next are Titus and Philemon, With Hebrews and James closely on; And then come Peter, John and Jude, With Revelation to conclude. T. W. HAUT, Ripley, Tenn. Tennessee Associational Meetings. SEPTEMBER. Friendship—Wednesday, Sept. 21, Dyersburg. Wiseman—Wednesday, Sept. 21, Dixon Creek Ch. Clinton—Thursday, Sept. 22, Andersonville Ch. Tennessee Valley—Thursday, Sept. 22, Ogden, 7 m. Dayton. Holston Valley—Thursday, Sept. 22, Plum Grove Ch. East Tennessee—Thursday, Sept. 22, Newport Church. Weakley Co.—Friday, Sept. 24, Pleasant View Ch. 2 m. South of Dukedon. Keesh River—Saturday, Sept. 24, Darden. Indian Creek—Saturday, Sept. 24, West Point. Union—Saturday, Sept. 24, Macedonia, Smith Co. Beulah—Tuesday, Sept. 27, Obion Ch. Tennessee—Tuesday, Sept. 27, Knoxville 2nd Church. New Salem—Wednesday, Sept. 28, Plunket's Creek Ch. Coosa—Thursday, Sept. 29, Concord. William Carey—Friday, Sept. 30, Poplar Hill. OCTOBER. Judson—Saturday, Oct. 1, Maple Grove Church Dickson Co. 8 m North East of Tennessee City. Western District—Tuesday, Oct. 4, Union Ch. Northern—Tuesday, Oct. 4, Milan Ch., Union Co. Cumberland—Tuesday, Oct. 4, Erin Church, Houston County. Enon—Wednesday, Oct. 5, Peyton's Creek, Smith County, 5 m North of Carthage. Dover Furnace—Wednesday, Oct. 5, Hickory Grove Ch. Montgomery Co. 8 miles West of Oakwood. Sevier—Thursday, Oct. 6, Friendship Ch. S. W. District—Friday, Oct. 7, Shiloh, near Westport. Midland—Wednesday, Oct. 12, Fairview Ch. Providence—Thursday, Oct. 13, Chandler's View, Knox Co.

SEPTEMBER.

musical and drawing, besides the training in the English Bible, the preparation of Bible readings and methods of personal work. Young women have gone out from the school into positions of usefulness and responsibility in different lines of Christian work. Then we want to help a class of young women who hardly know what they want to do, and so are in danger of doing nothing. I believe there are many young women in this country who might be greatly useful in Christian work if they could see the possibility of it. A few months in a Training School of this kind would work wonders in many such lives and help them to find out just what they are best fitted for. We want, also, to help those who wish some training in order to do more effective work in their own churches. It seems to me that almost no work would be more fruitful, especially in our large cities, than that of consecrated young women. Thousands of people could be reached in this way who never enter our churches. I have thought, too, that many young women who do not expect to devote their entire time to Christian work might be glad to spend a winter in the study of God's Word and practical methods of Christian work. Great crowds of people go off to the seashore and the mountains every summer for pleasure, why shouldn't some of them spend one winter in fitting themselves for better work for Christ? Now our accommodations are limited, but we shall be glad to fill the building with such women as I have tried to describe. The expenses are moderate and the accommodations very comfortable. The next term begins September 29th, and I shall be glad to correspond with any who may wish to enter. D. L. MOONY. Success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame.—Longfellow.

AN OLD BULLY. People who live in fear of his attacks. How to avoid him or beat him off. If biliousness isn't the bulle of the body then what is? When once biliousness gets the upper hand you don't dare say your stomach is your own. "Don't you dare eat that dish says biliousness, or you'll see what I'll do." You take the dare and you do see or rather feel, the weight of the bully's revenge. The head aches, not a regular ache, but an open and shut ache. The eyes ache, not with a dull, tired ache, but with an aggressive ache, as if they were being bored by a gimlet. The stomach trembles with nausea. "The whole head is sick and the whole heart is faint." There are scores of hundreds of people who live so under the dominion of this bully biliousness that they don't dare eat or drink without his permission. There's no need of such slavery. Dr. J. C. Ayer's Pills effectually cure biliousness. "For fifteen years I have used Dr. J. C. Ayer's Pills, and find them very effective in all kinds of bilious complaints. They are mild in operation and easy to take. I prefer them to any other pill, and have yet to see the case where they have failed to cure."—A. SWANSON, Texarkana, Ark. "I have used Dr. J. C. Ayer's Pills in case of biliousness and general disorders of the stomach and bowels and have found them to be always reliable. They are less liable to grip than other purgatives, and although mild in action, they are thorough in operation. They are the best family medicine that can be had."—FRANK T. DUFFY, Rockport, Texas. "Having used Dr. J. C. Ayer's Pills for years and thoroughly tested them, both as a preventive and cure for biliousness, I can truthfully say that I believe them to be the best medicine for the purpose and they do all that is claimed for them."—JES. H. KOLS, Shark, Ark. Biliousness is in general but a symptom of a more stubborn disorder, constipation. Constipation is the root of almost all physical evils, and Dr. J. C. Ayer's Pills cure almost all these physical evils by going to the root. They cure constipation, and the consequent maladies, biliousness, heartburn, palpitation, shortness of breath, sleeplessness, nervous irritability, foul breath, coated tongue, and a score of other miserable maladies that have their origin in constipation. Dr. Ayer's Pills are the surest and safest remedy for all diseases of the liver, stomach, and bowels. Send for Dr. Ayer's Curebook and read the story of cures told by the cured. Free. Address the J. C. Ayer Co., Lowell, Mass.

SEPTEMBER.

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Advertisement for Kin-hee Coffee. The text says: "For Those Who Know. Kin-hee Coffee. Roasted Java and Mocha. Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. Mrs. Haver's booklet, 'Coffee & Cakes,' free. JAB. HERRIN & CO., Cincinnati, O." Below the text is an illustration of a box of Kin-hee Coffee.

BAPTIST AND REFLECTOR.

The Baptist, Estab. 1830. The Baptist Reflector, Estab. 1871. Consolidated August 14, 1898.

NASHVILLE, TENNESSEE, SEPT. 15, 1898.

EDGAR E. FOLK, Editor. S. W. TINDLE, Corresponding Editor. J. J. BURNETT, Corresponding Editor. A. B. CANNON, Field Editor and General Agent.

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PLEASE NOTICE.

- 1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped. 2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us. 3. If you wish a change of post-office address, always give the post-office from which, as well as the post-office to which you wish the change made. Always give in full and plainly every name and post-office you write about. 4. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually. 5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card. 6. Advertising rates liberal and will be furnished on application. 7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

A WORD WITH OUR SUBSCRIBERS.

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

EBENEZER ASSOCIATION.

This is a new Association. The present was its fifth session. But it is a live body. Since its organization there have been seven new churches organized within its bounds through the efforts of the Association.

The Association was organized by the election of Rev. S. M. Gupton as Moderator, Rev. J. H. Thompson as Vice Moderator, Rev. W. T. Essery as Clerk, and J. P. Brownlow as Treasurer.

The first report which came up for discussion was that on Religious Literature. We mention this as an unusual and remarkable fact. The report had a full and helpful discussion by a number of brethren. This was followed by an interesting discussion of the Orphans' Home.

At night the introductory sermon was preached by Rev. T. T. Thompson on the subject, The Reign of Grace. It was a strong gospel sermon and was much enjoyed by the large audience.

At 8:30 Rev. J. E. Hight conducted one of the most delightful devotional services we ever attended. It set the spiritual feeling of the Association on a high pitch. Probably as a result of it not only was there a sweet spirit of harmony and of brotherly love prevailing during the whole day, but the speeches were both practical and full of enthusiasm.

The reports on Sunday-school and Colportage, Temperance and State Missions occupied the morning, and it was well occupied. We have seldom heard better speaking, especially on the subject of Temperance.

There was another fine discussion on the subject of Associational Missions in the afternoon, and there was to be a missionary rally at night. We regretted that we were compelled to leave in the afternoon.

This was a remarkably fine Association. The

weather was delightful, the attendance large, the attention marked, the speaking eloquent and the enthusiasm great. We have seldom been to a better meeting of any Association.

NOTES.

Bro. J. P. Brownlow is one of the most active and consecrated hymen in the State. We wish there were 1,000 more like him.

Bro. S. M. Gupton is one of the best Moderators in the State. He was for several years the efficient Moderator of the Cumberland Association.

Columbia is considered as probably the prettiest town in the State. It is certainly a beautiful little city, situated in the midst of a blue grass country.

The hospitality of the church and town was most cordial. Our home was with Bro. J. H. Thompson, the able pastor of the church. We greatly enjoyed being with him and his interesting family.

Bro. J. T. Oakley was present the first day, returning from his meeting at Santa Fe, and added much to the life of the meeting by his interesting and witty speech on Literature. Everyone was sorry that he could not stay longer.

This was one of the finest meetings of any Association we have attended this year. As a rule, when an Association meets in town the attendance is small, and the interest is not great. But this meeting was a conspicuous exception to the rule.

The Baptist Church at Columbia is a noble monument to our State Mission work. Some years ago it was a weak, struggling band. But through the aid of the State Board it employed excellent men as pastors, who built up the church numerically and financially and spiritually until it is now self-supporting, with a beautiful house of worship all paid for.

The following ministers in the Association were in attendance upon the meeting: R. K. Dawson, B. A. Fitzgerald, S. M. Gupton, B. F. Haywood, J. E. Hight, Harvey Hull, R. Hull, J. W. Patton, W. R. Puckett, N. Rome, J. A. Scott, J. H. Thompson, W. T. Essery, A. Vernon, W. E. Walker. Among the visitors were T. D. Deunan, R. M. Faublon, A. J. Holt, W. L. Howse, L. B. Jarmon, J. T. Oakley, G. W. Sherman, Joe Vesey and E. E. Folk.

SWEETWATER ASSOCIATION.

Leaving the Ebenezer Association at Columbia after its adjournment Thursday afternoon, we spent a short while with the home folks, and reached the Sweetwater Association near Philadelphia, Tenn., about the time it opened Friday morning. It had been organized by the election of Rev. T. R. Waggener as Moderator, Rev. H. E. Parsons as Clerk, Dr. W. C. Grace as Treasurer.

The introductory sermon was preached by Rev. W. G. Blackwell.

The first report taken up for discussion was on Education and Periodicals—a rather unusual but perhaps not unnatural combination. Prof. Tindell read the report and made a fine speech on it, as also did Brethren Bayless, Burnett and Gullin.

State Missions and Home and Foreign Missions received full and interesting discussion, taking part of the morning and all of the afternoon and night. Quite a number of the brethren spoke on the subject. We may make special mention of the speeches of Bro. J. H. Snow, who was present representing the Foreign Mission Board.

On Saturday the subjects of Sunday-school and Colportage, Woman's Work, Young People, Temperance and Orphans' Home occupied the day, and were all discussed.

At 11 o'clock Dr. W. C. Grace, by request, preached a sermon on Communion. It was a thoughtful, suggestive sermon, and was greatly enjoyed.

About 4 p. m. the Association adjourned with song and handshaking. The next meeting will be held on Thursday before the second Sunday in September at a place to be designated by the Executive Committee. Rev. T. G. Davis is to preach the introductory sermon.

On Saturday night Rev. J. R. Magill preached an interesting sermon on Moses. The editor preached Sunday morning.

NOTES.

Rev. H. E. Parsons makes an excellent clerk.

Rev. Peter Gullin (col.) made an earnest appeal for his school at Mossy Creek and received nearly \$12 in cash.

Bro. S. J. Martin was Moderator of the Association for quite a number of years. He is a praiseworthy layman.

Rev. H. C. Pardue is the successful colporteur in the Association. He is one of the most efficient colporters in the State.

The hospitality was cordial and abundant. We are indebted to Brethren A. R. Merrick, J. O. Matlock and W. S. Robinson for kind entertainment.

Rev. T. R. Waggener, the Moderator, is a West Tennessean. He has been in East Tennessee for several years and is doing a good work as pastor of several country churches.

The attendance was rather small. It was a question whether this was due to the fact that the meeting was held in a corner of the Association or to its being "pea picking time."

Bro. J. W. Tallafiero has been reading the Baptist ever since it started in 1836. Bro. J. Janeway has been reading it for about fifty years. As might be supposed, they are both strong Baptists.

Prospect Church, with which the meeting was held, used to be a very large country church with about 400 members. Through deaths and removals the number has decreased to about 150. But it still has a number of most excellent members in it. They have recently had a revival with thirteen additions as the result. Rev. J. A. Robinson is the beloved pastor. He was assisted in the meeting by Rev. J. E. Johnson.

The following ministers in the Association were present: T. J. Allison, W. G. Blackwell, M. R. Carroll, G. H. Coltharp, T. G. Davis, W. C. Grace, J. Janeway, A. F. Mahan, H. C. Pardue, H. E. Parsons, T. R. Waggener. Among the visitors were, W. C. Bayless, J. J. Burnett, Peter Gullin (col.), J. E. Johnson, J. R. Magill, J. A. Robinson, J. H. Snow, S. W. Tindell, S. H. Walker and E. E. Folk.

THE STATE CONVENTION.

It is only about four weeks now to the meeting of our State Convention at Athens. We hope that we shall have as large an attendance both from the city and country as we had at Fayetteville last year. True, there will be no Whitstt matter for discussion, but there will be matters of equal if not greater importance, such as missions, education, etc. As the meeting will be held in East Tennessee, the largest attendance will naturally come from that part of the State. We hope, however, that there will be a good many both from Middle and West Tennessee present. Read the "Note of Alarm" sounded by Secretary Holt on page 5, and then ask yourself the question, What can you do to relieve the situation? Let us do everything we can before the meeting of the Convention to assist our Boards in the work of carrying the gospel into all the world, and then let us come up to the Convention praying for God's blessings upon us that we may have a harmonious and profitable meeting.

To enable as many as possible to go we make the following offer: We will give a ticket to the Convention from any part of the State if any one will send us as many new subscribers as the number of dollars the ticket will cost. For instance, if the ticket will cost \$7.00 send us seven new subscribers and \$11.00, and we will have the ticket ready for you when you wish to start. It might be well, perhaps, for the members of churches, both in town and country, to take advantage of this offer so as to send their pastor without any cost to him. Go to work at once.

AN EXPLANATION.

Some of the subscribers of The East Tennessee Baptist, no doubt, will wonder why their figures have not been changed or the paper discontinued when so ordered. To all of whom I wish to say that for the past month I have not been able to keep all my work up on account of sickness. All changes will now be made at once if not this week, then next.

All parties who are behind with The East Tennessee Baptist should settle at once. S. W. T.

OUR PREMIUM OFFERS.

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

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

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

2. The BAPTIST AND REFLECTOR one year and either Forty Years in China, by R. H. Graves, or Life of Matthew T. Yates, by Chas. E. Taylor, for \$2.50.

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

4. The BAPTIST AND REFLECTOR four months as a trial, for 50c.

Or to encourage our friends to work for us we will make the offers as follows:

(1) For one new subscriber and \$2.15 we will send one copy of either What Baptists Believe or The Ministry of the Spirit or How Christ Came to Church or Pilgrim's Progress or Beautiful Joe.

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

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

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

(5) For two new subscribers and \$1.00 we will send any two of the books in (1) or either of those in (2).

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

(7) For seven new subscribers and \$11.00 we will send a beautiful watch, gold-filled, suitable either for a gentleman or lady.

(8) For twenty-two new subscribers at 50 cents for four months we will send this watch.

(9) For eighteen new subscribers and \$36.00 we will send a splendid sewing machine, price \$50.00.

Now let our friends go to work all over the State, and let us have a grand rally for the paper and for missions.

Write to us for sample copies, if desired.

WHY THE CHANGE.

To the Baptists of East Tennessee I wish to say, that following the leadings of Providence, as I trust, and the wishes of many brethren, I have decided to work for one paper in the State, the BAPTIST AND REFLECTOR, and also to help unite and build up a Baptist educational system in East Tennessee.

One paper can serve all our interests, and one well supported is better than two with a divided patronage.

I also feel that with a united support in the paper I can do more for our educational work, a work which should have the hearty and united support of all our people. The time has come when we should look to a regular and systematic financial support of our schools as we now do of our missions.

S. W. T.

TO CLERKS OF ASSOCIATIONS.

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

PERSONAL AND PRACTICAL.

The Index prints a part of a letter received by Dr. Tichenor from Mrs. George at Havana, Cuba. The letter relates to the death and burial of Dr. Belot, a noble member of the Havana Church, and the refusal of the Catholic authorities to allow the funeral procession to drive over their grounds to go to the Baptist cemetery.

Our Home Board has under its employ 407 missionaries this year against 372 last year. The total cash received from all sources was \$86,887.20 as against \$83,184.31 last year. This was an increase of only \$3,702.89 on last year. Our contributions must be larger if we enter the new open fields.

We resume this week the publication of Dr. Hawthorne's sermons, and hope to publish them regularly each week. Dr. Hawthorne has returned from his vacation with renewed vigor and expects to do the best work of his life. Our readers have missed his sermons during his vacation and will be glad to see them again.

We regret very much to learn that there have been troubles in our Mexican mission, which at one time was so promising. These troubles have led to the resignation of Dr. Powell, and some of the other missionaries. The Foreign Board promises to make a public statement of the matter in a short while. We shall await it with interest.

We are glad to learn that all our schools are opening up well. The Southwestern Baptist University, Carson and Newbrian College, Brownsville Female College and Rosebowl College have all opened up better than usual. This is very gratifying. We hope that the number of pupils in each one will continue to grow until they overflow the school.

The Home Mission Board of Atlanta, Ga., has elected Brother O'Halloran to go at once to Santiago, and open a mission there. The Board has also arranged to occupy Porto Rico at the earliest possible time. There is no question but that this is the time for our Baptist people in these islands. But there must be larger efforts put forth to maintain our mission work.

The Spaniards are demanding that the remains of Columbus, which are said to lie in the Cathedral of Havana, shall be brought home to Spain, and they want this stipulated in the coming treaty of peace. Considering the ingratitude and cruelty with which they treated Columbus while he was alive, even loading him with chains at one time, this seems a strange request.

One of our exchanges gives it out that there have been 35,000 Spanish Testaments sent to Cuba, and that the Catholic Church in that country has become very much alarmed over their distribution. We do not wonder at this at all. They have a just right to be alarmed, looking at the whole matter from their standpoint. It is probably just to say that it is too late for their alarm, for the Cubans have determined to read, and all know what will be the result.

The Christian Advocate recently said with reference to the war claim matter: "We beg all our friends, the ministry and the laity alike, to support the bishops in the program which they have mapped out." Referring to this the Midland Methodist pertinently says: "The men that need to be exhorted, we think, are the bishops themselves. Many good men think that they are too slow, and not too fast."

The lamented Spurgeon once said: "When I hear of the dancing party I feel an uneasy sensation about the throat, remembering that a far greater preacher had his head danced off in the days of our Lord. However pleasing the polkas of Herodias might have been, they were death to John the Baptist. Caperting and wantonings of the ball-room are death to the solemn influences of the ministry, and many an ill-ended life first received its bent for evil there." These are wise and timely words.

On our way from the Sweetwater Association we stopped over at Cleveland for a few hours. We dropped in unexpectedly on Bro. M. W. Egerton, pastor of the Second Baptist Church, and found a good congregation present. He pressed us into service. Bro. Egerton is doing a splendid work at Cleveland. He is universally beloved by the members of his church and

congregation. He has recently returned from a trip North with renewed vigor of body and an intensified missionary interest. He is one of our coming men. He has a noble people.

The Baptist Argus gives the picture of Miss Lena Carter, from near Stanford, Ky., in its last issue. She determined that a Baptist church should be built in her community six miles from Stanford, and so began the effort. She has realized even more than this. Her father has been converted and was a delegate to the Tate Creek Association from this new church called Fairview, asking that he should be received into the Association. The Argus says: "He seemed to be the happiest man at Stanford." And doubtless she was the happiest girl in all that community.

The bishops of the Catholic Church at Santiago put in a claim which amounted to about \$18,000 each year and the army officials referred the matter to Washington. Orders were sent to the commanding officers there by the Secretary of War to the effect that the Catholic authorities should not be paid anything out of the taxes by Gen. Lawton. This is gratifying. We hope that the Catholics will come to understand that this government is not in the business of supporting the Catholic Church, or indeed any other church. It may take them sometime to realize this fact, but the sooner they learn it the better it will be for them.

The American Citizen of Boston quotes Archbishop Ireland as saying: "We can have the United States in ten years, and I want to give you three points for your consideration—the Indians, the negroes and the common schools." This remark was made in 1892. The ten years are not up yet, but we do not think that the Catholics have made any great headway so far with the Indians, the negroes and the common schools, and from present indications we doubt if they will be able to do so. In fact, the Spanish-American war has given quite a setback to Catholic pretensions in this country—which is one of the greatest blessings of the war.

We want to commend the Board of Public Works, with Mr. John L. Kennedy as Chairman, for their recent order to the new Chief of Police, Captain Curran, directing him to see that the Sunday saloons and gambling houses are kept closed. As Captain Curran is an Irish Catholic, we have no idea that his heart is in the matter. As a rule, the sympathies of Catholics are on the side of the saloons. But we hope that the Board will insist upon their orders being carried out. They may be sure that the public is watching them, and will hold them to a strict account for the faithful execution of the law. It is getting tired of having the law trampled upon with impunity by a set of law breakers who neither fear God nor regard man.

A remarkable revival was held in Princeton, N. C., beginning on August 14th and continuing for two weeks. The pastor, Rev. J. W. Buttle, did all the preaching. More than one hundred and sixty persons professed faith in Christ, besides the large number of Christians that were revived and edified. Fifty-one new names were added to the church, and several more additions are expected soon. Bro. N. D. Wells writing about the meeting in the Western Recorder adds: "These glorious results have been brought about largely through the Sunday-school. More than half of the number added to the church were members of the Sunday-school and we have reached the hearts of the people through the children. The Lord be praised for the Sunday-schools." This is nearly always the case.

In an interesting letter to the Standard from Europe Dr. B. F. Riley says: "While France is materially prospering, there is an evident wane in the manhood of her people. That the Latin race is decaying need scarcely be suggested, so evident is the fact." Writing of Italy he says: "The press of Italy is dolorous in its wall of a decaying nation. Rich in history and bright in the possession of a powerful past, the Italians are today among the most degraded of the civilized people on earth." These facts are easily explained by his statement: "One knows little of genuine Roman Catholicism until he travels through Italy. The priests are a plump, well dressed and complacent folk, while the people are in rags and beggary. The superstitious worship of these people, the kissing of the toes of Mary and Peter, the climbing of sacred stairways on one's knees (I saw all these) is fearful to contemplate." Wherever Roman Catholicism prevails there is stagnation, decay and death.

THE HOME.

BABY'S FINGERS ON THE PANE.

From the music softly stealing
Down the dim arcade of years,
Come the melodies I treasure,
Hallowed by my joys and tears,
And amid their mangle numbers,
Reaching down a golden chain,
I can hear a baby's fingers
Tapping on the window pane.

When my hands with toil were weary,
And the twilight shadows fell,
As I wandered slowly homeward
To my cot within the dell—
Then my weary steps grew lighter,
As there floated down the lane,
Music sweet of baby's fingers
Tapping on the window pane.

Of the world in coldness met me,
And would crush me in its pride;
Of misfortune gathered 'round me
To o'erthrow me with its tide,
Sick and weary, faint and hungry,
I would wander up that lane;
Then how clear was baby's fingers
Calling at the window pane.

But one eve a darkened shadow
Fell across the cottage floor,
And the craps upon the morrow
Hung its folds along the door,
Years of weariness and sorrow
I have listened all in vain,
For the sound of baby's fingers
Calling at the window pane.

But methinks within the cottage
Of the city pure of gold,
There is waiting for my footsteps
Papa's baby as of old,
And some summer day in heaven,
Treading up the pearly lane,
I shall hear my baby's fingers
Tapping on the window pane.

—Selected.

HOW IT LOOKS AT THE BOTTOM OF THE SEA.

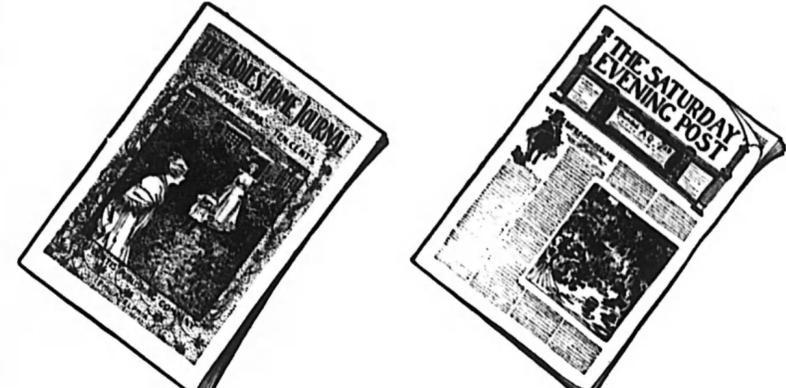
The ocean-world is strangely different from the land-world in many ways. The difference may help us somewhat to imagine how greatly unlike us and our earth are the people—if they are people—who live—if any do live—on Mars.

A diver is reported to have described how things look in the sea as he saw them through the little eye-windows in his armor.

Through his great eyes the diver looks out on all that is strange and marvelous in this under world, not blurred and indistinct as the swimmer sees it, but in its clear, calm splendor. When you go down into the water above is like a pure golden canopy, filled with a lustrous glimmer such as we sometimes see when the sun shines through an afternoon shower, and all this is crossed and lightened by tints and hues unlike anything I can describe. Then you look around into such a variety of colors, first a delicate blue that changes to violet, then deepens into indigo and darkens to a vivid blue-black that seems solid as a wall. You know the Bible speaks of the parted water of the Red Sea as a wall, and there are times when the water seems like a solid wall encasing you.

"And the bottom of the sea?"

That looks like a great golden carpet, inclining gently to the surface, for you must remember that we are in a different medium than that of air, and one that plays queer pranks with the eyes. Then there are all the things that live in the sea, the fish that come about you in such a friendly and playful way, and whose beauty you never know till you have seen them under the water. Many a time I have taken something down with me and fed them out of my hand as I would a flock of chickens, for the pleasure of seeing them gather round. And the growths of the sea are beautiful, too—its mosses and plants. Sometimes I have gone down into an ocean garden, such as the



We will mail THE LADIES' HOME JOURNAL, beginning with the October number, to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, on receipt of only Twenty-five Cents.

In The Ladies' Home Journal
Mrs. Rorer, who writes exclusively for THE LADIES' HOME JOURNAL, will continue her cooking and domestic lessons. In the October number she tells what should, and what should not, be eaten by men following certain occupations. Twenty-five desserts are given for all sorts of stomachs.

Some Special Features of THE SATURDAY EVENING POST
Besides the General Departments—Serials, Short Stories and Sketches—

Men and Women of the Hour
Brief biographic sketches and characteristic stories of people prominently before the public, with portrait illustrations.

The Post's Series of Practical Sermons
Each week is given a strong sermon, simple, direct and unsectarian, on vital topics, by one of the best religious thinkers of the world.

The Best Poems of the World
Beautifully illustrated by the best American artists, are accompanied by a portrait of the poet, a biographic sketch and the interesting story of how each poem was written.

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

world above never saw, to come, half hidden in the lovely seaweed, upon the whitened bones of some poor fellow who had found a quiet resting place there.

The sea-changes are most marvelous. The hulk of an old ship will look as if it were gold, crusted thick with emeralds, diamonds and precious stones more glittering than any display in a jeweler's window. A pile of brick becomes a hill of crystal, set with jewels: a ladder, silver, set with emeralds. Everything that catches the light is multiplied with reflected splendor. On the other hand every shadow seems, by its darkness, a bottomless depth; no matter how bright the day or clear the water, any shadow cast falls like a black curtain, completely hiding all it covers.—Ea.

A little girl who had been studying fractions, when told by her mother that eggs were nine cents a dozen, called out to Rob, her younger brother, "You don't know how much that is a piece, and I do." Robert thought a moment, and answered proudly, "Yes I do; you get a cent a piece for nine, and three for nothing."

WHAT YOUR SAVIOR WANTS.

Is there nothing that Christ, as your Friend, your Lord, your Savior, wants you to do that you are leaving undone to-day?

Do you doubt one instant with his high and deep love for your soul that he wants you to pray? And do you pray?

Do you doubt one instant that it is his will that you should honor and help and bless all the men about you, who are his brethren? And are you doing anything like that?

Do you doubt one instant that his will is that you should make life serious and lofty? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure?

Do you doubt one instant that his command is for you openly to own him and declare that you are his servants before all the world? And have you done it?

These are the questions which make the whole matter clear. No, not in quiet lanes, nor in bright temple courts as once he spake and not from blazing

heavens as men sometimes seem to expect—not so does Christ speak to us. And yet he speaks! I know what he—there is all his glory—he here in my heart—wants me to do to-day and I know that I am not mistaken in my knowledge. It is no guess of mine. It is his voice that tells me.—Phillips Brooks.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S
CREAM
BAKING
POWDER

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

YOUNG SOUTH.

Mrs. Laura Dayton Fakin, Editor,
30 East Second Street, Chattanooga, Tenn.,
to whom communications for this department should be addressed. Young South Editor: Nulia Vestiga Heronimus.
Our missionary's address: Mrs. Jessie Maynard, 42 Sakai Street, Kokoro, Japan, via San Francisco, Cal.

Mission subject for September, THE SUNDAY-SCHOOL BOARD.

Items.

The youngest board of the Convention was established in 1891. It now stands side by side in importance with the other two.

Location, Nashville, Tenn. Secretary, Dr. J. M. Frost.

Appointed for the increase and improvement of Southern Baptist Sunday-schools.

Work having increased, is now conducted through five departments, viz: Home, Missionary, Book and Tract, Bible and Periodicals.

The Periodical underlies all the rest of its work.

The periodicals are: Convention Teacher; Quarterlies in three grades: Child's Gem and Kind Words.

Missionary enterprises of Southern Baptist Convention are emphasized in them.

Attractive, instructive programs are issued for Sunday-school Missionary Day in September, and Children's Day in June.

Receipts from former divided equally between Home and Foreign Boards; from the latter contributed to the Bible Fund, Sunday-school Board.

Some gifts during the seven years of existence: Bibles and tracts amounting to \$15,012.33; cash to Home and Foreign Boards, \$17,301.20; cash to Sunday-school missions, \$18,719.55.

Report of year just closed, \$2,000 indebtedness on house paid; nearly \$13,000 given to denominational interests; \$10,000 invested reserve fund.

"No single factor has been more important in bringing about these grand results than Woman's Missionary Union."—Dr. J. M. Frost.

Every State and Territory of the Convention has contributed to the Bible Fund. Tennessee in the lead; Kentucky next.

The Convention Almanac was a gratifying success.

Latest publication: "The Story of Yates, the Missionary." "One of the books of the century about one of the men of the century." Just the thing to interest young people in missions.—Our Home Field, for September.

Young South Correspondence.

Are you tired of hearing about the sick soldiers? We are thinking of little else in Chattanooga, especially in Baptist circles. All our city unionists are much interested in the work of the "Home for Convalescent Sick Soldiers." This place of refuge has been open now for a week and more than 200 have been sheltered and fed and sent on their way rejoicing. Now every cot is full and they are expecting a large number in today. "It seems like heaven after the camps," said one poor fellow from Ferdinand, Fla., who was almost too weak to talk. They are all so grateful, so appreciative, and we are so glad to be thus used of the dear Lord. There are three trained nurses in charge and our Baptist physicians come and go constantly. And our pastor! You know people as a rule consider preachers not very practical. Well, this week's experience in this hospital work disproves that forever for one of this profession. Dr. Garrett has been everywhere. I have seen him juggling the sick men in and out, putting

them upon the fresh, clean cots, waiting on the table, giving medicine, doing anything the moment demanded. My pleasant duty has been to sit at the threshold and receive the donations, and I have had many a one to note down. The ladies and girls bring in milk and broth, fruit and beaten biscuits, wafers and jollies, everything that can tempt a sick man's appetite or conduce to his comfort. Such generous, thoughtful people as there are in Chattanooga! One afternoon a very pretty young lady came in.

"I want to leave a little bit of money for this work," she said, putting a crisp bill in my hands. "From whom shall I say?" I asked. "That does not matter," she said smiling, and swept down the stairs after a pitiful glance within. When I looked at her offering I found the "Home" was *ten dollars* richer for her coming. No one knew her, but God will reward her.

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No. 1 comes from Mrs. Rollow of Clarksville, but she says I am not to let you see it. That's too bad, but I'll send her ten boxes, and if she needs more she must let me know.

No. 2 comes from Mrs. Rollow of Clarksville, but she says I am not to let you see it. That's too bad, but I'll send her ten boxes, and if she needs more she must let me know.

No. 3 is from Hickory Valley, and our good friend there insists also that only the credits be published. I wish I could have had the pleasure of meeting her and recommending our little mountain guide. I will send the eight boxes with pleasure. She will find the proper credits in the "Receipts." We are very grateful to her and all her co-workers, and we hope the new boxes will be as successful as the old.

No. 4 comes from our dear "old reliable" at McKenzie:

"I feel that I must write you of the glorious meeting which has just closed at our church (Bethlehem). Our pastor, Bro. Spaulding, was assisted by Bro. Charlie Greer, one of the most earnest, consecrated young ministers I ever met. I think I have never in all my life heard such appeals to sinners as he made. God blessed his labors and was with us in nearly every service in convicting and converting grace. There were some 25 professed faith in Christ, and I saw 15 happy converts hurled with Christ in baptism and more will follow soon. I think I never knew a more gracious outpouring of

the Holy Spirit than we enjoyed last night, when every mourner save one at the altar (you see we have old-fashioned meetings and 'old-time religion' here), was made to rejoice in the knowledge of sins forgiven. There were ten seeking salvation. One of those who found the Savior precious was a young lady for whom I have been praying ever since my own conversion three years ago. Do you wonder that I enjoyed singing, 'Shout! Shout! we're gaining ground?' I too am one of the 'summer children,' and I send my birthday pennies for dear Mrs. Maynard. There is a little more than a penny for each year of my life, but I don't suppose you will object to that. My dear mother does not improve very rapidly. Sometimes she seems much better, then is worse again. Please allow me to express my sympathy for you in your sad bereavement, though I know nothing we may say can make the separation less hard to bear. We have the assurance that we shall meet to part no more hereafter. One nickel of this dollar is sent by a young man who is ill with gastric fever and 2,000 miles from home. Won't you pray for his recovery?"

LILLIAN BRUNETTE.

We are grateful for many things, dear Lillian, in this letter of yours, and most of all for your constant, never flagging interest in our work. We will promise not once to think you are 35 years old. Some folks like to give a nickel for each year. We will pray for the sick friend. God send him a speedy and complete recovery! I am glad the post-office service was all right this time. We are always delighted to know of such "old-fashioned" revivals. God bless the new converts!

No. 5 revives old memories. The first letter the present editor recorded was from these little friends at Martin: "We enclose 50 cents for Mrs. Maynard. We try to earn the money we need, but it is not a great deal, we hope it may accomplish some good."

NEVILLE and NILDON NOWLIN.

There's no telling what the Lord can do with one half dollar! Thank you so much for your repeated offering. Don't stay away so long again. I really was afraid you had left our ranks. That will never do!

No. 6 comes from one of our dear Baby Band from Memphis who is far from being forgotten:

"Hoping you have not forgotten me, I come again with a dollar for Mrs. Maynard. I will send you something for the Orphans' Home soon."

MIRIAM MARTIN.

You must be getting quite a big girl now. Thank you so much for this help.

No. 7 is from another "veteran," our Nellie of Paris:

"Here I come again with my \$1 for our dear missionary. You have my fullest sympathy in the loss of your dear sister. It is so hard to give our loved ones up, but it is God's will."

NEVILLE POWELL.

Thank you for the sympathy that is so precious and the help you bring so cheerfully and so regularly. May God help us both to bear our sorrow bravely.

No. 8, the last, comes from a new friend at Lenoir City:

"I see Mrs. Eakin's name so often in the BAPTIST AND REFLECTOR that I feel as if I almost knew her. I organized a missionary society of the children in July. We are making quilts, and when they are finished we will either sell them or send them to our frontier missionaries. We will tell you more about that later. We want some nice boxes and literature. Where shall we get them? It is all new work to us, but we are anxious to learn and to do something for our Master. You will be glad to hear that our new church is all

Congressman Botkin's Statement

WASHINGTON, D.C., April 1, 1898.
Dr. S. B. Hartman, Columbus, O.

MY DEAR DOCTOR:—It gives me pleasure to certify to the excellent curative qualities of your medicines:



Hon. J. D. Botkin, Congressman-at-Large from Kansas.

Pe-ru-na and Man-a-lin. I have been afflicted, more or less, for a quarter of a century with catarrh of the stomach and constipation; a residence in Washington has increased these troubles.

A few bottles of your medicines have given me almost complete relief, and I am sure that a continuation of their use will effect a permanent cure.

Pe-ru-na is surely a wonderful remedy for catarrhal affections.

J. D. BOTKIN.

compleated. Now, we are trying to get a bell. We have a nice organ and the best Sunday-school in town. Louise Golling sends 50 cents for Mrs. Maynard."

(MISS) ANNIE B. GOLLING.

We are so glad of all this good news. I will take great pleasure in sending 10 boxes and some literature. If more is needed let me know. It will only cost the postage. I hope the new church and the new band will be greatly blessed of God. I hope this friend can be at Athens. Contact with the ladies of the W. M. U. will be worth much to her. We are so glad to welcome this circle of young workers to the Young South ranks.

Now, this is not such a bad week, is it? Let's improve on it though. I wish I could hear from every member of our wide spread band before September goes. What say you, Tennessee, East, Middle and West? Answer Texas, Florida, Alabama and Virginia, Indian Territory, Mississippi and Arkansas! Wherever there flows a drop of Young South blood, rise to the occasion. Send our work forward with a mighty impetus. I shall not complain if I am deluged with letters. Who comes first? Most hopefully,

LAURA DAYTON FAKIN.

Receipts.

First quarter	\$140 02
July offering	65 30
August offering	20 82
First week in September	5 50
Second week in September	3 42
FOR JAPAN.	
Miss Stout's Class, Shelbyville, S. S.	2 15
Mrs. H. A. McAnulty, Hickory Valley	40
Miss Emma Rose, Hickory Valley	22
Leslie Futral, Hickory Valley	1 00
Wilma Crow, Hickory Valley	00
W. T. Tom and Hill Richardson	45
Lillian Brunette, McKenzie	15
Sick Friend, McKenzie	05
Nellie and Nildon Nowlin, Martin	50
Miriam Martin, Memphis	1 00
Nellie Powell, Paris	1 00
Louise Golling, Lenoir City	50
FOR POSTAGE.	
Mrs. Holton, Clarksville	02
Mrs. McAnulty, Hickory Valley	02
Miss Annie B. Golling, Lenoir City	02
Total \$250 01	
Received since April 1, 1898:	
For Japan, fourth year's salary	\$44 04
"Japan, fifth year's salary	52 40
"Orphanage	41 05
"Colportage	2 30
"Postage	01
Total \$142 84	

Compel your dealer to get you Macbeth lamp-chimneys — you can. Does he want your chimneys to break?

RECENT EVENTS.

—Rev. J. F. Tull has been unanimously recalled to the care of Erlu Baptist Church, Erlu, Tenn. —The Catholic Church in Chilla, South Africa, is said to be worth more than one hundred million dollars. —Rev. W. B. Crumpton, agent for Georgetown College, Ky., is doing some fine educational work in that State. —Brethren J. H. Milburn and R. W. Mahan are holding a great meeting at Concord Church near Kenton, Tenn. —Dr. Edward Judson, pastor of Judson Memorial Church, N. Y., is spoken of as president of Brown University. —Dr. Whitsett's only son, Wm. Whitsett, Jr., is quite sick with typhoid fever, so says the Western Recorder. —Prof. Arthur Yeager, for some years professor in Georgetown College, has been elected chairman of the faculty. —Rev. R. V. Kirtley, of that noble upper Kentucky family of ministers, has just died in the 79th year of his age. —Dr. T. T. Eaton has resumed his work as pastor of the Walnut Street Church, Louisville, Ky., after a pleasant vacation. —Dr. L. G. Broughton has returned from his vacation and will begin a meeting at the Third Church, Atlanta, Ga., on next Sunday. —Rev. J. H. Dew has just closed a meeting with pastor G. C. Cates of Elk Creek, Ky., where there were over fifty additions by baptism. —Rev. W. H. Major of Galveston, Texas, is very ill. As soon as he is able to travel he will be brought to his home at Clarksville, Tenn. —Rev. A. R. Bond of Nashville has been called to Norwood and Jackson Churches, La., but it is very doubtful whether he will accept or not. —The American missionaries at Hoi How, China, have been compelled to ask for help to protect their lives from the uprising of mobs in that country. —Miss Helen R. Jackson, for many years a Baptist missionary among the colored people of the South, died Aug. 19th at Clifton Springs Sanitarium, N. Y. —Rev. W. J. Couch of Pembroke, Ky., closed a meeting with Rev. S. K. Tigrett near Henning, West Tennessee. The results are nine candidates for baptism.

A TEXAS WONDER

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months treatment, and will cure any case above mentioned. All orders promptly filled. Send for Texas testimonials. E. W. HALL, Sole manufacturer, P. O. Box 318, Waco, Texas. Sold by Page & Sims, Nashville, Tenn.

READ THIS.

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

—Georgia has been storm swept. The First Baptist Church at Savannah had its entire roof blown off, which is the only church reported lost to the Baptists. —The King of Belgium has made Rev. W. H. Bentley, Baptist missionary in that country, "A chevalier of the royal order of the line," whatever that may mean. —There is a movement among the Sunday-schools of Kentucky to provide Bibles for each sailor on the new battleship, Kentucky, and a big Bible for the ship. —Rev. J. H. Wright, formerly pastor of the Seventh Church, this city, now of Fulton, Ky., is in a meeting at Liberty Church, Ky., with prospects of a great meeting. —Rev. A. J. Ramsey, formerly pastor of the Immanuel Baptist Church, this city, entered upon his pastorate at Dayton, Ky., the first Sunday with bright prospects. —Rev. J. B. Fletcher of Stephenville, Texas, a former Tennessean, has just held two meetings with his churches, doing the preaching himself. Over fifty were added to the churches. —Dr. S. W. Duncan, Foreign Secretary of the Missionary Union of the North, sailed for Europe and Asia to visit the Union's Missions and will return by way of Japan and Honolulu. —We learn that the Stanford Female College at Stanford, Ky., of which Dr. William Shelton is president, has opened finely. The enrollment is 20 per cent. larger than any previous year. —It is said that the war cost Spain \$374,800,000 in cash, not including the loss of her colonies and her ships. This was certainly a considerable cost to pay for her "honor," whatever that may be. —President W. Woodruff of the Mormon Church, died last week at Salt Lake City, Utah, in the ninety-first year of his age. He was one of the original company that made the trip to Salt Lake in 1847. —Dr. Beiot, a member of the First Baptist Church, Havana, Cuba, for many years the agent of the Home Board property in that city, has just died. He was said to be an excellent Christian gentleman. —The Baptist Argus publishes a picture of the First Baptist Church, Dayton, Ky., and also of its new pastor, Rev. A. J. Ramsey, recently pastor of the Immanuel Church, Nashville. Both are quite handsome. —The Florida Baptist Witness says that Rev. M. M. Wamboldt has been called to the pastorate of the Baptist Church at Lake City for two Sundays in the month. He gives the other two Sundays to Jasper and Dade City respectively. —It is said that the papal exchequer seems to be in a deplorable condition, partly as a result of the war with Spain. The faithful have partially forgotten Peter's pence, the Cuban income is almost cut off and receipts from Spain fell off one-half. —It is reported that Dr. S. A. Hayden, editor of the Texas Baptist and Herald, has filed suit against the St. Louis Globe Democrat for \$50,000 damages, because of the publication of some matter concerning a law suit in which he was engaged. —The negro Baptists of Tennessee have begun the publication of the Tennessee Baptist Standard, issued from Brownsville. Its editor is Rev. H. C. Owen. We have known Bro. Owen a long time. He is an excellent man. We commend him heartily.

THE MAJOR'S EXPERIENCE.

How He Spent the Greater Part of His Life—A Time When His Life was in Danger.

From the Free Press, Detroit, Mich.

One of the staunchest supporters of the deep-water from the Great Lakes to the ocean is Maj. A. C. Bishop of 715 Third Ave., Detroit, Mich.



MAJOR A. C. BISHOP.

Maj. Bishop has had unusual experience in that line of work and probably few are so well qualified to speak intelligently of it as he. For the greater part of his life he has been engaged in water ways, and is one of the oldest and best known civil engineers north of the Ohio river. Commencing in 1850, he was for a number of years an assistant engineer for the Hudson River Railroad, and later held like positions with the Genesee Valley Canal, New York, and also the Des Moines River Improvement and Railroad Company. He has been superintendent of large mining operations and when the State Reformatory at Elmira, N. Y., was built, he was superintendent and engineer in charge of the construction.

—We were glad to have a visit on last Tuesday from Dr. J. S. Felix, recently of Asheville, N. C., now of Kentucky. He is one of the most genial, social and lovable men, as well as one of the finest preachers in the ranks of our Southern Baptist ministry. We wish that he could be induced to come to one of our vacant churches in Tennessee.

—The assassination of Elizabeth, Empress of Austria, at Geneva, Switzerland, on last Saturday by an Italian anarchist, has sent a thrill of horror throughout the world. The only reason given by the assassin for his deed was that he did it in the interest of the poor. But as a matter of fact, the Empress was said to be a great friend to the poor.

—The Baptist Recorder says: "The new Baptist paper in Mississippi is to be like the BAPTIST AND REFLECTOR of Tennessee. If so it will be a beauty both in form and matter." We appreciate both the compliment bestowed upon us by the publishers of the Mississippi Baptist in selecting the BAPTIST AND REFLECTOR as their model, and also the kind words of the Baptist Recorder.

—It is stated that Bro. R. S. Fleming of Tusculum, Ala., has lost his voice, due, we presume, to extensive preaching in protracted meetings. We sympathize with him and hope that his voice may soon be restored. A preacher without a voice is like an engine without steam, he is utterly helpless. He is not intended to be all voice, but voice certainly must be a large part of him.

—It is announced that Dr. J. B. Henry will be the editor of the new Mississippi Baptist paper, with Rev. T. J. Bailey as business manager. Both of these brethren are most excellent men, and we predict for them a marked success in the journalistic field. The Record and the Layman have both been bought by the company, and the new paper will fill out the unexpired subscriptions of both.

Maj. Bishop was attached to the staff of Brigadier General Chamberlin of the National Guard of New York, with the rank of Major from 1857 to 1865. He has been located in Detroit since 1885, and has a large acquaintance among the business men and citizens of this city. Two years ago for the first time, Maj. Bishop was in the hospital. For two months he had the best of medical attendance, but when he was discharged he was not like the Major Bishop of old. When asked regarding his health, he said: "When I had my last spell of sickness and came out of the hospital I was a sorry sight, I could not gain my strength, and could not walk over a block for several weeks. "I noticed some articles in the newspapers regarding Dr. Williams' Pink Pills for Pale People, which convinced me that they were worth trying, and I bought two boxes. I did not take them for my complexion, but for strength. After using them I felt better, and knew they did me worlds of good. I am pleased to recommend them to invalids who need a tonic or to build up a shattered constitution." A. C. Bishop.

Subscribed and sworn to before me this eighth day of January, 1898. R. E. HULL, Jr., Notary Public. The pure, powerful vegetable ingredients in Dr. Williams' Pink Pills for Pale People supply the antidote for poisonous matter in the blood and add those elements needed to build up body and brains. Many diseases long supposed by the medical profession to be incurable have succumbed to the potent influence of these pills. They can be taken by young or old, being harmless in their nature, but powerful in eliminating disease.

—The recent capture of Khartoum by Sir Herbert Kitchener revives the memory of that strange but noble man, Charles George Gordon, better known as Chinese Gordon, who was entrapped in Khartoum about thirteen years ago and slain by the savages there. When in the heart of Africa among hordes of savages he once wrote, "I have no troops with me, but I have the Sheklnah, and I do like trusting to him and not to men." Whether in camp or on the march he never neglected set times for prayer. A handkerchief tied on the door-knob or hanging at the entrance to his tent was his sign that he could not be disturbed. It was his hour of prayer. The recapture of Khartoum is regarded as avenging his death.

—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 transactions and financially able to carry out any obligations made by him. West & Tracy, Wholesale Druggists, Toledo, O. Wadding, Kimball & Marvin, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

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THE LAW STUDENT

Who is unable to get away from home for the first year's work and who prefer direction in reading by correspondence under regular faculty of instructions. One who does satisfactory work by this plan, through the texts assigned in Junior year, will be admitted regularly to Senior class for residence work in NORTHERN INDIANA LAW COLLEGE as a candidate for degree of LL. B. Nineteenth year (graduate practicing everywhere) write for list from your state. Lewis H. Sampson, Director, Valparaiso, Ind., U. S. A.

Advertisement for 'The Great LIGHT' featuring an illustration of a lamp and text describing its benefits for students.

Death by Neglect.

Dr. D. M. Hye, the eminent specialist of Indianapolis, says thousands of persons die from cancer every year from no cause save neglect. If taken in time not one case in a thousand need be fatal. The fear of the knife, or the dread of the burning, torturing plaster causes a few to neglect themselves till they pass the fatal point where a cure is impossible, but by far the greater portion die because their friends or relatives, on whom they are dependent, are insensible to their sufferings and impending danger till it is too late. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Hye, Lock Box 25, Indianapolis, Ind.

—The Grace Association meets this year at Concord and I think it is about eight or ten miles from Chattanooga. I am told that the best way to reach them is to take the W. & A. Railroad from Chattanooga to some little station, the name of which I do not know, which is only about a mile from the church where the Association meets. I hope to see you there. M. W. EGERTON, Cleveland, Tenn., Sept. 6, 1898.

Orphans' Home. Contributions for Tennessee Baptist Orphanage for August, 1898: Donor unknown—One barrel of flour. Gibson—Two barrels of apples and 2 chickens. New Hope Church—Six chickens. Mr. R. C. Fields—One can of lard, one jug of molasses, one jug of vinegar, one side of bacon, peaches and Irish potatoes. Mrs. Fannie Hamilton—Beans and cabbage. Mrs. Johnson—Beans, oehra, roasting ears and eggs. Union Hill Church—One bushel of peaches sent by Mr. Frlar. Mr. Thomas Lee—Apples and peaches. Mr. A. J. Cunningham—Apples and oehra. New Bethel Church—Mr. J. D. Nave, one half bushel of beans. Springfield—One large box of provisions and some clothing, valued at \$15. Nashville Edgeland Church—Four table cloths and four napkins, sent by Ladies' Society. Major C. T. Cheek—Three watermelons. Mr. Hill, from trunk factory—Four watermelons. Mr. Frank Anderson—One tray of grapes. Please thank friends at market-house for meat and vegetables. Mrs. E. C. SAUNDERS, Matron.

—The pure, powerful vegetable ingredients in Dr. Williams' Pink Pills for Pale People supply the antidote for poisonous matter in the blood and add those elements needed to build up body and brains. Many diseases long supposed by the medical profession to be incurable have succumbed to the potent influence of these pills. They can be taken by young or old, being harmless in their nature, but powerful in eliminating disease.

—The recent capture of Khartoum by Sir Herbert Kitchener revives the memory of that strange but noble man, Charles George Gordon, better known as Chinese Gordon, who was entrapped in Khartoum about thirteen years ago and slain by the savages there. When in the heart of Africa among hordes of savages he once wrote, "I have no troops with me, but I have the Sheklnah, and I do like trusting to him and not to men." Whether in camp or on the march he never neglected set times for prayer. A handkerchief tied on the door-knob or hanging at the entrance to his tent was his sign that he could not be disturbed. It was his hour of prayer. The recapture of Khartoum is regarded as avenging his death.

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Advertisement for 'The Great LIGHT' featuring an illustration of a lamp and text describing its benefits for students.

flung down our spades yet, thank the Lord. Such a deal of earth has been flung out that we feel sure that we can very soon thrust in the lever and give a heave with a reasonable hope of lifting out the "stump." Intermittent difficulties and some people discourage, but some people and God greatly encourage. A good sister, of whom I never heard before, who had no money to give for our church building at Winchester, sent me by registered mail an article of lady's jewelry, the associations of which put it beyond money value to her. Of course her Christian zeal, consecration, and Christlike sacrifice touch a tender place in the heart of every true follower of Jesus, and what will be the outcome of her precious contribution I cannot say, but I already have a pledge of at least its commercial value, which is \$40. Surely the example of this "Christly woman" will stir some brother or sister to help us in our great extremity. We need a meeting very much, and we can't have it until we finish our house. Enoch WINDERS, Lascassus, Tenn.

Advertisement for 'OUR WAR WITH SPAIN' book agents wanted for the only official and superbly illustrated history of the campaign, incidents, and results.

New Providence Notes.

Our meeting closed last Wednesday, Dr. E. N. Dicken of Franklin, Ky., doing the preaching. This is the third meeting Dr. Dicken has conducted for this church. We all think him a great preacher and greatly love him. His preaching was of a high order and in the Spirit's power. The audiences were large and attentive. The interest among the Christians was excellent from the beginning. The town is full of sinners. They attended and gave close attention to the preaching, and yet not one was saved during the meeting. What was the matter? Two stand approved for baptism, having professed faith in Christ in other meetings. Three have been received by letter and two more will unite the same way as soon as they can. The meeting was a great uplift to the community and church. The seed have been faithfully sown. May the Lord give us the increase. Yesterday was one of the most delightful days in the history of the church. Rev. W. D. Turnley was ordained at 3 p. m. to the full work of the ministry. Brethren C. A. Barnes, N. O. Lovelace, A. J. Boone, A. R. Bond and the writer constituted the presbytery. A warm-hearted, Christian feeling pervaded the whole service. Bro. Turnley enters the ministry with the prayers, love and confidence of his many friends. He is an excellent man. At the morning ser-

—The pure, powerful vegetable ingredients in Dr. Williams' Pink Pills for Pale People supply the antidote for poisonous matter in the blood and add those elements needed to build up body and brains. Many diseases long supposed by the medical profession to be incurable have succumbed to the potent influence of these pills. They can be taken by young or old, being harmless in their nature, but powerful in eliminating disease.

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Advertisement for Baptist Periodicals, including a list of publications and prices, and the American Baptist Publication Society address.

Let contributions of food that is not perishable be sent by each community to some central point, where it may be prepared for shipment to Cuba. As soon as possible instructions will be sent, giving information to whom, and by what routes, these supplies can be forwarded. As the Board must pay to the Spanish government duty on all supplies thus sent, contributions of money may be made to the Home Mission Board for that purpose. I. T. TICHERON, Cor. Sec'y.

"APPLES OR PARS?" It costs something now and then to be courteous. Yet a gentleman will not hesitate to pay the price. Several years ago three young men, just graduated from college, went on a hunting tour through West Virginia, seeking sport and health. One day they stopped at a farmer's house to take dinner. They were cordially welcomed by the good man and his wife, whose table was beautifully spread. At the close of the meal a basket of apples and pears was placed on the table. "Mr. Ames, will you take apples or pears?" asked the farmer's wife, addressing one of the young men. The young man was perplexed. He wanted pears. "But," he said to himself, "if I say 'pears' I may mortify my hostess by seeming to correct her pronunciation. Should I say 'pars' the boys would laugh." "An apple, if you please," he answered, denying himself, that he might be courteous. A similar question was put to Mr. Childs, who also concluded to deny his appetite for the sake of courtesy, and take an apple. Mr. Smith, the third student, had made up his mind that he would take a pear. When the lady asked, "Mr. Smith, will you take apples or pears?" he answered as courteously as if addressing a duchess: "Thank you, madam, I'll take pears." Two beautiful pears were passed to him, somewhat to the chagrin of his companions. As they were leaving the house, the kind-hearted matron gave to Ames and Childs several apples, but to Smith three or four pears. "Boys," said Ames, "I wouldn't have mortified the old lady for a basketful of pears." "Nor," I have said "pears," remarked Smith. "There's a time and place for everything, but the dinner-table is not the place to correct your hostess' pronunciation."—Youth's Companion.

Reliable intelligence from Cuba brings information that our Baptist people are in great need of food. Some of them are well nigh starved. There are about five hundred of them that need help. The Spanish government has closed its soup kitchens on the ground that help for the poor is no longer needed. This action is taken by the civil authorities, while General Blanco is appealing to Spain for help for his necessitous soldiers. Everybody knows that the soldiers are supplied first and the poor must take what is left. Of these are our unfortunate Baptist people. We are confident that this plain statement of facts is all that is needed to awaken the active sympathies of our people everywhere.

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Advertisement for Pearlina washing powder, featuring an illustration of a woman washing clothes and text describing its benefits.

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J. A. McCULLOUGH, LUCIUS ROBERTSON, I. E. TRAGUE, Editors. Business Manager.

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OBITUARY.

BAKER.—The swift winged messenger of death has come into our midst and borne from among us one whom we loved and honored. On Sept. 1, 1898, death claimed his own and our friend and brother, J. J. Baker, was no more among the living. Mr. Baker was during several years a faithful and devoted member of the P. L. S. of C. N. College. In his own quiet manner he was ever a true friend to the Society, ever laboring to advance its interests. Therefore be it

Resolved, That we as a Society feel that in his death we have lost a patriotic member, a noble man and Christian brother.

Resolved, That we extend our heartfelt sympathy to the bereaved relatives and friends.

Resolved, That we wear our usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be placed on our minutes, a copy sent to the home of the deceased, and a copy sent to the BAPTIST AND REFLECTOR for publication.

H. B. McLAINE,
D. W. WHITE,
J. T. TESTENAN,
Committee.

KELLEY.—Bro. John A. Kelley departed this life January 14, 1898. Bro. Kelley was born in Kingston, Jamaica, in the year 1810 and came to Charleston, S. C., in the 17th year of his age. He professed faith in Christ and was baptized into the fellowship of the First Baptist Church of Charleston by Bro. Manly in the year 1835. He came to Knox County, Tenn., in 1875 and united with Bishopville Baptist Church by letter and lived a consistent member until he fell asleep in the arms of Jesus, aged 88 years. He leaves one daughter, Sister Harriet A. McElroy, six grandchildren, eighteen great grand children and a large circle of friends to mourn his loss. The church has lost a good, faithful member, but our loss is his eternal gain.

Toll on a little longer here,
For our reward awaits above;
Nor droop in sadness or in fear
Beneath the rod that's sent in love,
The deeper wound our spirits feel,
The sweeter heaven's balm to heal.

Resolved, That a copy of this obituary be furnished our sister and daughter of the deceased and that the church request the BAPTIST AND REFLECTOR to publish. Submitted to the church July 1, 1898.

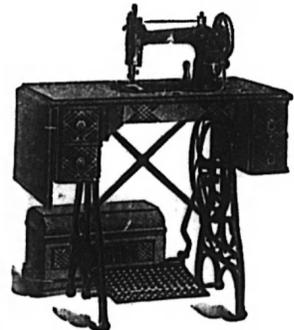
J. N. BISHOP, Ch'm.,
A. HERRICK,
Committee.

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Address BAPTIST AND REFLECTOR, Nashville, Tenn., or Mrs. W. E. PENN, Ennsaks Springs, Ark.

—Association minutes neatly printed at this office.

OBITUARY

WHITE.—On April 9, 1898, Bro. T. F. White of White Pine departed this life at his home. This brief sentence tells of a great loss sustained by the church at White Pine, Tenn., and by the town and community in which he lived. Early in life he trusted the Saviour and attached himself to the Baptist Church at Leadville, Tenn., whence he came on July 6, 1891, by letter to enter into the organization of a Baptist Church at White Pine, Tenn.

In June, 1893, when the little band of brothers and sisters determined by God's help to erect for themselves a house of worship, they appointed Bro. White chairman of the building committee, the wisdom of which was more and more appreciated as the months passed by, and a neat church house was erected on a hitherto vacant lot. The completion of this building and the freeing it from debt was the prevailing thought of his mind, and toward the accomplishment of this object he bent his best energies and made many sacrifices. He lived to see the house nearly completed. In February, 1896, we moved into the new building in which Bro. White was a faithful and consistent worshiper until his death. While on his death-bed, among the last business he did was to sign his own name to business papers obligating himself personally in behalf of the church. So intense was his desire that the church should be free from debt and the eagerness with which he signed his name will long be remembered by those who witnessed the scene. Bro. White was firm in his faith and in the conviction of duty, mild in his manner and speech, always careful lest by some word he should wound the feelings of others. And now as he is gone from us we can but deplore our loss and the loss of his advice and example, yet confident are we from the testimony left behind that our loss is his eternal gain, and therefore we bow in submission to the will of Him who is too good to do us harm, and too wise to make a mistake. Bro. White leaves a devoted wife and seven children, all of whom are members of this church except the two younger. The fourth Sunday in October, 1890, Bro. White was ordained a deacon in this church, and his son, John B. White, is now our clerk. As it has pleased God to call from among us our beloved brother, therefore be it

Resolved, That the church as a body recognize the omnipotence and wisdom of God in exercising His will among us.

Resolved, That we submit ourselves wholly to the will of the Father.

Resolved, That we unite our voices in prayer and supplication to the Lord in behalf of the wife and children left behind to mourn the loss of a loving husband and father that they may rely solely upon the promises of the Bible and the blessed assurances of meeting their loved one some day to part no more, and that they may be perfectly resigned to the will of Him who doeth all things well.

Resolved, That a copy of this obituary be spread upon the church record and a copy furnished the family of the deceased.

M. A. DRISKILL,
J. H. WALKER,
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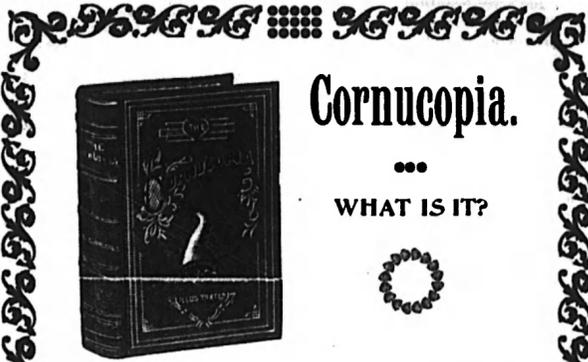
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PLUMB LINE DRAINAGE LEVEL.

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New Series, Vol. X., No. 5.

A LOST CHORD.

Seated one day at my organ, I was weary and fit at ease, And my fingers wandered lightly 'O'er the noisy keys.

I do not know what I was playing, Or what I was dreaming then, But I struck one chord of music, Like the sound of a great Amen.

It flooded the crimson twilight, Like the close of an angel's psalm, And it lay on my fevered spirit, With a touch of infinite calm.

It quieted pain and sorrow, Like low overmurmuring strife; It seemed the harmonious echo From our discordant life.

It linked all perplexed meanings Into one perfect peace, And treaded away into silence, As if it were loath to cease.

I have sought, but I seek it vainly, That one lost chord divine, That came from the soul of the organ, And entered into mine.

It may be that Death's bright angel Will speak in that chord again; It may be that only in heaven I shall hear that grand Amen. —Adelaide Anne Proctor, in Baptist Review.

THE PUEBLOS.

The Pueblos of New Mexico is a race of North American Indians who deserve more than a passing notice. It is our way to class all tribes in the same category—treacherous, bloodthirsty, vindictive, indolent and the like, taking little or no heed to their distinctive characteristics. The Pueblos, or town Indians, as they are called, are not rovers but farmers and stay-at-homes. How many of us ever thought of an Indian as living in houses and cultivating the soil and raising crops, more than amply supplying the wants of the body? Since horses, cattle, sheep and goats have been introduced by Spain to the country they have added herding into their agricultural pursuits. One very striking feature in their make up is that they are kind and respectful to the female portion of the community. Would that this could be said of all tribes.

In so many of their habits and customs and traditions orientalism crops out, inasmuch that we are more puzzled than ever to know whence they came. In the summer time they sleep on the roofs of their houses just as did or do the people of Palestine. The women wear shawls on their heads and carry water in earthen vessels just as the women did in our Saviour's time; they have had their flood; they plough with a wooden stick just as the agriculturist did in the days of David, or later in the times of the sower mentioned in the parable. They worship the Supreme One whose name it is death to speak. Montezuma's brother, and equal, will come again to gather up his jewels. They pray to the sun because his eye is always upon them and his ear attends the prayers of the red man. The moon is the sun's wife. In their religion they are as immovable as the towering mountains which surround them. They adhere strictly to the traditions of their ancestors.

When the Spaniards in 1528 entered their country they hailed them as children of the sun. What disappointment to their simple, childlike expectation when the invaders proved themselves robbers and spoilers? The poor Pueblo was condemned to give up his scanty possessions; to work in mines; to put out the holy flame in castles; and worship the God of his pitiless, cruel oppressor. They writhed under the treatment, rebelled and escaped to cliffs in the mountains. Nothing but dire necessity forced them to become cliff dwellers.

In this connection it may be mentioned that of all the millions of native Americans who have suffered and died under European influences, there is not on record a single instance of a tribe having been

changed, religiously or otherwise, by stratagem or argument.

The Spaniards labored assiduously for their conversion, but the tragical measures they adopted to further their end have made the darkest pages in the history of the world. They regarded whatever was not Romish or Spanish with hateful haughtiness. To compel the Pueblos to accept their religion they resorted to the lash after the first conquest. This gave rise to a revolt. The poor Indian was forced from his home into mines, there to work in the dark, his beloved sunshine shut out. In these deep caverns thousands perished. The masters urged them on with the whip and bayonet. Dear metal at such a price! Men and women were yoked like oxen to turn the rude mills used in grinding quartz. Retribution wears velvet slippers. Sooner or later she steals upon her criminals and justly inflicts the penalty attached to the crime.

What an opportunity Spain has lost for benighting the human family! To charge it wholly and entirely to the rule of Romanism would be unjust, because their religion in their conquests was made to subserve their lust for power, for gold and for tyranny. May we as a nation learn wisdom from Spain's rise and fall and decay, and shun as deadly poison her methods for subjecting a nation and holding her in bondage. If the United States continues in prayer, in moderation, in carefulness, as in taking the decisive step forced upon her in the war just closed, she will as in all her brief existence prove a blessing to mankind in general and to the world at large. God grant it!

But to return to the Pueblos. The Spaniards failed to conciliate them, although they attempted it when they offered them the mountains, the pastures and water in common to both. They continued to rebel and to escape to the cliffs in the mountains. When General Kearney took possession of the country they were the first to give allegiance to our government. In 1871, by decree of Supreme Court, they became legal voters, a deserving compliment bestowed upon a most worthy people. They are industrious, peaceable and on good terms among themselves and the surrounding Mexicans. They do not tolerate vagabondism, all must work and contribute to the possessions of the community to which they belong.

The number of persons belonging to a community vary from four hundred up, living in two or three buildings. Men, women and children, grand parents and all live in perfect harmony. Religion of the past enters into everything they do. While Catholic in name they are heathen in practice. Their whole life, external and internal, is one of absolute devotion to religion, obedience or custom. They have no written language, consequently their spoken language is ever changing. How soon they can be induced to give up their ancient customs, is not easy to predict. They are exclusive; the mountains form a barrier to open intercourse with their neighbors. What they desire more than anything is to be let severely alone, in the perfect enjoyment of their ancient rites and ceremonies. Not until the teacher can successfully reach him, co-operating with the faithful, consecrated missionary, with the kindest intentions possible, can the Pueblo be persuaded to come out of himself, to abandon his ancient customs and religion and to adopt those in the line of our progressive civilization and Christian enlightenment.

The Eastanallee Association.

This body met the 15th Inst. with the Ocoee Church, one-half mile from Denton, county seat of Polk County. Rev. Granville Lee was elected Moderator and Bro. Ityner, the former Clerk, was re-elected. All regretted the absence of Bro. C. G. Samuel, the former efficient Moderator, and the Association is to be congratulated on having such a capable man as Bro. Lee to succeed him.

I was very much impressed by the report on Obituaries and by the discussion that followed, emphasizing

the great work done by that grand trio, C. Denton, J. R. Lawrence, and Bro. Lee, each of whom was called to his reward during the past year.

The venerable co-workers of these departed heroes, Dr. Goforth, Rev. M. C. Higdon, and Bro. Shamblin, made very impressive talks. I shall never forget this occasion. Bro. Watson, with whom Bro. C. Denton was preaching when he was taken down, gave some thrilling words.

Woman's Work was given a prominence in the discussions unusual in Associations and steps were inaugurated to extend this work.

It afforded me a peculiar pleasure to meet my honored preceptor, Dr. N. B. Goforth, and to hear his words of mature wisdom on different reports. He is a power in this Association. He was specially instrumental in having the territory of the Association divided into three sections and a Moderator for each division appointed, who shall labor zealously to make the 5th Sunday meeting in his section a success.

I heard two strong sermons by Bro. Allen, of Alabama, who was visiting the scenes of his childhood, and by Bro. Morgan.

The hospitality of the community was unbounded and the meeting was a great success. Rev. W. C. Bayless was present representing the American Baptist Publication Society, and make some very sensible talks. The discussion between him and Dr. Goforth, as to the Sunday-school literature our schools should use, was both amusing and interesting.

The Association proposes to stand by Carson and Newman College and will be well represented in the student body this year.

This Association has some strong churches, and like all other Associations, could do a great deal more if thoroughly organized and active. However, it is fully up to the average. J. T. HENDERSON.

Here And There.

Returning from the Sweetwater Association, I stopped over at Lenoir City and preached for Pastor Robertson Sunday morning. The Baptists there have a gem of a house nearly paid for. The church has a large and interesting Sunday-school, with a live superintendent in the person of F. B. Thomas. At night I preached at Loville to a fair congregation. The church has called Rev. J. A. Robertson as pastor, and he has signified his acceptance.

Sunday was spent at Mowmy Creek. Dr. Phillips, the pastor, being absent engaged in a meeting with the Old Sweetwater Church, the pulpit was supplied by students. In the morning we had a scholarly and thoughtful sermon by Rev. J. E. Hicks, a former student of Carson and Newman, but now a student of Richmond College. At night we had a practical and soulful sermon by Rev. E. K. Cox, a ministerial student in the college here and candidate for graduation this year. The day's services were held at the college, the church being in the hands of a general improvement committee and undergoing extensive repairs. J. J. H.

A Good Example.

The spirit of liberality still lives. If not among the many, certainly among the few. The Secretary received this morning a letter which reads as follows:

Dear Sir: I beg to hand you enclosed \$100. You will please credit the amount on State Missions from Ebenezer Association, notifying the clerk of the Association that you have received this amount for their credit, giving no name. I pray God's blessings on you and on the work, and beg to remain, yours very truly,

It is written, "The Lord loveth a cheerful giver," and that includes this generous Christian that sent this \$100. I wish I had the liberty to publish the name. But may this generous example be followed by many others who are just as able to give, and who would be happier if they should do so. A. J. HOLT, Car. Sec'y. Nashville, Tenn.