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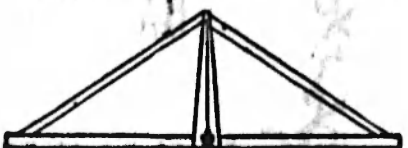
The farm is not a bonanza, but it feeds the world. To one accustomed, its labors are easy and healthy; its incidents interesting, its rests, changes and relaxations, with exchanges of visits, always full of recreation; its crops engage continual care and attention, with daily vicissitudes of weather that never destroy hope and even cheer with promise of fruition, and at last, with garnered crops, it affords you plenty, with a roaring fire under your own roof—happy in being monarch of all you survey, despite the struggles for bread in the cities and the never-ending exertions and woes inseparable from style and its silly rivalries.

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PLUMB LINE DRAINAGE LEVEL.

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NASHVILLE, TENN., SEPTEMBER 22, 1898.

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
 Over 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 love overcoming 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 oriental traits crop 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 casafas, 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 influence, 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 Spanish 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 benedicting 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 Eastanabee Association.

This body met the 15th inst. with the Occoee Church, one-half mile from Henton, county seat of Polk County. Rev. Granville Lee was elected Moderator and Bro. Rymer, 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

ing the great work done by that grand trio, C. Denton, J. H. 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 made 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 Roberson 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 Lenoir to a fair congregation. The church has called Rev. J. A. Roberson 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.

Quiet Hour Thoughts.

The true philosophy of human life is to strike the equidistant between this world and the next. We are living in a period of gracious probation, and mighty issues are depending upon our fidelity in even the smallest affairs of daily life.

"We all might do more than ever we've done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse."

Every thought, motive, doctrine, duty and incentive is included in the name "Jesus Christ," as it is used in the Scriptures. "We preach not ourselves, but Christ Jesus the Lord." Here is the root and branch of all true hountleal and doctrinal study.

Man here in this world is out of all harmony with his environment, and herein lies an unanswerable argument in proof of the immortality of the soul. If man is not to live forever, why such transcendent powers of mind and such ceaseless longings after higher and better things?

The Christian must live in the world, and yet he must keep himself unspotted by its evil. His battles with temptation, its appeals for relief of sorrow, its need of earnest leading in the way of life are all helps to the life of the Christian. Renouncing the world is a sad mistake. The cloister develops not true, spiritual strength. Jesus was a busy worker in the midst of a teeming, bustling population. Sweetest is not devotion.

Yet there must be seasons of retirement for secret prayer and quiet meditation. Here is the true preparation for the battle. The soldier's effectiveness lies in the spotless uniform and polished gun. These are merely aids to success. His love of country, inspiring within him courage that shrinks from no hardship or danger, is the true augury of victory. "The love of Christ constraineth me" was the guerdon of one who "fought a good fight" and now wears the victor's fadeless crown.

O. C. PEYTON.

Rev. Charleston H. Strickland, D.D.

No. 11.

When the civil war broke out young Strickland was in his sixteenth year, attending a country school taught by his elder brother. He was preparing to enter Mercer University that same autumn as a Freshman, but the war fever ran high; the high-spirited youth of the country generally left school, or store, or farm and offered their services to the Confederate Government. He was no exception. He volunteered in the first company that went out from Gwinnett County, under Captain H. P. Thomas; was ordered to Virginia, and for four years was in the field, actively present in many hard-fought battles, and did not return to his home till the war was about over. His gallantry was marked, his good soldierly qualities never failing him, for which he was promoted on the field and at the surrender. He was perhaps the youngest Captain in the division of General Longstreet. Once he was wounded, but not seriously, a spent ball striking his breast, driving a brass button into the flesh, casting him to the ground and stunning him for a short time.

At the battle of Fisher's Hill he was captured, put into an ambulance and driven off the field; but Providence designed some better thing for him, for the ambulance driver was drunk, night came on, and the young prisoner fell out at the hind part of the wagon, wandered about for a day or two and found and rejoined his command.

At the battle of Fort Sanders, near Knoxville, Tenn., he did his part, charging the Federals, leading his company, and witnessed the tragic death of Colonel Thomas, who fell at the head of the column. Here Captain Strickland and Captain W. W. Woodruff of Knoxville met for the first time "unbeknownst" to one another, for they fought on opposite sides in that battle. Little did either one dream then that as soldiers of Christ they would in after years be enlisted together and work side by side in the old Gay-street Baptist Church, in that same Knoxville, the one as deacon and the other as pastor, for young Strickland at that time was wild, wicked, dissipated, but so it was.

"God moves in a mysterious way,
His wonders to perform."

At the close of the war in '65 this young Confederate soldier found himself back at his old home among his friends, but out of a job. With a strong, healthy body, with an active mind, he was ready for most anything that might come along. His elder brother, who had served only in State guards in Georgia, had been ordained to the ministry at the close of 1864, and called to the pastorate of the Old Hebrew Church, the home church of all the Sammons and Dunlap kin. In July he was holding a protracted meeting in this

church, with good success, baptizing a good many of the neighbors. His brother Charleston and other wild, dissipated young returned soldiers attended the meeting, with no serious intentions, but to meet their friends, to see what was going on, to criticize the proceedings, make sport, for they had among them some skeptical literature. But God, who had chosen Saul of Tarsus and separated him from his mother's womb to be a minister unto the Gentiles, had noble designs for "Hines Strickland," as every one among his acquaintances called him, for sitting on the rear seat, making sport of the "mourner's bench," he was smitten with the Holy Spirit. He arose instantly, walked up to the pulpit, and taking his brother, the pastor, by the hand, said: "Pray for me, I am a lost sinner, I am sinking into hell." He was as powerfully converted as he had been convicted. A few days later his brother baptized him in the beautiful Alcoa River, and soon the disciple, like Paul, was speaking and pleading for his new Master, Jesus Christ.

In the following November he led to the bridal altar Miss Mattie, daughter of James C. and Rebekah Dunlap, his brother, the pastor, officiating. This was the consummation of an engagement made previous to an enlistment in the army. One child, a son, was given them, who lived to manhood, illustrated a high degree of Christian religion and died, aged 26 years. Quite likely few unions upon earth are happier and fraught with more true love than that of Dr. Strickland and his wife. They were models as husband and wife. The joy and beauty of their young lives abided till he was suddenly snatched away on the night of July 25th, last.

SCHOOLMATE.

A Point of Doctrine.

Bro. Rust seems to think that if I would come down and spend an evening with him we could soon agree. I am certain that I could not spend an evening with a more genial and better brother, and one for whom I have a higher regard. But I think he has made a great blunder, and still a greater blunder in his attempt to defend the blunder. Bro. Rust says: "He (Ogle) misses the point in his quotation from my speech. Now I had the speech before me and quoted literally from his speech." Here is the statement: "It (the church) was not a growth, though it did grow; it was a creation. Its organization was completed, though not perfected, at Pentecost." The reader can see at once that Bro. Rust's position is that the church of Jesus Christ was an incomplete organization until Pentecost. That we may have his position made plain, read from his last in reply to me: "He (the Holy Spirit) had dwelt in individuals before; now for the first time he takes up his residence in an organized society of saints, and that indwelling life for the first time makes that organization a living organism." Then before that day, if it was an organization, it was not a living one. If it was a church it was a dead one, for the want of the indwelling power. In other words, it was a body without the spirit. If it on the day of Pentecost became a living organism, before that day it was a dead organism. Bro. Rust fails to see that the church before Pentecost had as much power with respect to discipline (Matt. xviii, 15), that it had as much power, and therefore was as complete with respect to the ordinances (Jno. iv, 2; Matt. xxvi, 26), with respect to executive power the church was complete. (Acts i, 26.) The hundred and twenty met in the election of a man to fill the place of Judas. The church had also received the Holy Ghost. Jno. xx, 22: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

It is mere assumption on the part of Bro. Rust that the descent of the Holy Spirit on Pentecost was to dwell in the church, and thus make it a living organism. I challenge him for one proof text.

The coming of the Holy Spirit on Pentecost was to guide the individual apostles into all truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." (Jno. xvi, 13.) The coming of the Holy Spirit was to enable the individual disciple to speak with tongues. "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." (Acts ii, 4.) We are explicitly told the why of the extraordinary workings of the Holy Spirit on Pentecost, but nothing is said from which we might infer that the Holy Ghost came to make the church complete or give it life and activity that it did not possess before. Bro. Rust does not give a single proof text; he only asserts.

Again Bro. Rust says my definition of church is not full, as it has no Spirit in it. Is it possible that Bro. Rust cannot see in the church definition the Holy Spirit? I defined it in harmony with the finest scholars of the age. Can there be a church without the Spirit? Can there be a visible organized body of baptized believers without the Spirit? The very word *believer* means

spiritual material put into the building. It is a spiritual concern.

The church is made up of Holy Spirit material, and before the day of Pentecost I find a visible organized body of baptized believers voluntarily associated together, possessing the Holy Spirit and executing the will of the divine Master. If Bro. Rust can prove that the Holy Spirit dwells in the church in a more significant sense than he does in an individual sense, the same argument will prove that the church had this before Pentecost. Let him try it.

Bro. Rust further says that my position involves me in sinless-perfectionism, saying, "Most of the men I know are complete imperfect men." I would not have thought that Bro. Rust would have poked at me such a bundle of *shoddy* sophistry. Bro. Rust, were those men, who you say were complete, not perfect also, perfect muscles, perfect eyes, nose and ears? Were they not perfect in all their senses as well as complete? Whenever you find a complete man with respect to *organization* you find a perfect man in organism.

Milton, Tenn.

G. A. OGLE.

An Incident.

It was only a few days before the crucifixion that a feast was spread in honor of our Lord at Bethany. Many remarkable personages were present. Of course Jesus of Nazareth was the most noteworthy person on earth. But besides him, there were present those who had afterward no little to do in changing the destinies of men and nations. His apostles were there. The impetuous Peter, the saintly John, the deliberate Andrew, the thoughtful James, the cautious Thomas—all were there. Then there was Martha, the moving spirit of the feast, the one that brought things to pass. A capable woman was Martha. And Lazarus sat at meat. What of curiosity must have centered about this newly resurrected one. When he walked the streets of Jerusalem, a crowd must have followed him. How thrilling must have been the relation of his experiences. And Mary was there, quiet, reserved, modest Mary. But a bright plan had been cherished in her heart, and she was now about to put it into execution.

Would that some immortal artist could transfer to canvass the features of the chief guest of the feast. Already the shadow of the Cross was upon Him. What pensive sadness must have shone out upon his countenance. What a quiet majesty must have sat upon his brow. Were there not unshed tears of sorrow in his eyes? Was there not something of awe about Him? And yet was there not an inexpressible attractiveness about Him that drew the spiritually minded to Him as the needle is drawn toward the pole?

It was the opportunity which the gentle Mary sought. Claspings close her alabaster box of spikenard, worth \$400, which had been brought across the deserts and mountains and seas, she pressed close to her Lord, broke the box and spilled her precious ointment on Him who was the supreme object of her devotion. The act may not have been noticed, but the odor of the ointment disclosed the transaction, and every one in the house noted the homage that Mary paid to her Lord. She did not intend to advertise her offering, but it could not be concealed. It was her own, bought with her own money. She certainly had the right to dispose of it in the way she had selected. But there was one who did not appreciate the service.

We are led to believe that the mention of this only one justifies the conclusion that all others considered the offering as eminently proper. But this one objected. He said it was all a waste, and to justify his statement, added that it might have been sold, and the vast proceeds given to the poor. He who reads all hearts tells us that it was not the poor he cared for, but because he was a thief, and desired to get possession of the money. The fault-finder was rebuked, and the generous Christian woman commended. It was Mary's good fortune thus to anoint Him for His burial. May not this touching incident serve to teach us a lovely lesson? Many of our able Christian women, animated with the same sentiments that thrilled the heart of Mary of Bethany, are pressing forward with their offerings.

The Christian world is filled with the odor of their ointment. Shall any one object? "Let her alone," Would God that every Baptist woman on earth, whether organized within her church, or as a loving Christian woman, would make her offering to the Lord. Many a time modest women have been permanently discouraged from performing some needed generous service for Christ on account of some unthinking objector. Is it not time we were utilizing, instead of objecting to the work of our women? May it be said by the same lips that commended Mary, of every woman whose eyes may fall upon these lines: "She hath done what she could."

A. J. HOLZ, Cor. Sec.

THE LITTENESS AND MEANNESS OF PHARISAIISM.

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

Text, "The Pharisees said he casteth out devils through the prince of evils." Matt. ix, 34.

Christianity is in the world to stay. Neither men nor devils can overthrow it. So great is its power and so wonderful is its history that men feel that they must have some rational explanation of it. Hence they study its origin, its progress, its claims, and its purposes.

It is not Christianity that has to be accounted for, but the Author of Christianity.

There is a period in the life of every exceptionally successful man when the world begins to wonder how he came to be what he is. Only a few years before Grover Cleveland was elected to the Presidency of the United States he was the sheriff of his county. When he mounted to the highest place in the gift of the American people, the newspaper and magazine writers felt that he must be accounted for, and that they must let the country know everything concerning the parentage, training, opportunities and gifts of this remarkable man.

If a man does nothing that is good and great, nobody will care to know who he is, nor whence he came. If you make no real contribution to the world's progress, if you never move men; if you never throw a new light upon their path; if there never comes into your voice a startling tone, nobody will try to account for you, because there is nothing in you to be accounted for.

But challenge current thought and sentiment; give some great truth a new setting; explode some old misty dogma born of superstition and ignorance, and let the multitude begin to follow you for the inspiration and help which you are able and willing to impart; let somebody say, "He opened my eyes," and another say, "He comforted my heart," and still another, "He lifted my whole being to a higher and brighter plane," and then people will begin to ask, "Who are you? Whence did you come? Who is your father? Who was your grandfather? Who was your great grandfather? Where did you go to school? Whom do you know? Who are your associates? Who has endorsed you? Where are your credentials?"

Questions akin to these were called forth by the ministry of Jesus. "Who is he? Is he not the son of Mary and of Joseph? Are not his brothers and sisters with us? From whence hath this man this wisdom, and these mighty works?"

Jesus was the problem of his age. He is the problem of this age. He is the problem of all time. Today men are debating the same question which the Pharisees asked more than eighteen and a half centuries ago—"Who is he?" They cannot get rid of him. He is believed on and worshipped by four hundred millions of the human family. All the great nations of the earth are Christian nations. The religion of Christ is the only truly aggressive religion. Every day it throws out its banner of truth, peace and good will over some new territory, and welcomes to its service men who have hitherto bowed at some other shrine. His spirit is belligerent and its purpose is universal conquest. The author of this religion must be accounted for. Every self-respecting man feels that he must have an intelligent opinion in regard to his character, history and claims.

1. There are some who never go very deep into the subject. They attempt to dispose of it very briefly, and without much thinking. When a man who has his heart set upon money-making, or political honors, or social pleasures, is constrained to make some answer to the question, "Who is Christ?" he will say, perhaps, "Well, I suppose he was a good man. His purposes were benevolent and noble. His ethical teachings were beautiful. It is a pleasure to think about them. But they are too fine-spun and ethereal ever to be put into practice in human life."

That is not a sufficient answer. That does not account for Christ. Such an explanation cannot stand in the light of reason. Could a man who was only a pious enthusiast, originating theories of life which no one can reduce to practice, get such a hold upon the world as Jesus did? How could such a teacher get such a following? How could such a dreamer produce such glorious transformations in the conduct and character of individuals, families and nations? How could he produce such a civilization as that which marks every great nationality of the globe? How could such a visionary generate so much purity, love, good will, harmony and happiness among men? It is nothing less than stupidity to say that the man who is to be credited with all these achievements was only a pious dreamer.

2. Ask the man who looks at the whole subject from the standpoint of science, or with the eye of a

cold historical critic, and he will perhaps say, "All this New Testament story about Christ is a myth. It is not without fascination and happy suggestion, but it is simply a myth—a mere conception of the mind."

Does that solution satisfy you? Can you believe that such a character as Jesus was dreamed into existence? Is he nothing more than a mythical being? If he is a mere conception of the mind, how (God-like the mind which gave birth to the conception. Can you believe that the man who has risen to the supreme place in history, and whose sceptre is acknowledged by nearly half of the population of the globe, is a mere creature of the imagination? If the whole story is fabulous, then the world's greatest lar has been its greatest benefactor. You do not and you cannot accept a proposition so palpably false and absurd.

3. But of all the explanations of Christ's character and work the one given by the Pharisees is the most irrational, mean and contemptible.

They had seen him make the dumb speak and the deaf hear and the lame walk. They had seen him open the eyes of the blind, cast out devils and raise the dead. They had heard him speak words of wisdom which excelled the utterances of any other human teacher. They had seen him perform acts of unprecedented mercy. When they felt that they must account for these things, they said, "He is only the agent of the devil. He has no power of his own to do these wonders. He casteth out devils by the prince of devils."

These Pharisees were so prejudiced against him because he could do so many things which they could not do.

They were prejudiced against him because the multitude marvelled at his wisdom, and exclaimed, "Never man spake like this man." They were prejudiced against him because in the light of his precepts and presence they were made conscious of their own ignorance, narrowness and littleness. They were prejudiced against him because they knew that he was purer, nobler and greater than they. They were prejudiced against him because they saw that many of their own dogmas, traditions and customs would be overthrown by his ministry.

There is nothing that is so unreasonable, unjust and blind as prejudice. A man may be gifted with genius of the highest order, but those who hate him will never recognize it. He may paint an immortal picture, but the merit of it his enemies will never see and confess. He may write a poem that will quicken the pulses of a nation, but they will brand it as the cheapest doggerel. He may be sublimely eloquent. Thousands may be moved and moulded by the witchery of his words; but, to those who are prejudiced against him, his brightest thoughts are stupid, and his loftiest flights of oratory are but empty sounds.

There are some people who can see no good in any church but their own. The sight of any other denominational banner or the proclamation of any other form of religious doctrine or the voice of any other ministry, but their own, kindles within them the spirit of jealousy and intolerance.

"We are the temple. The temple of God are we. We are the successors of the apostles. We are the church which Christ built upon the rock. We are the custodians and preservers of the faith once delivered to the saints." We have kept alive the only true worship. All other religionists are schismatics, heretics and traitors. Any man who dares to say that we are not the only successors to the apostles, and the only legitimate ecclesiastical authority, is a heretic who deserves to be hung without benefit of clergy."

You say to these Pharisees, "Here are the communities of Christians who have ever been distinguished for their purity and humility, and for their merciful ministry to the poor, suffering and friendless. They worship the same God you worship, and they love the same Savior whom you profess to love. In their daily walk and conversation they illustrate his spirit and virtues. In his name they go abroad through the world and offer salvation to the lost. Through them millions are emancipated from bondage to sin, and made to rejoice in hope of the glory of God. Are they not the Lord's people?"

To this question modern Phariseism indignantly replies: "No. There is but one church, and we are that church. There is but one temple, and that temple are we. They follow not after us, and therefore are schismatics and heretics. The spirit that is in them is anti-Christ. Their inspiration and power are from Beelzebub."

These Pharisees are rather charitable in their expressions towards "the little church around the corner"—the church that is poor, the church that has no Sunday-school, no choir, a beggarly congregation, and no perceptible influence. They think it possible that through the infinite mercy of God some of the obscure people of that obscure church may be saved.

But let a group of prosperity come to "the little church

around the corner;" let the "dry bones" begin to rattle and come together; let the little church move to a more eligible site and fashionable neighborhood; let them build an elegant and commodious sanctuary; let their music become attractive; let the Sunday-school grow, and the congregations enlarge into magnificent proportions; let souls be converted and let the people begin to say, "It is good to be there." Then the Pharisees will bristle with uncompromising hostility. They will call the new sanctuary "the meeting-house of the heretics," the "synagogue of Satan," and warn the faithful not to deile themselves by entering its portals.

Can you wonder at the severity of Christ when he was confronted by this spirit? Was there not a sublime justice and appropriateness in his speech when he said to the Pharisees, "Ye hypocrites, how shall ye escape the damnation of hell?"

Verily the Pharisees are not all dead. The last sun of the nineteenth century of the Christian era will shine upon legions of them. There are men clothed with the solemn functions of the gospel ministry who never speak well of a brother minister if they have any cause to suspect that he is in their way. They see no merit in his sermons, and nothing noble and lovable in his life, so long as any element of the community credit him with superior gifts and virtues. Such men disgrace their high and sacred vocation. They deserve all the reprobation that can be heaped upon them.

4. "He casteth out devils by the prince of devils." The Pharisees thought that by this very short and easy method they would dispose of Christ and his miracles. But the Master would not submit to such treatment. He proceeded at once to uncover their fallacious reasoning and their dastardly methods of opposing him. He said to them, "Can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand; if a house be divided against itself, that house cannot stand; and if Satan rise up against himself and be divided, he cannot stand."

Who will say that the Master's argument was not unanswerable? Was ever logic more conclusive? He routed his adversaries with their own weapon. He took the sword from the enemy's hand and thrust it into the enemy's own heart.

The Pharisees said that Jesus "cast out devils by the prince of devils." If their indictment was true, the devil is the biggest fool in the universe in allowing himself to be used for such a purpose. In all ages men have given him credit for great wisdom and cunning. Would the devil subvert his own kingdom? Would he confederate with a man who "went about doing good?"—a man whose ministry carried healing to the sick, sight to the blind, peace to the troubled, joy to the sorrowful and life to the dead?

Is the devil man's friend? If he is, we ought to call a council of the Christian world and change our theology and canonize him for his long and patient submission to our abuse of him. If he is God's ally for the curing of man's woes, we should no longer fear him. We should take down from our art galleries and consign to the flames all the hideous pictures of him upon which we are wont to look, and henceforth think of him as the angel of light.

My friends, the explanation which the Pharisees made of the ministry of Jesus was not more irrational and foolish than some of men's modern indictments of Christianity. The men who say that the Bible is a cheat and a lie which priestcraft has imposed upon the world, commit themselves to an absurdity which is absolutely idiotic. Such accusations are as wicked as they are foolish, and God will punish the authors of them with everlasting indignation and wrath.

When the Seribes and Pharisees had made this mean assault upon the work and character of Christ, they imagined that they were done with him, but he was not done with them. When he had exposed their folly and meanness, he proceeded to point out the eternal consequences of their crimes against him. He said, "All sin shall be forgiven unto the sons of men, and all blasphemies wherewith they shall blaspheme; but he that shall blaspheme against the Holy Ghost shall never forgive-ness, but is in danger of eternal damnation." In branding Christ as a religious trickster, and in charging him with collusion with Satan, those Pharisees committed the "unpardonable sin." They passed "the boundary between God's patience and his wrath."

A man has not done with his wicked words when they are uttered. They go from his lips to the throne of God. They are registered in the great "Book of Remembrance," and in the day of judgment he must confront them, and receive the condemnation and wrath which they have provoked.

Great is the mercy of Christ. But there is a point in human wickedness beyond which that mercy does not extend. There is a degree of ignorance and blindness in some forms of infidelity which puts men be-

yond the orbit of hope. The Pharisees had reached that dead line when they charged the holiest being that ever wore earth about him with casting out devils "through the prince of devils." They shall not be forgiven in this world nor in the world to come. Oh! merciful God, restrain us that we may not be chargeable with their offense, and that we may not follow them into the place of "outer darkness," where the fire is never quenched and the smoke of torment ascendeth forever and ever.

South Carolina Notes.

Bro. W. A. Pearson is the new pastor at Elleree. He comes from Virginia, where he has made for himself a good name. He expresses himself as pleased with his new field.

Rev. W. J. Langston has resigned at Pacolet to accept a call to Pendleton-street Church, Greenville, recently vacated by Bro. W. L. Richards. It is said that this brother accepts a call to a smaller salary than he has been receiving. Mark that down, Mr. Editor.

Most of the pastors are now returning from their vacations and settling down to work. Caesar's Head, 1,000 feet above the sea, has been the popular Baptist resort this year. This is natural, for this property is now owned by Furman University. Brethren Brown of Sumter, Gardner of Greenville, Mosely of Florence, and quite a number of others have spent the greater part of the summer on this summit with their families.

Rev. A. M. Croston, Th.D., of our Seminary, recently resigned at Oxford, Miss., is supplying this month for Dr. D. M. Ramsey at the Citadel Square Church, Charleston. Bro. Croston is a gem of a preacher, a most exact, painstaking scholar, and with all a thoroughly lovable brother. I have not seen him recently to ask what his plans for the future are, but if he has not accepted work, here is a choice man for some of the churches.

Rev. D. P. Montgomery leaves his greatly prospering work at Spartanburg to take a year at the Seminary. Bro. R. J. Blackburn, in his absence, will tend his flock for him.

The Associations are now meeting at the rate of about two each week. Enlarged work for State Missions and education seem to be the cry that is heard above all the rest. Brethren say the meetings have been unusually earnest and spiritual this year.

From every part of the State there come reports of gracious meetings. Several of our best pastors, including Dr. Gwaltney of Edgely, Dr. Derleux of Spartanburg and Bro. Reamy of Johnston, have been diligent in evangelistic work this summer. Bro. Gough received 23 for baptism at Manning. Bro. Johnson 47 near Newberry, and similar numbers have been reported from many places. We have had a gracious season of revivals.

Everything is now being made to bend towards Furman University. Dr. Montague is proving himself to be the President we needed. He is tireless as a worker and wise as a leader. The spirit of co-operation with him is felt in every quarter. Ground will be broken immediately for the new alumni hall, the funds for which are about secured. A movement for enlarged endowment is to be pressed. Three hundred students this fall is the rallying cry now. Our high schools are now so organized as to be in thorough touch with Furman and be regular feeders to her. It seems destined that Furman shall see great development in the very near future. A. T. J.

Georgia Letter.

I am happy to report progress in the work of our denomination throughout Georgia. Work along educational lines is quite gratifying. Mercer University occupies a larger place in the hearts of our people than ever before. The present session promises to be the best in the history of the institution.

Our different female schools also have flattering prospects for the present session.

We are now in the midst of Association meetings, and the reports from the various sections of the State are, for the most part, encouraging. But the long wet season has greatly damaged the crops, and we are somewhat apprehensive about financial matters for the next year. However, that Georgia will do her full part in all missionary and benevolent enterprises goes without saying.

Atlanta Baptists are just now very proud of the church-building spirit which seems to be contagious among them. Within a short time the Central, West End and Jackson Hill Churches have erected handsome houses of worship. The North Atlanta Church has recently enlarged their building; and now the Fifth, Capitol Avenue and Third Churches are planning to build in the near future. The Third Church has purchased a new lot and will erect a building with a seating capacity of 2,700. The church is in the midst of a great revival. Dr. Houghton is being aided by Evangelist Weston H. Gales. It has been

only a few years since the magnificent Second Church building was erected, and it is a matter of only a short time before the First Church will be compelled to build a larger and more commodious house for the great work which is being done there. The Sixth Church is hoping to get into their new building soon.

My work with the Central Church is exceedingly gratifying. Our past year's work was considerably the best in the history of the church.

The more I see of Georgia Baptists, the more I love them, and rejoice that my lot has been cast among them. R. L. MOTLEY.

Atlanta, Ga.

A Unanimous Call.

I have been unanimously called to the pastoral care of the church here, and I began my work the first Sunday in September. This is an important point—an educational and manufacturing centre. The Presbyterian College here is well endowed and fully equipped in all its departments. There are some four hundred students in attendance and they came from all over the country. The Friends, too, have a large and successful school here. The population of the town is about 3,000 and it is increasing rapidly. There are five churches, viz: Presbyterian, Methodist, Methodist Episcopal South, Baptist and Friends. There is not a saloon in the town or in the county. The church here has recently passed through sore and bitter trials and I find the members are greatly disheartened, but I believe there are many Christian men and women among them. There are 100 enrolled. I am very busy visiting the homes and striving, through earnest prayer and loving counsel, to cheer and revive my people.

The church has decided to have preaching every Sunday morning and night, instead of three Sundays as heretofore. Our honored Secretary of State Missions was here some weeks ago and his labors have borne good fruit. Already there are most encouraging signs of a renewal of hope, life and effort. Congregations are large and attentive.

I have received a most cordial welcome from the people of every name, condition and rank. I feel sure I shall find the Lord's work among them a joy. I beseech the loving sympathy and earnest prayers of all God's people. "The Lord God omnipotent religion," and out of the darkest trials he can and will lead us into the possession of the richest blessings of his providence and grace. Forgetting the things that are behind, we shall press trustfully and earnestly forward in doing the Master's work. Pray for us. O. C. PEYTON.

Maryville, Tenn.

Indiana Notes.

The Flat Rock Association met in its twenty-sixth session with the First Church at Columbus. The annual sermon was preached by Rev. Fuller Swift from Isa. xlv. 16-17. Subject, "The Fag-end of Religion." The sermon was good and instructive, also to the point.

There are twenty-one churches in the Association and all were represented by letters and messengers.

State, Home and Foreign Missions were represented by Rev. A. Ogles, Corresponding Secretary of the State. Bro. Ogles said: "One hundred years ago the First Baptist Church was organized in Indiana, on Silver Creek, by four members. They came from Kentucky, just across the Ohio River, and began work, but now we have 55,000 Baptists in the State and are gaining every day." Bro. Ogles is doing a good work and is a great pioneer in the State.

Mrs. Campbell spoke on Foreign Missions and Mrs. Leslie on Home Missions. These ladies made good speeches—they beat the men.

Education was represented by Dr. W. T. Scott, President of Franklin College. He made a fine speech. He has been President of Franklin College thirty years. Franklin College is to Indiana what Carson and Newman College is to East Tennessee.

The various reports were discussed with interest and harmony. This is one of the best Associations in the State.

On the 26th of August I began a meeting with pastor J. H. Helm, near Seymour. We had a good meeting; many said the best in the history of the church. Bro. Helm is greatly loved by the church and is doing a good work.

I attended the Brownstown Association last week. It is composed of fourteen churches. It was a very interesting meeting. Several visiting brethren were present.

The Baptists are making progress in this State. Still there is a great deal of destitution, but we are hoping to possess the land.

God bless "dear old Tennessee." I fell sad to leave my churches (White Pine and White), but I have been cordially received here. S. M. McCARTER, Wallensboro, Ind.

A Gracious Revival.

It was my delightful privilege, the last two weeks in August, to labor with Rev. W. A. Catlett and the Stock Creek brethren in a revival. Notwithstanding the intensely hot weather, the attendance increased both in numbers and interest until the last service. The Christians of the community, regardless of denominational differences, worked together with untiring zeal for the success of the meeting. As a result there were twenty-seven conversions, twenty-seven additions, eight restorations and a general rejoicing among the people of God. We all thanked God and took courage. The people were all so kind and generous that I can never forget them. Pastor Catlett is a most interesting and companionable man. His common sense, sparkling wit, natural frankness and deep humility have endeared him to all who know him well. The influence he wields in his field of labor is almost supreme. I shall long remember him for his own and his work's sake. I know that he would object to my saying these things about him, but they are true and ought to be said. We were all much pleased to have the great-hearted Adee and the scholarly Barnett drop in during the meeting. Bro. Barnett was earnestly pressing the claims of the BAPTIST AND REFLECTOR and Carson and Newman College on our people. But will the day ever come when all our people read our papers and patronize our schools? I was about to say that I hoped so, but if that ideal day should come would we have any more Folks and Hendersons? J. M. ANDERSON.

Bearden, Tenn.

North Carolina News.

The recent session of the North Carolina Baptist State Sunday-school Chautauque, held at Shelby, was a complete success, except perhaps as regards attendance; the meetings of the Associations and the opening of the schools kept a great many people away. But the meetings were good, for the speeches were first-class, and the singing, led by Mr. H. A. Wolfson, was excellent.

Our schools have opened well. Wake Forest had one of the best openings in the history of the school, and the Oxford Female Seminary is full to overflowing.

Pastor R. F. Tredway and wife of Shelby have recently passed through the dark waters of affliction, God having taken their last and only child to Himself.

Dr. C. S. Blackwell has accepted the pastorate of the First Church, Wilmington, and enters upon his duties October 1st.

Tryon-street Church, Charlotte, Dr. A. C. Barron pastor, has recently remodeled the church tower and added other improvements. They now have one of the prettiest buildings in the city.

Rev. N. S. Jones, pastor at Tarboro, has resigned. Dr. J. W. Carter of the First Church, Raleigh, is spending his vacation at his old home in West Virginia. C. H. M.

Pastors' Conference.

The following is the program of the Pastors' Conference to be held at Athens Oct. 12, 1898:

1. The relation of the pastor to the finances of his church. A. U. Boone, A. J. Fristoe.
2. The relation of the Board of Deacons to the pastor and the church. J. M. Phillips, Martin Ball.
3. The proper relation of the doctrinal and practical in preaching. J. B. Hawthorne, S. E. Jones.
4. What is plagiarism? E. E. Folk, J. T. Oakley.
5. To what book should a pastor devote his hours for study? J. O. Hunt, R. B. Garrett.
6. What do the Scriptures teach as to the second coming of Christ? John M. Anderson.

R. R. ACREE,
M. D. JEFFERIES,
J. H. SNOW,
Committee.

State Convention.

It is now only a little more than three weeks until the State Convention will meet at this place. We mean to provide honors for all who will send in their names between now and October 5th. Our homes are open to all who send in their names. But if your name is not in by that time and you have to bear your own expenses, it will be your own fault. If you aim to come, write W. C. Dodson or T. (I. Davis a postal card and your home will be ready for you when you arrive. On the evening of October 12th Dr. Hawthorne will deliver a lecture, the proceeds of which will be used to finish paying the balance on repairing our church and defraying the current expenses. Let those who mean to come get in on Wednesday and hear this lecture. Let the brethren pray for a great time at our Convention. T. G. DAVIS, Athens, Tenn.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Hawthorne preached at both hours. Morning subject, "The Distinction Between the Ritualistic Sabbath of the Jews and the Lord's Day." Night subject, "Seeing God as He Is." One resolved by letter.

Central—Dr. Frost reports good congregations at both hours. The church has very greatly improved the pastor's study and are preparing to give their pastor a welcome home this week. Dr. Lofton was never stronger in the affections of his people than at this time.

Third—Pastor Golden preached at both hours. 208 in S. S. Very fine young people's meeting.

Edgely—Pastor Rood preached at both hours to good audiences.

North Edgely—Pastor Sherman preached at both hours. Good audiences. 105 in S. S. One resolved by letter. Good services and Sunday-school at Barton Mission.

Seventh—Pastor Burns preached at both hours to good congregations. Night congregation unusually large. Funeral service Thursday night in memory of Bro. Buchanan, conducted by Bro. Price.

Centennial—Bro. Kendrick preached at both hours to good congregations. Some interest among the unconverted.

Howell Memorial—Pastor Howse preached at both hours. Large congregation at night. Some interest among the unconverted. A gloom is cast over the church and community by the death of one of the members, Mrs. A. S. Kirkpatrick.

Mill Creek—Pastor Price preached at both hours. 54 in S. S. Meeting begins next Sunday.

Mt. Zion (col.)—Pastor Mason preached at both hours. Pastor conducted a very successful meeting at the old Twelve Corner Church, Wilson County; forty additions.

Bro. J. L. Sproule of Huntsville, Ala., stopped in at the Conference while on his way to the Seminary.

Dr. Folk reports good results from the meeting at Antioch. Preached at both hours. Baptized three and received three by letter since last report.

Dr. Holt was present and gave an insight into the mission work generally.

Cumberland Association meets at Erin, Tenn., October 1th. I have made arrangements for reduced rates on the railroads, provided there are as many as fifty delegates. Every delegate should get a certificate when he purchases his ticket. DANCY FORT, Clerk.

Clarksville, Tenn.

Rejoice with us in blessings of the Lord. We have about doubled any other year on our mission work and have received some very valuable additions of late, and now we are trying to prepare the way for a real spiritual revival. Give us your prayers for success. I. N. PEXICK, Martin, Tenn.

Rev. J. W. Foster preached in the morning at the Trenton-street Baptist Church. Pastor preached in the evening. Twelve received into the church, one baptized. Sunday-school larger than ever before at this season. B. Y. P. U. well attended and interesting. Good congregations at both services. SPENCER TENNELL.

Harrison, Tenn., Sept. 12, 1898.

At a meeting held at New Union Church, in Rhea County, by Rev. A. L. Parker and Rev. John Masoner, about twenty professions were made. Five joined the church by letter and Rev. G. W. Brewer, the pastor of the church, baptized twelve. Three others stand approved for baptism. This is a young and vigorous church and is one of the best in Rhea Association. D. V. C.

I am just out of a great meeting with Bro. Vance at Powell Chapel. I was with him only three days. There were fifteen conversions and six additions. The meeting goes on. Bro. Vance is one of our best preachers and most genial fellows. May God give him a rich harvest. I am now in a meeting at home. Prospects good for a revival. G. A. OGLES, Milton, Tenn.

I want to congratulate the Foreign Mission Board upon the appointment of Bro. R. P. Mahon of Humboldt, Tenn., to the work in Mexico. He is in every way qualified to enter such work. Having known him in college and out of it, I am sure that in his appointment the Board has made no mistake. He is a man of great natural ability, a very thorough edu-

tion, and a heart full of the religion of the Lord Jesus Christ. His wife is in every way prepared to sympathize with him in his work. She is a woman of unusual culture, of one year's experience upon the field, and who loves the Lord abundantly. As a denomination we should esteem ourselves happy in the going out of these servants of the Lord. May the Lord bless them and help us to do our part promptly. GEO. H. CRUTCHER, Shelbyville, Tenn.

—Our protracted meetings at Woodland and Liberty have just closed. Bro. B. F. Whitten of Dyersburg assisted me in both of these meetings. He did some earnest, faithful and eloquent preaching, and while there were not a great many conversions, the members of these two churches were greatly revived and have determined to push forward with renewed vigor in the service of the Lord. Bless God for such a man as Bro. Whitten. T. W. HART, Ripley, Tenn.

—The Baptist Church at Hannah's Gap, Lincoln County, has just closed a gracious revival. Our pastor, Rev. B. McNatt, was assisted by Rev. Geo. H. Crutcher of Shelbyville, who did most of the preaching, and it was done with power and in demonstration of the Spirit. Bro. Crutcher is a deep thinker, a logical reasoner and an eloquent speaker. There were thirteen accessions to the church, twelve by baptism and one by letter. R. A. WAOSTEN, Chestnut Ridge, Tenn.

—Lascassus Baptist Church has just closed a ten days meeting in which we had the assistance of Bro. E. S. Bryan of Watertown, Tenn. Bro. Bryan is an efficient helper in a protracted meeting. Those needing help should call on him. Our meeting was the best we have had for years. Seven were baptized and three joined the church by letter. More faithful work was done by the membership than I have seen in three previous meetings. While much yet needs to be done, we praise God for what has been done. Enoch WINDS.

—Brethren, keep in mind that Beulah Baptist Association meets in the new church recently completed by the good brethren of Obion, Tenn. The session is to begin at 10 o'clock a. m. Tuesday, September 27th. Committees will meet all attendees at the depot in Obion and assign them homes. We trust that every church in the Association will have messengers present with full and complete church letters, showing liberal contributions to our mission fund. Brethren, pray that God may give us a pleasant and profitable meeting. We cordially invite visitors in and out of the Association to meet with us. J. H. McDOWELL, Moderator, Union City, Tenn.

—The Cumberland Association convenes with Erin Baptist Church on Tuesday morning, Oct. 1, 1898, at 10 a. m. As pastor at Erin I am very anxious to see a large attendance at this meeting. Brethren, the only Baptist church in Houston County is at Erin. I hope that you will come up to the Association in such numbers as to make an impression on the entire community, and project an influence all over the county. If Baptist faith is worth contending for, the conditions at Erin call for contention. We will entertain you—don't be uneasy about that. Send your names to A. J. Mitchum, chairman Entertainment Committee. J. F. TELL, Erin, Tenn.

I came from Stantonville, Tenn., into this Association (Indian Creek) the first week in July. I have assisted in six meetings. The Lord has blessed our efforts. The results have been thirty-six conversions and thirty-eight additions to the churches. There is a great destitution in this country, from Palaski running west to the Tennessee River. People are anxious for the gospel. Bro. R. M. Faulstich is colporteur for this Association, and he is doing a good work. We find lots of Baptists in this country; a great many of them wearing the name of Missionary, but in name only. "Lay by you in store on the first day of the week as the Lord hath prospered you." Let us all do something and give something for the cause. FRANK PAULIC, Lawrenceburg, Tenn.

—We have just closed a very interesting meeting with Independence Church, which is located in the Memphis Association. The pastor, M. L. Day, was assisted by this scribe and other brethren. The results of the meeting were very satisfactory to the church and community. Eight professed faith in Christ; eight were baptized, and the church greatly revived. On Saturday morning, the 10th, the pastor, in the presence of a large concourse of people, baptized eight happy converts, and others will follow at

the next meeting. Two of the number baptized had been Methodists and one a Campbellite. "My word shall not return unto me void," saith the Lord. The Lord be praised, and to him be all the glory. W. D. SILER, Uptonville, Tenn.

—Through the kindness of Bro. W. J. Lodge, I shall be enabled to enter the Seminary at Louisville the first of October. In view of this opportunity and the many blessings our Father has so graciously showered upon me, I cannot but praise his name continually for his goodness to me. I have given up my work, my resignation to take effect the last Sunday in September. I regret very much to leave my people here, for many tender associations and loving ties have been formed during my stay with them. But I believe this to be one of the ways which my Father is leading me. Let me say that your paper has been a great help to me. My earnest prayer is that God will bless you richly in the work you are doing through its columns. WM. J. MAHOSEY, South Pittsburg, Tenn.

—Yesterday was my last day at Oak Grove, and it was sad. I have been pastor there for nearly four years, during which time there have been about 150 conversions and more than 100 additions. This church was my first pastorate, and for that reason it is very dear to my heart; the people have been good friends to me. We cannot express our gratitude to God for the presence of Central Association with us last week. We feel that on account of it we will be a more spiritual people, inspired with a greater zeal for missions, and also better Baptists. We had yesterday eleven additions to the church, seven by baptism, three by letter and one by restoration—these perhaps as a result of the meeting of the Association with us. R. W. HOOKER, Jackson, Tenn.

—On the first Sunday in this month I closed a week's meeting at Gladeville. The meeting resulted in one conversion and three additions by experience and baptism. Bro. C. S. Dillon did most of the preaching. He told the "old story," but ever new, with no uncertain sound. Although not many were brought to Christ, yet the church was greatly built up spiritually. Bro. Dillon is one of the most consecrated young men in Concord Association. Brethren Sanders, John and G. W. Shepard aided us greatly by their presence. We believe that seed were sown that will ripen to the glory of God and the salvation of souls. We pray the Lord's blessings to rest upon the sowing. P. W. CARNEY, Silver Springs, Tenn.

—Sunday was a sad day for Humboldt Baptist Church. Bro. R. P. Mahon, our beloved pastor, had just returned from Richmond, Va., where he had gone in answer to a telegram from the Foreign Mission Board. A few of his membership feared the worst and others knew nothing of his mission to Richmond. After preaching one of his grand sermons, "My sheep know my voice and follow me," he drew from his pocket a paper and began reading his resignation to take effect on or before November 1st, and explaining that the Board had appointed him missionary to Mexico. The heartaches and the flowing tears from the congregation on hearing these announcements demonstrated the love and deep affection that had bound people and pastor together for the five years that he had been our shepherd. It is hard for any one outside of our congregation to appreciate our real situation. Just in the midst of our prosperity this calamity came upon us so suddenly it seems now that our loss is irreparable; but if it is the Lord's will, we humbly submit and look to him to direct us in selecting one who will fill the place of our departing pastor. The church has grown in numbers and spirituality, and has been wonderfully prosperous under the ministry of Bro. Mahon, and it is not surprising that we should feel and over the sudden change in our situation. Bro. Mahon will hold a revival meeting before he leaves, beginning the first Sunday in October. Help us to say, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." JRO. T. CREWS, Humboldt, Tenn.

Carson and Newman College.

Let us remember that our State Convention meets at Athens October 12th. Dr. Phillips has just returned from Philadelphia, having assisted Pastor Robertson in a meeting at Old Sweetwater Church. Rev. J. E. Hicks of Richmond College preached for us at 11 o'clock yesterday and Rev. E. K. Cox at night. Both sermons were good and much enjoyed. School grows continually. J. T. HENDERSON.

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. Woodcock, Treasurer, Nashville, Tenn.

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

HOME MISSIONS.—REV. E. T. TUCKER, D. D., Corresponding Secretary, Atlanta, Ga. REV. M. D. JEFFERS, 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. U. University should be sent to C. M. SAYS, JR., Jacksonville, Tenn. For young ministers at Carson and Newman colleges, 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. CHECK, Nashville, Tenn. All supplies should be sent prepaid.

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

The Baptist Orphans' Home.

It has been decided by the Board of Managers of the Tennessee Baptist Orphans' Home to ask that Thanksgiving day be set apart by the Baptists of Tennessee in which to make a thank offering of supplies to our Orphans' Home. The Lord be praised for the honorable peace that smiles again on our happy country. How appropriate that we should recognize this on our National Thanksgiving day; and in what more practical, profitable way than in a Thanksgiving offering to the Orphans' Home. We are blessed this year with abundant crops. There are not crabs enough in Tennessee to hold our corn crops this season. Is it not most fitting that we should manifest our appreciation by a thank offering to our only Orphans' Home? We have been running short on our support fund for a year. Such strenuous efforts were made to pay for our property that the support of the Home was overlooked, and we are more than \$500 short on borrowed money to pay for provisions. So we have concluded to ask our brethren and sisters, and all other charitably inclined persons all over Tennessee, to make a free-will offering of provisions on Thanksgiving day for the Tennessee Baptist Orphans' Home.

THE PLAN.

We will procure large 50 pound paper bags, and have printed on them directions as to what we need and how to send to us. These bags will be sent to the towns and churches in the State in

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



ROYAL BAKING POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

packages of twenty-five to fifty, or even more if desired, upon application. We will expect those asking for packages to pay the expressage for their transmission, for it will be but a small amount to each of them, but in the aggregate would be burdensome to us. The persons asking for and receiving a package of bags will agree to hand them around, leaving one with each merchant or each family that will promise to fill it on or before Thanksgiving day with something useful to the Home. After Thanksgiving the person who distributed the sacks will go around with a delivery wagon or buggy and collect the bags and box them up and send the box prepaid to the Orphans' Home.

WHAT TO SEND—PROVISIONS.

Flour, meal, potatoes, canned fruit, pickles, bacon, hams, any kind of cured meat; in short, anything to eat that will not spoil before the children get a chance to eat it.

CLOTHING.

Shoes and stockings of all sorts and sizes. Hats for boys or girls, aprons, uncut calico, domestic, or bleached goods. Thread, buttons, needles, pins, combs, brushes, soaps, starches, any kind of tableware well packed, towels—lots of them—sheets and pillow cases. We have enough quilts at present. Thus in one day we hope contributions will be made sufficient to supply us for several months. Should any prefer it, contributions of cash would be very acceptable to us. Remember to send for the bags to C. T. Check, Nashville, Tenn. Send all cash to A. J. Holt, or W. M. Woodcock, Nashville, Tenn.

Woman's Missionary Union.

It is hoped that advantage is being taken of the attendance at Associational gatherings to enlist our sisters for personal active interest in missions. A definite time and place should be announced for the women to meet together, a convenient place and time, if possible, but a gathering under unfavorable circumstances is far better than none. Earnest prayer should be offered for our missionaries on the field and for those waiting here at home whose hearts' desire is to return to their work among the heathen. Those who are willing to attempt the organization of missionary societies in their churches should be asked to give their addresses in order that literature may be sent them, and a society in the locality should be formed at once.

Realizing the help that intelligent, consecrated women are able to give, we invite our brethren, the pastors, to aid in holding these Associational meetings, informing the sisters what is their privilege in becoming connected with the Woman's Missionary Union.

Many thanks to Pastor I. A. Halley, Murfreesboro, who has been assisting in a protracted meeting and seized the opportunity of organizing a W. M. Society at Mulberry, Mrs. J. B. Thompson, President, Mrs. R. L. Farrar, Secretary.

Oftentimes our secretary is asked, "How can our society get money for missions?" She has an answer which, strange as it may seem, is actually related, and—acted upon. This she would be glad to be informed. She says: "Deny yourself. Were you going to buy a new hat this season? Wear the old one and give the price. Do you want a stylish costume? Go without and double your subscription. Give till you feel it. Why, we do not begin to realize what this mission work is! We are building better than we know, even doing as little as we do. The next ten years will show a vast in-

crease over the efforts of the decade just past, excellent as we think the showing of W. M. U. for that period. But we must interest the children. We must provide for the carrying on of this holy, mighty work when we are gone. Look at that glorious sunset. Think of the unfulfilled glories which "eye hath not seen," and reflect that amid the joys of Paradise, if there can be regret, we shall regret that we did not do more, suffer more, deny ourselves more, for Christ's sake."

A friend writes: "We have sweltered at home all summer. With our beautiful new church to pay for, of course we could take no trips this year."

Would that Christian women might make it unfashionable to wear "gold and pearls and costly array," while mission treasures are empty; let us not incur the prophet's awful warning (Isa. III, 16-20) by indulging selfish pride while referring impatiently to "that old church debt."

Please be prompt about making out your report for the past quarter. Blanks have already been mailed, and should be returned during the first week in October.

Is your school preparing for Missionary Day? This is a beautiful, appropriate and easy way to interest young and old in the greatest of subjects.

Of his niece, Dr. Yates wrote: "I hope she remembers that she was not created and educated for ornament, but for usefulness. She can start a Sabbath-school at your country church, and be the means of good to others, and she will be all the better and happier for it."

"When a good Chinese scholar hears a quotation from any of the classical books, he can tell you in what book, chapter, page and line it is to be found. My theological class repeat from memory half a chapter of the Bible every morning."

A poor Chinese woman begged Mrs. Yates to accept four dollars toward building the school-house, saying, "It is very little, but I want to do something toward it; make me happy by accepting this mite." It was used to buy a clock by which the school hours were regulated.

Mrs. and Miss Yates made their contributions to missions by teaching a school for girls where blind of the feet was not permitted. The three oldest pupils, aged 18, 17 and 15, were baptized in 1881, and when the band of fellowship was given they and the church members laughed audibly. "When they feel happy the Chinese do not shout, but laugh. There was joy in heaven, too."

Three Meetings.

On the second Sabbath in August we began our meeting at Oakland. Bro. N. W. P. Bacon of Hernando, Miss., came on Monday afternoon and did all the preaching throughout the week. The preaching was able, earnest, and spiritual, and left a lasting benefit in the church and community. There were no additions during the meeting, though some have expressed their intention to join. The meeting had a splendid effect in uniting the people by destroying some long standing differences. Bacon is meat of our quality, and this "rare" doesn't mean raw, nor does it imply that he has been cooked.

The third Sunday I began my meeting at Dexter, and, as we were disappointed in getting ministerial aid, the pastor did the preaching through the week, to very excellent congregations. The meeting was deeply spiritual and the members say it was a "good meeting." There were seven or eight profes-

Gov. MacCorkle's Endorsement.

Hon. W. A. MacCorkle, Ex-Gov. of West Virginia, adds his name to the long list of Statesmen benefitted by Peruna. He heartily recommends Peruna as a reliable remedy and tonic.



Hon. W. A. MacCorkle,
Ex-Gov. of West Virginia.

CHARLESTON, W. Va., March 9, 1898.
Peruna Made in U. S. A. Only.
GENTLEMEN: Your Peruna is a tonic, is certainly unexcelled, and in a number of cases that have come under my observation where it has been used for catarrh, or any disease which has its origin in that malady, it has been of great benefit. Peruna has my hearty recommendation, both as a tonic and catarrh remedy.

W. A. MACCORKLE.
Peruna is a permanent and scientific cure for catarrh. It is purely vegetable and works in harmony with nature. All druggists sell it.

sions and three accessions; three by baptism and one by letter. Others will join.

On the fourth Sunday I began our meeting at New Salem Church, in Union County. Bro. Ross Moore came on Monday and did the preaching through the week. His sermons made fine impressions on the people, and persuaded eight persons to give their hearts to the Savior. I baptized three persons the first Sunday in September at 3 o'clock in the afternoon. The meeting was a very helpful one.

L. E. BARTON.

Jackson, Tenn.
P. S.—Allow me to compliment and thank you most heartily for your article in a recent number of the BAPTIST AND REFLECTOR, entitled "Chrysostom and His Mother." It certainly was beautiful and helpful. L. E. B.

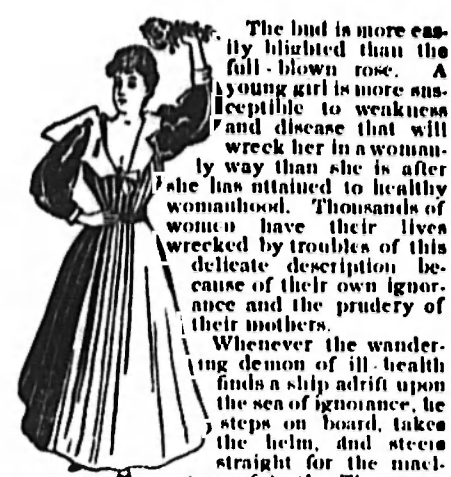
Those McMinnville Women Come Again.

"Persons who commit offences often consider those who denounce them as guilty of injuring them. But the man who knows his rights, and mildly but firmly defends them, is worthy of honor, and we look with little respect upon those who, where they have common rights, are content to allow their principles to be disregarded. There is not a statement in the gospel of Christ to justify a person or a church in being a party to the overthrow of his or its own principles."

The above, quoted from the New York Christian Advocate, so clearly defines our position that we take it as a heading of this article and give it as a reason for the mild agitation we have started.

Please allow us to thank Brother Huff for his interest in our behalf, also for his good opinion of us, and express the hope that we shall always merit it. But as far as we know not one of us wants to preach, neither are we seeking notoriety in any way. We started out for information, not only for our selves, but for other women.

Now, we are not afraid of Brother Paul whenever the brethren will con-



The bud is more easily blighted than the full-blown rose. A young girl is more susceptible to weakness and disease that will wreck her in a womanly way than she is after she has attained to healthy womanhood. Thousands of women have their lives wrecked by troubles of this delicate description because of their own ignorance and the prudery of their mothers.

Whenever the wandering demon of ill health finds a ship adrift upon the sea of ignorance, he steps on board, takes the helm, and steers straight for the millstone of death. The young woman who has not been taught the necessity of taking care of her health in a womanly way is a ship adrift upon the sea of ignorance. Diseases that will wreck her future happiness will soon assume command. Young women who suffer from weakness and disease peculiar to their sex live under a terrible nervous tension, and if they escape death are always threatened with insanity. The whole nervous system is affected by the constant drag and drain upon the delicate and feminine organs. Dr. Pierce's Favorite Prescription is the one perfect and unfailing specific for every derangement and disorder of this description. It fits a woman for wifehood and motherhood. It is the best of all known nerve tonics. It is the discovery of one of the most eminent and skillful specialists in disease of women.

"I was troubled three years with female weakness," writes Miss Ellen Gray, of Bedford City, Bedford Co. Va. "I had two physicians, but neither did me any good. I was troubled with colic in my left side all the time. When it was time for my monthly periods I thought I would die with pain in my back and stomach. I also had chills. I could not get up without fainting. Finally I took three bottles of Dr. Pierce's Favorite Prescription and two of his Golden Medical Discovery. I do not have any pains at all and am in better health now than I ever was in my life."

How to preserve health and beauty are told in Dr. Pierce's Medical Adviser. It is free. For a paper-covered copy send 21 one-cent stamps, to cover mailing only; cloth binding, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

sent to have their favorite and oft-quoted passage obeyed literally, we will agree to forever hold our peace without a murmur. But as Brother Paul did not help frame the constitution of the Tennessee Baptist Convention, we fall to see why he should be quoted more than some other of the apostles in trying to explain the inconsistencies between that constitution and the way the Convention is conducted.

We understand perfectly all about the Woman's Missionary Union. Our Missionary Society sent a delegate last year to the annual meeting of that body, where she was received and gave in her report.

We thank "One of the Brethren" for being candid enough to admit that they have nothing better than "part custom" and "part prejudice" to defend their position with, but that does not seem to smoothe out the difficulty. In other words, how did the brethren twenty-five years ago come to frame a constitution that, according to your quotation from Dr. Cranfill, seems to be about seventy-five years ahead of the brethren that are in the lead at present? Why did they not make a constitution to suit the custom, or else allow the Convention to be conducted according to the constitution? Or, are the brethren that are in the lead now more prejudiced than were the framers of that constitution?

Last year when the delegates were being enrolled the teller said, "Here is a woman's name, will she be received as a delegate?" The president answered, "It has been ruled otherwise." Where and in what year was that rule made? As for letting "patience have her perfect work," please remember that after a while "patience ceases to be a virtue." We think that time is here.

Now if we had ever played on our brother's "organs," or no one had ever ridden on his "bicycle," there would have been no "changed customs" to clear away prejudices. In other words, if no woman or no Missionary Society protests against "taxation without representation" in our Convention, you

For Croup,

asthma, bronchitis, or whooping cough, there is no remedy so sure and safe as Dr. Ayer's Cherry Pectoral. From the first dose its healing influence is manifest. The sufferer who has been kept awake by the cough falls into a restful sleep, and awakes strong and refreshed. Dr. Ayer's Cherry Pectoral is acknowledged to be a specific for all pulmonary complaints. Physicians praise and prescribe it. It is now put up in half size bottles at half price, 50c.

"One of my children had croup. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Having a part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses at short intervals, and anxiously waited results. From the moment the Pectoral was given the child's breathing grew easier, and in a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day. Ayer's Cherry Pectoral saved its life."—C. J. WOODRICK, Wortham, Texas.

Ayer's Cherry Pectoral.

Indian Creek Association.

For several weeks Bro. J. Dean Adcock of the S. W. B. U. has been in our Association assisting in meetings. While we all speak of Bro. Adcock as the "boy preacher," he proved himself to be quite a man, as he stood in the power of the Holy Spirit, and proclaimed a free and absolutely secure salvation for every one who would exorcise "repentance toward God and faith in the Lord Jesus." We rejoice that many believed and are saved.

The meeting at our church commenced Saturday before the second Sunday in August and closed on the fourth Sunday. Here Bro. Adcock was assisted by the pastor, Bro. J. H. McCorkle, and Bro. W. H. Moser. We felt wonderfully blessed for ours was a glorious meeting. The preaching was simple "gospel truth" and reached the hearts of the people. The church was greatly revived and a number of sinners were converted, and were made to rejoice in a Savior's love, even before they were baptized. There were ten additions to the church, and Bro. Adcock baptized them at the close of the meeting, our pastor being so old and feeble, that he was unable to attend to it.

Bro. Adcock made many friends while among us. We shall ever be glad that he came among us, and that we were permitted to hear one so young who could preach the gospel so forcibly. We bid him Godspeed wherever he may go, and invite him to come back and spend the summer next year. And while we remember him so kindly, we are sure he cannot forget us, for it was here that he first administered the ordinance of baptism.

If our churches were all supplied with such earnest and consecrated preachers as Bro. Adcock, and the BAPTIST AND REFLECTOR read by all our members, I believe the cause of Christ and the Baptists would be greatly strengthened in our Association.

J. N. DAVIS.

Houston, Tenn.

Ordination of Rev. W. D. Turnley.

At the request of the New Providence Baptist Church the following brethren met together at 3 o'clock in the church building, and constituted themselves a presbytery for the purpose of ordaining W. D. Turnley to the full work of the ministry: I. G. Murray, pastor of the church; A. F. Boone of Clarksville, A. B. Bond of Nashville, C. A. Barnes of Palmyra, and the writer.

The council organized by electing Bro. Barnes moderator and myself clerk. Bro. Bond conducted the examination of the candidate, and quite well did he perform his duty. The questioning was thoroughly and systematically done, and drew forth most satisfactory replies from the candidate. The presbytery very heartily agreed to

advise the church to proceed with the ordination, which by an equally hearty vote it decided to do. Both presbytery and church are unanimous and enthusiastic in recommending Bro. Turnley as unusually well qualified to preach the gospel. He believes in sticking close to the Scripture and testing everything by a "thousalt the Lord."

The sermon was preached by the pastor from 1 Tim. iv. 16, and was highly edifying. The presbytery then laid hands on the candidate while the writer offered the ordination prayer. Bro. Boone then delivered the Bible in a most appropriate talk, and the interesting service was brought to a close by extending the hand of fellowship to the candidate, after which he pronounced the benediction.

I enjoyed my visit to the New Providence saints, and noted with much pleasure the improvement in the interior of the church building and other evidences of prosperity. Pastor Murray has entered upon his work there under very favorable auspices, and we congratulate both preacher and people. It was a pleasure to listen to Bro. Barnes preach Sunday morning so earnestly and eloquently upon "Looking Into Jesus." He is a preacher whom the Lord has signally blessed with a large growth in grace and power. His wonderful development as a pulpiteer shows what study, added to strong faith, will do.

May the Lord greatly bless the presbytery and our dear brother, who now goes forth to minister the gospel to a sin-sick world.

N. O. LOVELACE, Clerk.
St. Bethlehem, Tenn.

Tennessee Associational Meetings.

SEPTEMBER.

Weakley Co.—Friday, Sep. 23, Pleasant View Ch. 2 m. South of Dinkston.
Beech River—Saturday, Sept. 24, Darden.
Indian Creek—Saturday, Sept. 24, West Point.
Union—Saturday, Sept. 24, Macedonia, Smith Co.
Beulah—Tuesday, Sept. 27, Oblon Ch.
Tennessee—Tuesday, Sept. 27, Knoxville 2nd Church.
New Salem—Wednesday, Sept. 28, Pinks Creek Ch.
Ocoee—Thursday, Sept. 29, Concor.
William Carey—Friday, Sept. 30, Poplar Hill.

OCTOBER.

Judson—Saturday, Oct. 1, Maple Grove Church Dickson Co. 8 m North East of Tennessee City.
Western District—Tuesday, Oct. 4, Union Ch.

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

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

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

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

Sevier—Thursday, Oct. 6, Friendship Ch.

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

Midland—Wednesday, Oct. 12, Fairview Ch.

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

State Convention—Thursday, Oct. 13, Athens.

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

Picking up his untouched glass, he poured its contents upon the floor and said: "Then it's time I quit," and left the saloon, never to enter it again.—Ex.

Alcohol is that demon of the gospel who, having taken possession of a man's heart, sends a message to hell for seven other demons, that they, too, may abide with him, and render his conquest the more secure and the more lasting.—Bishop John Ireland.

For Midnight Workers.

Kin-hee Coffee

Roasted Java and Mocha.

Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere.
Mrs. H. H. Beckin, "Coffee & Mocha," from JAS. BECKIN & CO., Cincinnati, O.

BAPTIST AND REFLECTOR.

The Baptist, Estab. 1830. The Baptist Reflector, Estab. 1871.
Consolidated August 14, 1890.

NASHVILLE, TENNESSEE, SEPT. 22, 1898.

EDWARD E. FOLK, EDITOR.
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THE CENTRAL ASSOCIATION.

This is one of the largest and strongest Associations in the State. It includes the churches in Jackson, Humboldt, Milan, Trenton, Gibson, Trezevant and other towns, as well as many strong country churches. It is also one of the best, if not the best, organized Associations in the State. It is no invidious comparison to say that this result is due very largely to Bro. J. M. Senter of Trenton.

The Association met at Oak Grove Church in Gibson County. When we arrived Prof. R. A. Kimbrough was preaching the introductory sermon. It was a strong gospel sermon.

The Association was organized by the election of Judge Wm. Jetton as Moderator, Prof. H. C. Irby as Clerk, and J. B. Jarrell as Treasurer.

The first report presented was that of the Executive Board, made by Rev. R. P. Mahon, Chairman, who made a feeling talk upon it.

The report on Education occupied considerable time, as the Southwestern Baptist University is located in the bounds of the Association. Bro. R. A. Kimbrough made an appeal for the new chapel of the University and received about \$200. Prof. H. C. Irby stated that the Executive Committee of the Board of Trustees had decided that there should be no more match games of football in the school.

At 11 a. m., Thursday, Bro. J. N. Hall preached a fine sermon on the Security of the Believer, which was greatly enjoyed.

The reports on State, Foreign and Home Missions, Sunday-schools, Ministerial Relief, Literature and Colportage received interesting discussion.

The report of the Treasurer showed \$1,893.51 contributed last year for all purposes.

At about 1 o'clock on Friday the Association adjourned to meet with the Pleasant Plains Church next year, Rev. A. S. Hall to preach the introductory sermon.

NOTES.

The Moderator, Judge Wm. Jetton, is Chairman of the County Court of Gibson County, and is a true and noble layman. He makes a good Moderator.

The hospitality was abundant. There was plenty and to spare for all. Our home was with Bro. G. M. Hopkins. He has been a subscriber to the BAPTIST AND REFLECTOR for many years.

Rev. W. H. Sledge of Milan was a new man in the Association, but he seemed to feel quite at home, and by his affable manners and his earnest speeches he made a good impression.

Rev. R. W. Hooker, the popular pastor of the Oak Grove Church, has resigned to go to the University of Chicago, in which he has secured a scholarship. He was very attentive to his guests.

Bro. J. C. Tharp, who died last winter in Tampa, was a prominent member of the Association. He had not failed to attend the Association for many years. He was greatly missed at this meeting.

There was preaching in the grove and in the church and community by Brethren M. M. Bledsoe, R. P. Mahon, L. E. Barton, J. T. Early, W. G. Inman, J. S. Pate, H. L. Winburn and the editor.

Prof. H. C. Irby, the Clerk, is one of the finest men in the State. He is a most excellent Clerk, a popular professor of mathematics in the Southwestern Baptist University, a strong Baptist and a noble Christian gentleman.

Bro. J. M. Senter was greatly missed. He has been so prominently identified with the Association and to him is due so much of its development that some think the name of the Association might be spelled the Senterd Association.

Dr. W. G. Inman has been for many years Moderator of the Association. He was also President of the State Convention. He makes a fine presiding officer. The brethren said, however, that they wanted him on the floor as speaker this year.

The following ministers in the Association were present: L. T. Barrow, L. E. Barton, J. C. Davidson, S. C. Hearn, R. A. Kimbrough, R. P. Mahon, J. W. Mount, J. S. Pate, W. H. Ryals, W. H. Sledge, H. L. Winburn. Among the visitors were M. M. Bledsoe, J. T. Early, J. N. Hall, Charles Lovejoy, E. E. Folk.

It was a matter of much gratification to know that Rev. W. H. Ryals has decided to remain in Trenton. A strong effort was made to induce him to go to Kentucky, and he thought of doing so. But his church objected so strongly to his leaving that he could not stand the pressure. He is one of the finest preachers as well as one of the most beloved pastors in the State.

The farewell services to Bro. R. P. Mahon, who has just resigned the church at Humboldt to go as a missionary to Mexico, were very touching. A number of brethren made short talks, expressive of their feelings and those of others, after which the congregation gave him the right hand of farewell and said a hearty "God bless you." It was suggested that the Central Association ought to raise enough to support Bro. Mahon and his wife over and above its usual contributions. We hope this will be done. Our readers will be glad to know that Bro. Mahon has promised to write for our columns.

THE EFFECTS OF LUXURY.

Our Sunday-school lesson of several weeks ago contained a strong warning on the subject of sinful indulgence, showing the evil effect of luxury. Says Amos to the people of Israel: "Ye that put away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of music, like David; That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed." (Amos vi. 1-7).

It may seem a strange "therefore" to say that because they did the things mentioned they should go into captivity. But really it was only the natural consequence, both because God would use this means to punish them for their sin and because such luxurious habits would have an enervating influence upon their characters and render them powerless to meet their enemies. It is always so. Luxury brings weakness. This is true with the individual. Many a boy laments the hard time he has to experience in securing an education or getting a start in life. He has to labor day and night and endure many trials and difficulties, while others perhaps have nothing to do but to enjoy life or to make use of the means provided for them by others.

They do not know that it is these very trials and difficulties which tend to harden their muscles and to develop their manhood, while the luxuries in which the seemingly more favored indulge tend to make their characters soft and flabby and unfit them for the stern jostling against the world which must come some day.

Parents oftentimes spend toilsome days and sleepless nights seeking to make money for their children, so as to keep them from having so hard a time in the world as their parents did, forgetting that it was the very hard time they had which made men out of them, and which would make men out of their children. It is a common saying that the first generation makes the money and the second generation spends it. This is often true. But it is usually a concomitant truth that the first generation was strong and hardy, while the second is weak and decadent. The effort to make money develops manhood, while the spending it leads to luxury and dissipation and death. We could tell some striking illustrations of this truth, if we had the space. But we suppose that all our readers will think of such themselves.

You parents who labor and sacrifice to shield your children from having a hard time, and to lay up money for them, do you not know this is the worst thing you can do for them; and especially if the money is not accompanied by a strong character? Instead of being a blessing to them it will be a curse. It will cause all of the finer and nobler and harder dispositions of their character to wither and die. Put that money into their heads and into their hearts. Give them an education and develop their characters, and then if you turn them loose in the world without a dollar they will be able to make their way through, and in the end they will not only be apt to lead much happier and more useful lives, but they will be apt to have more money. It is better to go in at the little end of life's horn and come out at the big end, than to go in at the big end and come out at the little end.

The same law holds true also with regard to nations. In the earlier period of their existence nations which are struggling for existence are usually sturdy and strong. The people live simple and temperate lives, and they are happy and prosperous. But when they have acquired wealth, luxury and intemperance sap the foundations of their moral character, and decay sets in. This was the history of Egypt, of Greece, of Rome, of Spain, and it will be the history of our own country if we do not mind. There are signs to indicate that America is now standing at the zenith of her career. She has passed through the young manhood period of her existence, and is now in the prime of her life. With her unbounded wealth there is danger that luxury will take the place of labor and that we will sit down to enjoy what we have acquired. If so, then we may expect that we shall begin to go down hill and that our sun will sink towards the horizon.

"H! fares the land to hastening ill a prey
Where wealth accumulates and men decay."

May God avert the threatened calamity.

A CANDID CONFESSION.

In writing of Dr. H. C. Morrison, who recently took his church letter from the Methodists because they would not allow him to preach the doctrine of sanctification without the consent of the local pastor, the *Midland Methodist* says:

The editor of the *Midland Methodist* does not lay claim to being a second-blessing man, but he is free to confess that the second-blessing theory is both Wesleyan and Methodist, according to Methodist Standards. If the Standards do not teach the residue theory of regeneration and sanctification as a second and distinct work of grace, with its distinct witness, they teach nothing. Walter Spence was deposed from the ministry for preaching an eschatology supposed to be contrary to the Standards, though he was acknowledged to be orthodox in every other respect and a man of piety. If his expulsion was right, then the Standards are something. According to the Standards, the editor of the *Midland Methodist* is heterodox, and so is every preacher that declaims against the second-blessing theory. The men who oppose Morrison are the men who are "disseminating error," and therefore disturbing the peace, if the Methodist Standards still stand. We differ from Morrison, but so much the worse for us in the light of the Standards. We are, therefore, disowned to be very tolerant toward men of his views. He has come by his so-called "error" honestly, having inherited it from the fathers of his Church.

This is certainly a very frank statement. It seems to us that the editor of the *Methodist* ought

either to stand by the Methodist Standards or give them up, and with them give up Methodism. If the Standards are according to the Scriptures, he ought to stand by them. If they are contrary to the Scriptures, as he seems to think, he ought either to have them changed or change his church relations. It is certainly a remarkable state of affairs when the editor of a prominent Methodist paper, the organ of two Conferences, can admit that he is "heterodox," "disseminating error," "disturbing the peace," "differs from one who upholds the Standards, which is so much the worse for him in the light of the Standards." It shows quite a spirit of independence. But the funny part about it is that those who oppose the Standards are the ones who claim to be orthodox *par excellence*, while those who uphold the Standards are the ones who are branded as heterodox, and are even driven from the church.

The *Methodist* says again: "Bro. Morrison in professing to be 'entirely sanctified,' only professes what many of his critics believe they received in justification, a pure heart."

This, we suspect, is true. In fact we have frequently said that the second blessing of our Methodist sanctified brethren is the first blessing of Baptists, with the difference, of course, that they claim that this second blessing has given them sinless perfection, while Baptists make no such claim.

THE PUBLISHING HOUSE CLAIM.

Dr. J. D. Barlee, book agent for the Methodist Publishing House, this city, recently received his membership from the Nashville District Conference to the Murfreesboro District Conference. The presiding elder of the latter Conference then appointed a committee to investigate and see if Dr. Barlee should be tried for his part in securing the Publishing House claim. The committee reported that a trial was not necessary. *Zion's Outlook*, formerly the *Tennessee Methodist*, of this city, says:

After changing from one district to another, and getting the case under a presiding elder distinguished for such exploits, and scraping both districts to find a committee of seven, it has been managed at last to evolve the above verdict! Several of this committee have been long known as pronounced apologists and defenders of the accused.

The *Outlook* adds:

Just such performances as this committee has furnished the public is what brings the oft-mentioned "proper tribunals" into contempt.

The *Midland Methodist* says:

The action of the Investigating Committee in the case of Dr. Barlee is so much fat in the fire, and it will increase the heat and augment the flame. To those who knew the conditions and circumstances, the result was confidently anticipated. This decision is, of course, not a finality. The Annual Conference has original jurisdiction, and will have power to renew the case, if it desires to do so.

The *Methodist*, which is the organ of the Holston and Tennessee Conferences, thinks that these Conferences should take action on the Publishing House matter.

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.
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 \$4.00.
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 \$14.00 we will send a beautiful watch, gold-filled, suitable either for a gentleman or lady.

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

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

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

Write to us for sample copies, if desired.

PERSONAL AND PRACTICAL.

—Some one writing from Fort White, Fla., sends us an excellent article on "Capital Punishment" in reply to Bro. W. H. Rutherford. We should be glad to publish it if the brother would give us his name, which he failed to sign.

—Rev. W. J. Stewart, the newly elected pastor of the Centennial Church, this city, will begin his work on next Sunday, and in the afternoon welcome services will be held in which the various Nashville pastors will take part. He is a noble man. We are glad to have him in the city.

—The Immanuel Baptist Church, this city, has called to its pastorate Rev. T. B. Ray of Georgetown, Ky., and it is expected that he will accept. He is said to be a most excellent preacher. We extend to him a cordial welcome to Tennessee. He will find a noble people to whom to minister at the Immanuel Church.

—Rev. J. L. Sproles has resigned the pastorate of the Huntsville, Ala., church for the purpose of completing his course at the Seminary. He passed through the city last Monday on his way to Louisville. Already one of our best preachers and most popular pastors, we shall expect him to be still better after his stay in the Seminary.

—President McKinley has appointed a commission to investigate the war department and find out where lay the fault which led to so much sickness and death in the camps of our American army. This is well. We hope, however, that in their investigations the commission will not overlook the army canteen, which we believe has been a prolific source not only of demoralization, but of sickness and death.

—Gen. Wood, the military governor of Santiago, has issued an order requiring the reduction of the salaries of the school commissioners and the increase of those of the teachers, also that sectarianism shall be abolished and the English language be taught. In other words, "the little red school house" is from now on one of the institutions of Santiago. This may be a bitter pill for the Catholics to swallow, but it is only a necessary concomitant of American control.

—The *Religious Herald* relates the following Irish bull: An Irishman upon being taunted for running away in a battle, replied quite seriously: "And sure isn't it better to be a coward for half an hour than a corpse the rest of my life?" To this we may add the following: An Irishman wrote a letter to a friend. Before sending it off, however, he was taken sick and died. In looking over his effects the letter was found. Another Irishman wrote at the bottom, "P. S.—Blue writing this I have died."—and sent it on.

—Miss Winnie Davis, daughter of Jefferson Davis, ex-president of the Confederate States, died on last Sunday at Narragansett Pier, R. I. She had been quite ill for several weeks, and her death was not entirely unexpected. She was born in Richmond in 1860, and was known as the "Daughter of the Confederacy." She was a bright, winsome, cultivated lady. Her last public appearance was at the Confed-

erate Remmon in Atlanta last July on which occasion she rode in the parade in a carriage with Mrs. Stonewall Jackson and Miss Gordon.

—Dr. W. G. Inman was for some years pastor of the church at Humboldt. When he resigned he remained in Humboldt and took charge of several country churches. Between him and the pastor, Bro. Mahon, there has ever been the most beautiful harmony. Last May the church paid the expenses of their old pastor to the Southern Baptist Convention. These facts are as unusual as they are pleasant. Dr. Inman, by the way, has about completed his history of Tennessee Baptists, which we are sure will be of great value and interest.

—There are no less than nine Associations meeting this week in the State. Of course it is a physical impossibility for us to attend all of them. We expect to attend two of them, however, and have made arrangements for some one else to represent the paper at the other Associations. At every Association at which neither the editor nor any other special representative of the paper can be present we should be very glad to have some of our friends act as its representative, speaking a kind word for it both publicly and privately and taking subscribers. We can send sample copies whenever and wherever desired.

—Dr. Price of the *Midland Methodist*, the organ of the Tennessee and the Holston Conferences, is pretty outspoken in favor of returning the money received by the Methodist Publishing House from the government. He says: "We are sorry to learn that at one District in Georgia Bishop Candler ruled resolutions relating to the Publishing House out of order, and that Bishop Duncan did the same at two other District Conferences in the State. You might as well try to dam up the Nile with bulrushes as to suppress the free expression of Methodist Conferences in the present crisis." The *Methodist* says that the Missouri Conference passed ringing resolutions on the matter.

—The world opened its eyes with wonder at the accuracy with which the gunners in our American navy would shoot during the recent war. The explanation of this accuracy was found not only in the men behind the guns, but also in the fact that they had what was called a range finder to give them the distance of the object aimed at. The *Index* says that the secret of using this instrument is one exclusively guarded by our own naval officers. Other nations desire it, but expert as they are in such matters they cannot guess how the little appliance does its work. Their method uses instruments that require elaborate mathematical calculations, thus losing valuable time. Yet it is said that when once the secret is explained it is a marvel of simplicity. Only a few know this secret and to the rest it is a profound mystery.

—An old man in Missouri committed a heinous crime. A mob went to the jail, took him out and put a rope around his neck. The old man stood trembling and groaning. "Have you anything to say?" were the gruff words of the leader. "I was drunk when I done it; oh! I was drunk," came the reply. But the excuse was not considered a valid one, and he was strung up to a post and hanged by the neck until he was dead. As a matter of fact, however, the old man was not so much responsible for the crime as the saloon-keeper who sold him the whiskey. And the saloon-keeper was not so much responsible as the officials who gave him the license to sell the whiskey. And the officials were not so much responsible as the men who voted for them and gave them the authority to issue the license to the saloon-keeper to sell the whiskey. We hope that none of our readers belong to that class.

—Dr. Calvin B. Blackwell, Secretary of the B. Y. P. U. South, has accepted a call to the pastorate of the First Baptist Church, Wilmington, N. C. Dr. Blackwell is an eloquent speaker, and made a fine Secretary, but after it became known that he was baptized by a Campbellite, and declined to be rebaptized, it was evident that his usefulness as Secretary was at an end, at least in a large part of our Southern Baptist Zion. The majority of Southern Baptists, not only in the Southwest, but all over the South, are opposed to what is known as alien immersions, and to none more than to those administered by the Campbellites. By the way, the editor of this paper on last Sunday baptized a lady who had previously been immersed by a Campbellite. He told her very plainly that we Baptists do not receive Campbellite baptism, as Campbellites baptize people to make them Christians, while we baptize them because they are Christians. She very gracefully agreed to be rebaptized.

Church of Chattanooga. We are very grateful to the little ones and their teacher, Mrs. E. F. Roberts, and we hope to hear from them often.

May Taylor, a gentle little girl of Class No. 10, First Baptist Sunday-school, Chattanooga, adds her birthday pennies to help on the work in Japan. May she always thus prove her interest in missions.

That's all for this time. Be sure to scan closely our "Receipts." Our Second Quarter will close very soon. We are creeping up very slowly on our September record. Have you sent in your offering? Don't delay a single day. We must not fall behind the First Quarter. Stir up the whole household, the class, the band or even the entire neighborhood. Just overwhelm me with letters in the next few days. If you find tears between the lines to-day, do not wonder. I sent my one little daughter off this morning, and my heart is heavy. The mothers will understand! I am grateful indeed that she can have the great advantages of that great school at Hollins, Va., but oh! when a gay young girl goes and comes no more in the home, even for a little while, there is such a vacuum! You will pray with me that naught of ill may befall us during the separation, and you must comfort me with lots of work to do. Most anxiously yours,

Laura Dayton Eakin.

Receipts.

First quarter	\$110.52
July offering	65.25
First week in September	28.82
August offering	5.40
Second week in September	3.12
Third week in September	8.20

FOR JAPAN.

Dan Sample, Louisiana	1.00
Clinton Sammons, Jr., E. Hollingsworth	1.00
Husettine Jackson, Nashville	1.00
Mrs. A. E. Kilpatrick, Memphis	1.00
Brooks Kilpatrick, Memphis	1.00
Lewis Kilpatrick, Memphis	1.00
George Kilpatrick, Memphis	1.00
Robert Kilpatrick, Memphis	1.00
Clarksville Seminars, by E. F. Fox, Jr.	2.00
Antioch Home Bldg. by E. F. Fox, Jr.	1.00
Primary Class, Central Baptist S. S.	1.00
Chattanooga	1.00
May Taylor, Class No. 10 First Bap. S. S.	1.00
Chattanooga	1.00

FOR ORPHANS.

Maggie Bess, Watertown	25
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Total	\$250.51
Received since April 1, 1898	
For Japan, fourth year salary	\$44.04
For Japan, fifth year salary	\$71.04
For Orphanage	\$1.28
For postage	2.00
Total	\$250.51

New styles in Shoes and Trunks. C. B. Horn & Co., 206 Union St.

I have just closed a meeting of great power at my home church, Bradley's Creek. There were 21 conversions and 13 additions by baptism, among whom were several heads of families. Bro. Lammot was with me and did most of the preaching, and did it well. I am happy over this 18th annual revival at home. G. A. OGLE.

Milton, Tenn.

A TEXAS WONDER

HALL'S GREAT DISCOVERY.

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

All orders promptly filled. Send for Texas testimonials.

E. W. HALL.

Sole manufacturer, P. O. Box 218, Waco, Texas. Sold by Page & Shum, Nashville, Tenn.

READ THIS.

Gonzales, Texas, July 4.—This is to certify that I have used Hall's Great Discovery 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.

There is but one good make of lamp-chimneys—Macbeth—and your dealer knows it.

You want the Index.

Write Macbeth Pittsburgh Pa.

RECENT EVENTS.

—Out of a population of 17,500,000 in Spain, 11,000,000, or 68½ percent., are illiterate. In 1890 80 per cent. were illiterate.

—The First Baptist Church, Eufaula, Ala., has called Bro. W. D. Hubbard of Alabama to take charge of its work as pastor.

—Mrs. W. D. Chipley and family of Pensacola, Fla., have moved to Richmond, Va. We are sorry for Pensacola. We congratulate Richmond.

—Rev. L. D. Temple, pastor of the First Church, Brattleboro, Vt., has been unanimously called to the pastoral care of the Flemington Church, N. J.

—Bro. J. N. Brantlock, pastor at Fernandina, Fla., called at our office last week. He is a good brother. We should be glad to see him located in Tennessee.

—The national debts of the world amount to \$30,000,000,000. France owes about \$8,000,000,000. England and Austria owe about \$5,000,000,000 each. Italy and Russia about \$2,000,000,000 each.

—In times of peace the Russian army numbers 818,000; the French army, 530,000; the German army, 507,000; the English army, 220,000, etc. In time of war these armies are recruited till they are from three to six times as large.

—Prof. G. B. Moore of Furman University has been granted a year's leave of absence, which he will spend in the University of Chicago. The *South Carolina Baptist* says he may possibly remain there. We hope not.

—Rev. J. L. White, D.D., of the First Church, Macon, Ga., has been compelled to close his work on account of the loss of his voice. We hope that it will be only temporary. He is one of our finest preachers and most valuable men.

—Rev. Nathan E. Wood, D.D., has been elected to the presidency of Newton Theological Institute in place of Dr. Alvah Hovey. Dr. Wood is the pastor of the First Baptist Church, Boston. He is a scholarly man, and will make a fine successor to Dr. Hovey.

—Dr. W. A. Nelson, formerly pastor of the Edgelyfield Baptist Church, this city, will supply the pulpit at Jackson, Ga., for the present, and it is said that he may decide to serve the church as pastor. He is a noble man. Fortunate is the church which secures his services.

—The *Baptist Chronicle* says: "The Texas State Convention meets at Waco on Friday before the second Sunday in October. A lovely time is expected. We hope the expectation will be realized, though we are afraid that the Convention will be more lively than lovely."

—Dr. E. C. Dargan, of the Seminary at Louisville, has begun the publication in the *Baptist Union* of a series of thirty lessons on the "Doctrines of our Faith." Judging from the first article we are sure that the series will be very fine, and it will be read with great interest.

—Lord Wolsey is showing special solicitude for the moral as well as the physical welfare of the British soldiers at home and abroad. In a memorandum just issued he lays upon each company officer the duty of pointing to

SICK HEADACHE

Is the Bane of Many a Woman's Life—How the Disease May be Cured. A Case Cited.

From the *Republican*, Bithoum, Mo.

Mrs. Fannie H. Stollie, of Martinsville, Mo., was recently rescued from a fate which nearly wrecked her life. It seems she has for many years been severely afflicted with a complication of diseases and frequently would have fearful attacks in which she would become unconscious for hours.

In one of these she was unconscious for many hours. Her condition became alarming; the usual restoratives failed to bring relief; the physician's aid proved unavailing and death seemed imminent. She recovered, however, and that she lives to-day is wonderful.

A reporter who was sent to investigate, when he met Mrs. Stollie could not help but remark "how well she was looking" and could scarcely realize that she had passed through such a trying ordeal as had been represented. In speaking of her experience, Mrs. Stollie said:

"I used to have terrible sick headaches, which I had as far back as I can remember. In recent years they were getting worse. I would suffer so that I would become unconscious, and the last one I had I was unconscious from seven in the evening until after midnight. I was so bad that the doctor could not get the medicine in my mouth, but had to give me a hypodermic injection. The doctor said that I was likely to die in one of those spells."

"A few years ago, I took treatment of a specialist in Kansas City, but it only relieved me for a while."

"When I came here two years ago my health was miserable. My husband, who had great faith in Dr. Williams' Pink Pills for Pale People, insisted that

the men under his control, and especially the young soldiers, the disastrous effects of yielding to habits of intemperance and immorality. We wish that the commanders of our American army would issue such orders."

Rev. Archibald Cree has resigned the pastorate of the Aberdeen and Southern Pines Church in North Carolina and will be succeeded by Dr. W. L. Wright, who was recently compelled to resign the pastorate of Lehigh-street Church, Richmond, Va., on account of ill health.

—The *Independent* states that the Spanish Queen attends a great many bull fights. The *Independent* adds: "We have in hand a Madrid paper in which the announcements of bulls and fights are not only put above those of priests and sermons, but are considerably longer and fuller."

—Dr. G. A. Lofton, pastor of the Central Baptist Church, this city, is expected home this week. His people are preparing to give him a cordial welcome. We do not know when Dr. Lofton will return. We suppose that both of them will write a book giving their observations in the British Museum.

—We acknowledge receipt of an invitation to attend the marriage of Miss Katherine Hays, daughter of Mr. and Mrs. Stokely Donelson Hays, to James Earnest Edenton on October 4th. All the parties are of Jackson, and the marriage will occur in that city. We extend warm congratulations to the happy couple.

—We call special attention to the advertisement of the Southern Normal University which appears this week. The University has a large and efficient corps of instructors, with Prof. J. A. Haber, the principal, at their head. The attendance runs up into the hundreds. The terms both for board and tuition are quite reasonable.

—Rev. Benjamin Clark has been elected as the successor of Dr. K. Benjamin Andrews, who has accepted the

Help Needed.

A few weeks ago we wrote of having lost our house of worship, after which we received many words of sympathy which were very much appreciated. We now have our material about ready to begin building, but will lack some money with which to complete it. Since our house was burned we have been hindered very much by sickness, but all hands that could have worked with a will born of love to God and have thus far succeeded grandly. Now, brethren in Christ, we give you full credence for sorrow when you learned that a sister church had nothing but the grove in which to worship God.

HOW MUCH ARE YOU SORRY? Out of ten thousand Baptists, perhaps, that will read this, how many will send us one dollar as a thank offering that you have a house to worship in? Will not our city churches make this poor country church and its pastor feel that you do really care for us? A prompt response will be especially appreciated, as we want to get in our new house by cold weather. Contributions may be sent to me (pastor) C. Kincaid, Sella, Tenn., or to Jas. Coffman, Minor Hill, Tenn.

[We know Bro. Kincaid well. Every word he says may be relied upon.—Ed.]

A Good Meeting.

Last Friday Pastor R. B. Shum and I closed a good meeting with his church at Pleasant Grove, in Johnson County, in which fifteen additions were made to the church. We shall never forget the genial hospitality of those people. They have a good young pastor, a man of much promise and fine intellect, who has been and is doing much good. Allow me to say that at my last meeting time with my people at Bluff City we received five additions by letter and had good congregations. There are some of the best brethren and sisters there to be found in the State. My congregation at Union was not so large last Saturday and Sunday, owing to the heavy rain. They are a noble band of workers. Bethel, in Johnson County, is a band of 25 Baptists who might be a wondrous power for the Lord. Also, I have recently begun to work with the Moon's Creek people, in Washington County, and want to ask you to pray for us. The Watuga Association adjourned Thursday. Had a nice session; splendid order, peace and harmony prevailed from the very outset. Rev. W. H. Hicks was chosen Moderator, Rev. J. M. Richardson Clerk and D. J. Farthing Treasurer. We were glad to see Bro. J. T. Henderson and hear him talk in his zealous, earnest manner for the educational interests represented by him. Rev. P. Gwin (col.) was there representing the educational interests of the colored folks at Mossy Creek.

E. H. Hicks.

Allen town, Tenn.

Rev. R. W. Hooker.

Whereas, Our beloved brother, Rev. R. W. Hooker, on this second Sunday in September, has offered his resignation as pastor of Woodland Church, a position he has so faithfully filled for nearly two years whose efforts while among us in building up the cause of Christ have been untiring, and for which he has won our respect love; therefore be it

Resolved, That the church and entire community accept his resignation with regret and kind wishes for him upon his departure.

Resolved, That this severance as pastor and people brings sadness to the hearts of his members and congregation. During the time Bro. Hooker has served us he has labored in an earnest and faithful way to build up

the church, and to fill us with love for the work of the Master. In misdoing he is wonderfully zealous, and we feel that he has made us love that most noble cause better, and see its importance as never before.

Resolved, That it is with the deepest regret we say to him that sad word farewell. We assure him that he will ever have a warm place in our hearts, and we will watch his future career with interest, and our prayers will be with him.

Resolved, That we heartily commend Bro. Hooker to the hearts of the people to whom he may go. And we pray that his life may be long and full of good works for the Master.

Resolved, That these resolutions be put upon our church record and a copy be sent to the BAPTIST AND REFLECTOR for publication.

Watuga Association.

It was my privilege to spend three hours at the recent session of this body, which convened with the church at Roan Mountain Station, Carter County, on the East Tennessee and Western North Carolina Railroad. "The rains descended and the floods came," yet the people came in great crowds, recognizing that "much water" is a matter of little inconvenience to Baptists.

I found Rev. W. H. Hicks in the Moderator's chair, J. M. Richardson at the Clerk's desk, and D. J. Farthing collecting the shekels.

Emotions of profound sadness filled my soul as I looked in vain for the familiar face of that strong and zealous veteran of the Cross, Rev. David Kitzmiller, under whose able preaching I was brought from death into life, and by whose hands I was buried in the likeness of our Savior's death. "Behold a prince and a great man has fallen in Israel," and I shall always honor his memory.

The Moderator imparted a business ring to the proceedings and I was gratified to see the prominent part taken by a number of zealous laymen in the discussions. All agreed that the churches must make improvement in their support of missions. Perhaps no Association in the State can show a better Sunday-school record than the Watuga. At its recent Sunday-school Convention twenty-six out of twenty-nine Sunday-schools were represented.

Among the active workers of the Association I noted the presence of Rev. A. J. F. Hyder, Dr. Hyder, Rev. E. H. Hicks, George Burnham, Bro. Carlier (a New England brother who has located at Elizabethton), Rev. R. B. Shum and many others.

The representative of Carson and Newman was shown exceptional courtesy, and the Institution will receive both students and money from this field next year. J. T. HENDERSON.

Cumberland Gap Association.

The Cumberland Gap Association has passed by. We had a very fine Association. Prof. J. T. Henderson was with us, and delivered us a fine speech on education. He made a fine impression on all who heard him. The whole Baptist brotherhood are surely glad that there is a Prof. J. T. Henderson.

The Association withdrew Association fellowship from one of the churches in our bounds because of the doctrine taught by their pastor, B. F. Henry, to wit: 1. Materialism. 2. Adam did not involve his race in everlasting punishment in the violation of God's law, but a temporal death only, and Christ died to restore them back to life again, such as Adam possessed before his fall. 3. And the time of restoration will be when they are resurrected from the dead. 4. There is no hell but the grave until after the judgment day. 5. No soul or spiritual personality that lives beyond the death of

the body until after the resurrection of the body. 6. No immortality attainable in this life. 7. No eternal punishment taught in the Word of God. 8. The sinners that die in sin will after death have a chance to hear the gospel and be saved. 9. And those who fall to accept Christ in that age will be annihilated forever. 10. The sinner part of Adam's race will be resurrected natural bodies and not spiritual bodies. 11. The infantile race will be resurrected little natural babes as they died, and be raised up to man or womanhood and have a chance to hear the gospel and be saved.

The above is the doctrine taught by Rev. B. F. Henry. These points of doctrine and the letter from that church was referred to a committee consisting of J. T. Henderson, Pridemore, W. L. Winfrey, H. H. Friar, W. N. McNeill, B. A. Smith, B. Nevels, H. Cunningham, J. G. Browning and C. C. Cook.

The committee reported that these points of doctrine as taught by Bro. B. F. Henry are inconsistent with Bible teachings and not according to the doctrine held by Baptists, and inasmuch as the church retains B. F. Henry as pastor, that it would be unwise to recognize the said church and pastor as in gospel order. The Association unanimously adopted the report.

D. L. MANIS.

Springdale, Tenn.

Help for Cuban Sufferers.

The committee of the Home Mission Board to which was referred the matter of help to our suffering people in Cuba have sought information both as to these needs and the best means of supplying them. They have assurances that about five hundred of our people are in a necessitous condition. A letter from one of the most prominent families of Havana represents that their chief food for several months has been dates. When they sought to buy eggs for a sick member of the family they found that their price was twenty cents apiece. Similar statements come from other sources. The committee is left in no doubt as to the imperative need of food. Hundreds of our people can scarcely sustain life on their scanty supplies. Transportation is so slow and expensive and the tariff imposed by the Spanish Government so heavy, that after careful deliberation we recommend our people to make no attempt to send provisions, but to send money with which to purchase them. The committee is assured that this is the quickest and most economical way of meeting this emergency.

The Board has requested Hon. Porter King and A. D. Adair to visit Cuba at the earliest practicable time, who will supervise this work as well as give attention to all other interests of our missions.

I. T. TICHENOR,
J. J. MADDOX,
J. M. GREENE,
A. D. ADAIR.

Previous to the rush of the Merrimac into Santiago harbor, Chaplain Royce, of the New York, offered a petition that God would protect the gallant volunteers who ran the collier in. The next evening, praying before the bare-headed crew standing at quarters on deck, the chaplain returned thanks to the Lord for having preserved Lieutenant Hobson and the men under him.

—An interesting feature of the tenth annual report of the American Baptist Education Society is a table showing the number of institutions aided by the Society during the last ten years, the sums appropriated to each, and amounts raised by each. It appears that the aggregate increase in the holdings of institutions thus aided is \$1,183,611.83; aside from the original pledge of \$400,000 to the University of Chicago.

Our courses in Journalism by correspondence embrace practical work in news gathering, editorial writing, a study of advertising, literary methods generally, and practical help for leading writers and literary workers. Entire expense less than 10 cents a week. Lewis D. Sampson, Director, School of Journalism, Indianapolis, Ind., U. S. A.

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The Society has wonderfully stimulated the educational activities of the denomination. The four able addresses delivered at Norfolk are published with the report and are a thesaurus of facts on the subjects treated. They are as follows: "The Influence of Christianity upon Education," by E. B. Hulbert, D.D., Dean of the Divinity School of the University of Chicago. "Christian Education and Civic Righteousness," by Prof. W. L. Poter of Wake Forest College, N. C. "Higher Education for Women," by President J. M. Taylor of Vassar College; and "Bible Study in Baptist Colleges," by Kerr B. Tupper, D.D., of Philadelphia. Every Christian educator would be profited by a perusal of these admirable addresses. The report will be sent to applicants enclosing ten cents in stamps with the request.

GREAT THOUGHTS.

When he hath tried me, I shall come forth as gold.—Bible.

Under the shadow of earthly disappointment, all unconscious to ourselves, our divine redeemer is walking by our side.—E. H. Chapin.

God pity those who cannot say, "Not mine, but thine;" but only pray, "Let this cup pass," and cannot see the purpose in Gethsemane.—Ella Wheeler Wilcox.

There will be no Christian but will have a Gethsemane; but every praying Christian will find that there is no Gethsemane without his angel.—Binney.

Never was there a man of deep pity, who has not been brought to extremities—who has not been put in the fire—who has been taught to say, "Though he slay me, yet will I trust in him."—Richard Cecil.

In the time of Jesus the mount of transfiguration was on the way to the cross. In our day the cross is on the way to the mount of transfiguration. If you would be on the mount you must consent to pass over the road to it.—H. Clay Trumbull.

The way is dark, my child, but leads to light; I would not have thee always walk by night. My dealings now thou canst not understand. I meant it so; but I will take thy hand, And through the gloom lead safely home my child! —Henry N. Cobb.

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Divorces in Different Countries.

In Australia divorces have never been sanctioned.

Divorces are scarcely ever known to occur in modern Greece.

In Hindostan either party for a slight cause may leave the other party and marry.

In the olden times the Jews had a discretionary power of divorcing their wives.

Divorces are scarcely allowed in Tibet unless with the consent of both parties. Remarrying is forbidden.

In Cochinchina, the parties desiring divorce break a pair of chopsticks in the presence of witnesses, and the thing is done.

Two kinds of divorces are granted in China. By the first the parties can immediately marry again, by the second not for a year.

Among some tribes of American Indians the sticks given witness of the marriage are broken as a sign of divorce.

If the wife of a Turkoman asks him permission to go out and he says "Go," without adding "Come back again," they are divorced.

In Siberia if a man is dissatisfied with the most trifling acts of his wife he tears a cap or veil from her face and that constitutes a divorce.

In Sam the first wife may be divorced, but not sold as the others may be. She may claim the first child. The others belong to the husband.

Among the Moors, if the wife does not become the mother of a boy, she may be divorced with the consent of the tribe and can marry again.

In the Arctic region a man who weds a divorcee leaves home in anger and does not return for several days. The wife takes the hint and departs.

In China divorces are allowed in all cases of criminality, mutual dislike, jealousy, incompatibility of temperament, or too much loquacity on the part of the wife.

Among the Tartars if the wife is ill-treated she complains to the magistrate, who, attended by the principal people, accompanies her to the house and pronounces a divorce.

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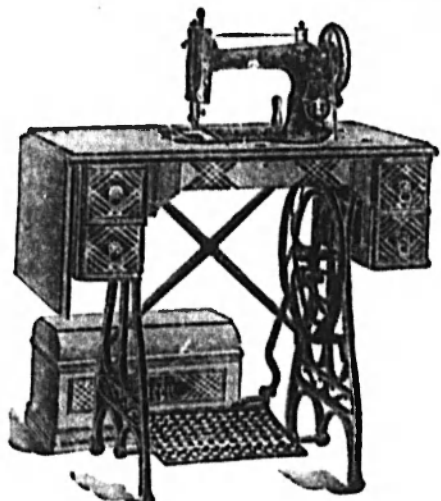
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For further information, send for catalogue.
W. H. THARP, Pres.

OBITUARY.

BUYAN.—To the memory of little Christine, infant daughter of Nelson and Mattie Bryan, born Dec. 16, 1897; died Aug. 8, 1898. Her life was brief, but full of pain.

Lovely babe! How brief thy stay,
Short and hasty was thy day,
Ending soon thy journey here,
Pain and grief no more to bear.

Hard it is from thee to part,
For it rends the aching heart.
But an heir of glories gone,
Let the will of God be done.

Pillowed on the Savior's breast,
Sweetly sleep and softly rest,
Soon the morning shall restore
The buried babe we now deplore.

SELECTED BY A FRIEND.

SCAPE.—Whereas, It has pleased our Heavenly Father in His infinite wisdom to remove from our midst, and from the toils and cares of this life, our beloved brother, Earl Scape. We part from him with sad hearts, but as it is the will of Him that doeth all things well, we humbly bow to His will, hoping to meet him where parting will be no more.

Resolved, That we thank our Heavenly Father for the gentle life and example of our departed brother, and for the hope of meeting him in that realm where parting is no more.

Resolved, That in the death of our brother his family have lost a devoted and faithful son and brother and the church one who always contributed to its support.

Resolved, That we extend to the bereaved father and mother and brother and sister our deepest and Christian sympathy, and pray God's richest blessing upon them, and may they find comfort in His grace and love.

Resolved, That these resolutions be spread on our Church Records and that a copy be sent to the family of the deceased, and a copy be sent the BAPTIST AND REFLECTOR with a request of its publication.

Done by order and in behalf of Trinity Baptist Church.

W. A. KILPATRICK,
W. M. BURNSEY,
R. F. HODGINS,
Committee.

BUTTS.—Whereas, It has pleased our Heavenly Father in His infinite wisdom to call from our midst, and from his labors, and the toils and cares of this life, and to the saint's rest, our brother, Dennis Butts. We part from him with sad hearts, but as it is the will of Him who doeth all things for the best, and having the assurance that he laid down the cross to take up the crown,

Resolved, That we thank our Heavenly Father for the gentle life and Christian example of our departed brother, and for the hope we have of meeting him in that realm where parting is no more and joy is everlasting.

Resolved, That in the death of our brother his mother has lost a devoted and faithful son, and his brothers a Christian brother, and the church and Sunday-school a faithful and earnest and devoted member.

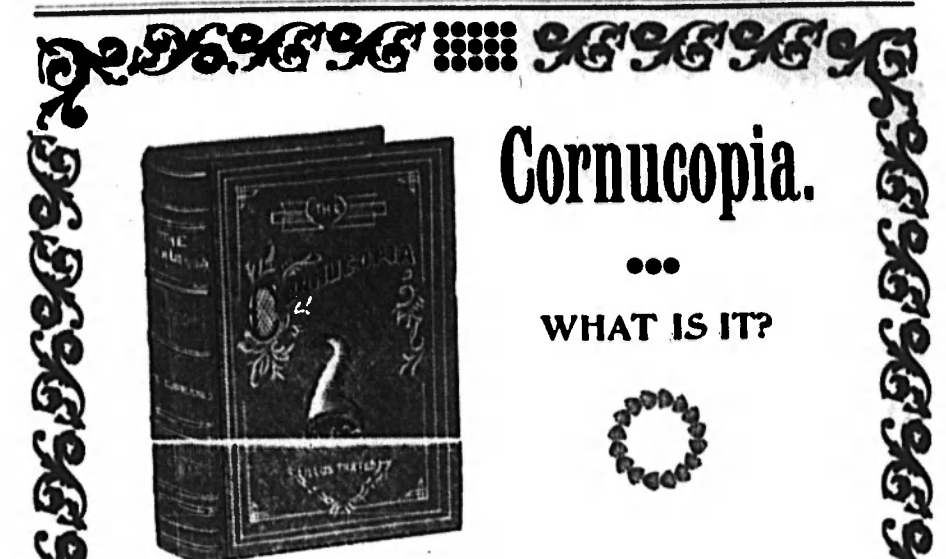
Resolved, That these resolutions be spread on our church and Sunday-school records, that a copy be furnished the family of the deceased, and a copy be sent to the BAPTIST AND REFLECTOR for publication.

Done by order and in behalf of Trinity Baptist Church and Sunday-school.

W. A. KILPATRICK,
W. M. BURNSEY,
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CONSUMPTION

Hitting in Crete.

The Mohammedans are again at their work of plundering and burning in Crete. An ugly riot was precipitated in Candia, according to the British consul at Candia, in the following manner. A British soldier on guard at the tax office was suddenly stabbed in the back and he dropped his rifle which exploded, killing a Mussulman. The firing then became general, and a party of twenty British bluejackets from the British torpedo boat *Hazard* was almost annihilated before the soldiers could reach their ship. When Edhem Pasha, the governor of Crete, arrived on the scene, Capt. Hughes-Hallett, who spoke to him, saw no necessity for using diplomatic language, and told him plainly in strong terms, that as governor he would be held responsible in the event of any further disturbance. Edhem Pasha asserted that he was powerless to control the mob, but his sincerity seems doubtful, seeing that he had over four thousand Turkish troops under his orders. A guard of eight British soldiers, who, with about thirty Christians, took refuge in the Greek cathedral, is reported safe under the protection of Turkish troops. The fate of the Christians in other towns is uncertain, but it is feared that only those who succeeded in obtaining refuge in the courthouses have been saved. About 600 men, women and children were either burned alive or massacred in the outbreak. The Mussulmans are ransacking the ruins of the burned quarters of the town, where devastation is complete. Blood is visible everywhere. Such bodies of the slain as were not burned were removed yesterday in carts and were buried outside the town limits. The British vice-consul, Mr. Calocherino, was burned to death in his house. On September 13 Admiral Gerard Noel, commander of the British naval force in Cretean waters, issued an ultimatum to Edhem Pasha, the Turkish military governor of Crete, demanding that within forty-eight hours he should deliver up the ring leaders of the recent outbreak and massacre, surrender the fort and ramparts commanding the town and disarm the Mussulman troops.

The Rout of the Dervishes.

The great victory of the Anglo-Egyptian army over the Dervishes at Omdurman on September 2 will be memorable in history for the large number of Dervishes who were slaughtered and wounded in that fierce battle. Gen. Kitchener reports the number of dead found on the field at 10,800, while the wounded was estimated at 16,000, and the prisoners captured between 3,000 and 4,000. The remnant of the Khalifa's army is scattered and he himself is a fugitive, hotly pursued by detachments from the Anglo-Egyptian army. "The cross of St. George burns clear and bright upon the desert air above the Mahdi's tomb at Omdurman, and above the spot where Gordon died, in the midst of that desolate waste where once stood the almost imperial city of Khartoum. It has been a superb campaign, for whose like in those regions we must go back just twenty-one years, when Gordon, clad in cloth and gold and wielding unchallenged power of life and death over uncounted myriads, swept like a veritable god of war from Zella to Darfur, and won from the astounded and vanquished Dervishes the name of The Thunderbolt. A few hours' fighting sufficed. The defense was not as stubborn as at the Atbara; the victory was as complete as at Dongola. To-day, from the Delta to the Fork, yes, and to the Lakes, and to its ultimate source, the Nile is a British river."

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ONCE AND FOREVER.

BY SUSAN COOLOGEE.

Our own act our own forever, God taketh not back his gift. They may pass beyond our vision, but our souls shall find them out. When the waiting is all accomplished, and the deity stand-ows th. And glory is given for grieving, and the surety of God for doubt. We may find the waiting bitter and count the silence long. God knoweth we are dust and he pilleth our pain: And when hath law grown to fullness and the silence chang-eth to song. We shall not eat the fruit of patience, and shall hunger not again. So sorrowing hearts, who humbly in darkness and all alone, Sit waiting the dear lost presence and the joy of a vanished day. Be comforted with this message, that our own are forever our own. And God who gave the gracious gift, he takes it never away.

Moral and Positive Precepts.

BY THE LATE REV. G. W. GRIFFIN, D.D.

To keep in mind the fact that the precepts of Scripture refer mainly to the disposition of the soul, and that they are expressed for the most part in general terms, and that the application of them is left to the reader, is vastly important. But we further need to notice an important distinction between these precepts themselves. Some are called *moral* and others *positive*, and the distinction is founded on Scripture itself. Moral precepts have been defined as having their measure in natural reason, while in positive precepts the reason and measure are incidental, economical or political. The reason of the first is eternal, the reason of the second temporary. Bishop Butler and Dr. Doddridge again define the first as precepts the reasons for which we see; and the second as precepts the reasons for which we do not see. If we combine these definitions, we may perhaps obtain one sounder than either. *Positive* precepts refer only to outward acts, and to such outward acts as do not naturally flow from an obedient heart. *Moral* precepts, on the other hand, have reference to inward holiness or to acts as the natural expression of holy feelings. Both are, within certain limits, obligatory, and the neglect of either has its peculiar aggravations. To violate moral law is to disobey our reason and God. To violate positive law is to sin when temptation is commonly feeblest, and when disobedience involves a direct denial of Divine authority.

It may be asked to which of the two is obedience the stronger test of fidelity and love. There are two considerations why the moral should be observed; namely, it is the will of God that the precept should be observed; secondly, in the nature of things it is right, and ought, therefore, to be obeyed. If there were no God, it would be right. To be just is right at all times and everywhere, and must ever be so.

To violate justice or the law of right is a sin against reason and God. God commanded it because it was right. But in the case of positive precepts, they are right because God has commanded them, and without giving a reason. Then in obeying them right the motive is love and reverence for God and his authority. No other reason than this can be given, and so it seems that obedience to a positive law is a stronger evidence of fidelity and love than to the moral, as in the latter case obedience may be attributed to the fact that the thing required is right, and ought, therefore, to be obeyed. In the former there is no other consideration than this: God requires it, and love for him and his authority leads to its observance. To one who loves God, submission to his will is ready and cheerful, and is a test of a life of faith. Faith does not ask for the reasons of the requirement, but for its necessity. The simple fact that it is God's will is sufficient, and it is therefore obeyed. It may be only for a time; it is God's will that it should be obeyed as long as it is in force. God is just, holy, wise and good, and so his will expressed to us is just, holy, wise and good; and its character and importance are not to be questioned or disregarded.

We remark, further, that it is most obvious that some precepts are mixed in their nature, being partly moral and partly positive. Such is the law of the Sabbath. That creation framed as it should have rest at regular intervals of time, need not be urged, and that they should procure some untold worship is manifest, hence it is moral duty. Whether rest and worship take place on the seventh or on the first day of the week must be decided by positive laws. If this precept were not of this mixed character, and were wholly positive, how could there be a change from the seventh to the first? It is, therefore, obvious that in the use of words of this distinction we are liable to be mistaken, for *moral* duties are positive, in the sense of being expressly commanded; and *positive* duties are moral in the sense of requiring holy motives in fulfilling; guilt, too, is incurred, if they be regarded with indifference or contempt.

Positive laws, however, differ widely from those which are strictly moral.

In their *nature*. The moral are intrinsically holy and immutable; the positive are the indifferent till the precept is given. Under the law, for example, to look at the brazen serpent and to sprinkle the door posts with blood were acts of no obligation till God commanded them, and both were temporary in their duration.

In their *wisdom*. The moral precept is in the heart; but the positive precept in the Bible only. The latter, therefore, is a matter of pure revelation, and differences among Christians in reference to them arise from our interpretation, educational and other causes, and are more easy and perhaps less inexcusable.

In their *ground*. Moral precepts are founded in the nature of God and of men, and in the relation that subsists between them; positive precepts in the will of God alone. His will is wisdom and right, and thus general design is often obvious. Baptism and the Lord's Supper and the Sabbath, for example, are all adapted to a specific end; but why these ordinances only, and not others, is not revealed.

In the *extent of their obligation*, moral precepts are universally binding. There is no state conceivable to which God's moral dominion does not extend. *Positive* precepts, on the other hand, are particular. The ceremonial law included the Jews, but not the Gentiles.

The Sabbath.

BY EDGAR E. FOLK, D.D.

The Sunday-school lesson some time ago illustrated the fact that the point of conflict between Christ and the Pharisees was not infrequently with reference to the observance of the Sabbath day. It was at this point, perhaps, that the sharpest clash between them came. There are three views of the Sabbath day.

1. The *literalistic*. This was the view of these Pharisees. They had built up around the Sabbath day a mass of ceremonial observances which had accumulated in number and in weight as they were handed down by tradition from one generation to another until they had become terribly burdensome to the people, crushing the very spiritual life out of them. For instance, they said (I quote from Gelkko):

"Lengthened rules were prescribed as to the kind of knots which might legally be tied on Sabbath. The camel-driver's knot and the sailor's were unlawful, and it was equally illegal to tie or to loose them. A knot which could be untied with one hand might be undone. A shoe or sandal, a woman's cup, a wine or oil skin, or a flesh pot might be tied to the body with, but not with a cord.

"It was forbidden to write two letters, either with the right hand or the left, whether of the same size or of different sizes, or with different inks, or in different languages, or with any pigment; with ruddle gum, vitriol, or anything that can make marks; or even to write two letters, one on each side of a corner or two walls, or on two leaves of a writing tablet, if they could be read together, or to write them on the body. But they might be written on any dark fluid, on the sap of the fruit tree, on road dust, on sand, or

on anything in which the writing did not remain. If they were written with the hand turned upside down, or with the foot, or with the mouth, or the elbow, or if one letter were added to another previously made, or other letters traced over, or of a person designed to write the letter H and only write two H, or if he wrote one letter on the ground and one on the wall, or on two walls, or on two pages of a book, so that they could not be read together, it was not illegal. If a person through forgetfulness wrote two characters at different times, one in the morning, the other perhaps towards evening, it was a question among the Rabbis whether he had or had not broken the Sabbath.

"The quantity of food that might be carried on Sabbath from one place to another was duly settled. It might be less in bulk than a dried fig; if of honey, only as much as would anoint a wound; if water, as much as would make eye salve; if paper, as much as would be put in a phylactery; if ink, as much as would form two letters.

"To kindle or extinguish a fire on the Sabbath was a great desecration of the day, nor was even sickness allowed to violate Rabbinical rules. It was forbidden to give an emetic on Sabbath, to set a broken bone, or put back a dislocated joint, though some Rabbis, more liberal, held that whatever endangered life made the Sabbath law void, 'for the commands were given to Israel only that they might live by them.' One who was buried under ruins on Sabbath might be dug for and taken out, if alive, but if dead, he was to be left where he was till the Sabbath was over.

"The holy day began with sunset on Friday, and ended with the sunset on Saturday, but as the disappearance of the sun was the only mark of the time, its commencement was different on a hill-top and in a valley. If it were cloudy, the hens going to roost was the signal. The beginning and close of the Sabbath were announced by a trumpet from the Temple, and in different towns. From the decline of the sun on Friday to its setting was Sabbath eve, and no work which would continue into the hours of Sabbath could be done in this interval. All food must be prepared, all vessels washed, and all lights kindled before sunset. The money girdle must be taken off, and the tools laid aside. 'On Friday, before the beginning of the Sabbath,' said one law, 'no one must go out of his house with a needle or a pen, lest he forget to lay them aside before Sabbath opens. Every one must also search his pockets at that time, to see that there is nothing left in them with which it is forbidden to go out on the Sabbath day.' The refinements of Rabbinical casuistry were, indeed, endless. To wear one kind of sandals was carrying a burden, while to wear another kind was not. One might carry a burden on his shoulder, but it must not be slung between two. It was unlawful to go out with wooden sandals or shoes which had nails in the soles, or with a shoe and a slipper, unless one foot were hurt. It was unlawful for any one to carry a loaf on the public street, but if two carried it, it was not unlawful. The Sabbath was believed to prevail in all its strictness, from eternity, throughout the universe. All the Rabbinical precepts respecting it had been revealed to Jacob from the originals on the tablets of heaven. Even in hell the lost had rest from their torments on its sacred hours, and the waters of Bethesda might be troubled on other days, but were still and unmoved on this."

How terrible that the life of the people should be burdened by these infinite formalities, artificial, external, crushing by the weight of their very littleness. Something like this was seen in the case of the old Puritans of New England during the last century and the early part of this, with their Blue Laws—I do not know why they were called Blue Laws, unless it was because they were laws that made the people blue. The Sabbath, instead of being a day of happiness, was made a day of misery. The Seventh Day Adventists now have the same