A Correction.

Dear Bro. Editor: I notice in your issue of June 22nd, referring to the verdict of the jury awarding me $80,000 damages for wrongs done me, a statement as follows: "In several accounts sent out concerning the matter, the impression has been made that the suit was against the *Standard* only, while as a matter of fact it was in effect against the State Convention."

I am too well acquainted, I think, with the spirit of your paper to doubt for one moment that you will accord me the right of correcting these two misleading statements.

1. My suit was against the defendants "individually," as my petition now on record in the court here will show. Not one syllable in the petition expresses or indicates any suit against the *Standard*.

2. Equally misleading is the statement that my suit was "in effect against the State Convention." This also the court record here will show.

Furthermore there has never appeared in the paper of which I am editor either editorially or by any contribution, a single word blaming the Baptist General Convention of Texas for anything. In the organization of that body, as admitted by all parties here, I performed a praiseworthy part. I have never felt in my heart that the Baptist General Convention of Texas was in the remotest degree to blame for any wrong done me.

Out of an announced list of over 1,400 delegates present, only 582 (their count) voted for the challenge and this only on Monday night, at 10 o'clock after most of the messengers had gone home. I have tried to be as faithful to the cause of Christ as represented by the Baptist General Convention of Texas as I knew how, and the verdict of my countrymen, aside from any pecuniary restitution, is accepted as the issuance of divine grace worth far more than life to me and mine. I have never sought an explanation of any of the numerous misleading statements that have appeared in various papers, feeling that time and the disclosures which the providence of God may bring, would right all things at last. But I beg of you as my brother in Christ the justice of this statement.

S. A. HAYDEN.

Dallas, Texas.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions to any of your readers for 19 2-cent stamps, which is only the actual cost of the samples, postage, etc., to me. MISS A. M. FRITZ, Second and Locust Streets, St. Louis, Mo.

—Bethel Female College, whose "ad" occurs in another column, has been under its present management 8 years. During this time the school has been more prosperous than in its history. The number of pupils has increased each year, the standard has been very much raised, and the building has been entirely renovated and refurnished. A studio for Art and Music is in course of erection and will be ready for use by Sept. 4th. The entire building is lighted by electricity. Hot and cold water are on every floor. These are all modern conveniences. The faculty is large and capable, the teachers having been selected from the first colleges of the country. Literary, Scientific and Classical courses are offered, and it is the purpose of this Institution to offer to young ladies an education as complete and thorough in the branches pursued as that offered to young men by our best institutions.

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SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI. NASHVILLE, TENN., JULY 6, 1899. New Series, Vol. X., No. 46.

HALF A PAPER THIS WEEK.

As this is the 4th of July week, we publish only half a paper this week. This is done at the earnest request of our printers, who desire to take a needed rest. We thought about omitting this issue entirely, as many of our contemporaries do, but on account of the amount of correspondence, and especially of news articles, that we had on hand, we could not well do so. A number of our Southern Baptist exchanges make it a rule to publish only fifty papers during the year. We, however, have always published fifty-two, and this is the first time during our connection with the paper of ten years that we have ever failed to publish a full edition. Next week, of course, the paper will resume its usual form of sixteen pages, and we hope to make it still better and brighter for the little rest thus given the printers.

A QUESTION OF POLITY.

The *Christian Advocate* says:

The Methodist system of ministerial supply is occasionally subjected to criticism by Methodists themselves. That it is a perfect system no one will be bold enough to affirm. But on the whole, and in spite of its incidental defects, it does its work grandly. To give it up for any other plan would be the unwisest thing imaginable. A writer in the BAPTIST AND REFLECTOR says that there are 400 Baptist preachers in Arkansas, 600 in Georgia and 1,500 in Texas without pastorates. He also adds that there were forty applicants for the pastorate of the First Church, Memphis, Tenn., after the recent resignation of Dr. Taylor. From all confusion of this sort may the good Lord deliver us! We find immense satisfaction in the fact that our polity provides a place for every man whom it receives into the ministry, and a man for every place.

We do not claim that the Baptist polity is perfect in practice. Nothing, we believe, is perfect in this world with which human nature has to do. But we do claim that it is perfect in theory. It is the New Testament, God-given polity. It may be true, as the *Advocate* says, that the Methodist polity provides a place for every man who comes into the ministry, and a man for every place, but it is also not infrequently true that the place does not want the man, and frequently that the man does not want the place. Such mismatches result both in unhappiness and in failure. Better, we believe, from a practical standpoint, to allow every church to choose its own pastor, and every pastor to choose his own church—even if some churches are without pastors, and some pastors are without churches—than to have a pastor forced upon a church that does not want him, or a church upon a pastor which he does not want.

The European system of providing for marriages by having parents of the young people arrange the match probably leads to more marriages comparatively there than here, but at the same time we believe in our American custom of allowing the young people voluntarily to make their own matches. There may be more old bachelors and more old maids under this system, but at the same time there is more happiness among those who are married.

THE NEW PRESIDENT.

The Board of Trustees of the Southern Baptist Theological Seminary, at their meeting in Atlanta last week, elected Dr. E. Y. Mullins, pastor of Newton Center Baptist Church, near Boston, to the presidency of the Seminary. There were thirty-six trustees present, and the election was unanimous. It may seem a little strange that the trustees should go so far away to secure a president. But Dr. Mullins is a Southern man. He was born in Mississippi about forty years ago, was educated in Texas and at the Southern Baptist Theological Seminary, was pastor at Harrodsburg, Ky., and at Lee-street Church, Baltimore, and for a while was associate secretary of the Foreign Mission Board, which position he resigned to accept a call to the church at Newton Center. It will thus be seen that Dr. Mullins is quite a cosmopolitan. He has lived in five Southern states.

To fill the chair occupied by such men as Boyce, Broadus and Whitsitt is no light task. Dr. Mullins might well hesitate to undertake it. But he is well fitted for the position and we believe will make a success of it. He is a hard student, an earnest, thoughtful preacher, has traveled extensively, both in this country and Europe, and is a cultivated, consecrated Christian gentleman. He is also a strong Baptist. We welcome Dr. Mullins back to the South, and to the responsible position to which he has been called.

PERSONAL AND PRACTICAL.

—And Dreyfus has reached France at last. He landed at Quiberon and is now a prisoner at Rennes. The reporters were expecting him to land at Brest, and had gathered there in force, but the authorities eluded them. The meeting between Dreyfus and his faithful wife was very touching, as was also that between him and his attorneys. The retrial will occur soon. It will be watched with interest by the civilized world.

—A correspondent of the *Western Recorder* from Middle Tennessee states that Round Lick church has called Rev. J. H. Anderson of Owenton, Ky., to its pastorate. We may say that we have known of the call for some time, but for special reasons we thought it best not to make public mention of it. We should be glad to have Bro. Anderson back in Tennessee. He is one of the noblest and truest men to be found anywhere in the world, and is also one of the finest gospel preachers in the South. The Round Lick church is one of the best in the State. We hope that he will see his way clear to accept the call.

—A farewell reception was tendered to Dr. and Mrs. R. B. Garrett at the First Baptist Church, Chattanooga, on Tuesday night, June 27th. The members of the church and friends of Dr. and Mrs. Garrett of other denominations gathered to bid them good-bye. Delicious refreshments were served. A handsome gold watch was presented to Dr. Garrett by the church, and a beautiful chatelaine watch to Mrs. Garrett by the lady members of the church. The presentation to Dr. Garrett was made by Hon. A. W. Chambliss, and to Mrs. Garrett by Mrs. J. A. Holtzclaw. Dr. Garrett left on June 28th for Portsmouth, Va., to assume the pastorate of the Court-street Baptist Church.

—The "glorious fourth" was all the more glorious this year because of the glory which crowned our arms in the recent Spanish-American war. On July 1, 1898, occurred the battle of San Juan Hill, and on July 3rd the battle of Santiago, resulting in the destruction of Cervera's fleet. That war and the illustrious deeds of so many of our American heroes in it, has added a new chapter to our American history, and has also resulted in a revival of patriotism which has tended to bring the different sections of country closer together than ever before. The fourth now means much more to us than ever before, or at least more than for many years before. May its significance never decrease.

—The *Religious Herald* says:

Dr. J. B. Hawthorne preached to magnificent audiences at Grove Avenue Church Sunday morning and evening. He will not return to Grove Avenue until the fourth Sunday in July. After that date he will fill his pulpit regularly.

Dr. Hawthorne's many friends in Nashville will be delighted to hear that he is doing so well in Virginia and that his health has evidently so much improved. At the same time they cannot help envying the Richmond Baptists for having secured him. They feel that those magnificent sermons ought to be delivered in the First Baptist Church, this city. But as it is impossible for his Tennessee friends to bear him preach now, we will do the best we can to make up for the loss by publishing his sermons.

—We published in last week's issue some extracts from a letter written from Barcelona, Spain, in which it was stated that the inquisition is in operation there. In the light of that fact it was not surprising to read in the press dispatches of this week that there has been rioting in Barcelona for several days. The people are crying, "Down with the Jesuits," and they are attacking the Monks and Monasteries. They stoned the cathedral and several churches and the Jesuit Convent. We do not blame them. They had simply endured the oppression of the Catholic Church as long as possible. But think of it!—even Spain turning against Catholicism. Who would have thought it? Never a dog followed his master with more slavish devotion than Spain has followed Rome. Rome has only repaid her with kicks and curses and torture, and she is beginning to feel that she has gone far enough.

—We were talking the other day to a very intelligent Italian lady. We asked her how long she had been in this country. She said twenty years. We asked her if she preferred America to Italy. "Yes, indeed," she said. And then she added, "Catholicism has made a wreck of Italy." We were surprised, supposing up to that time that she was a Catholic. We asked her if she was a Protestant. "No," she replied, "I do not belong to any church." We begged her not to think that Catholicism represents Christianity. But she was evidently disgusted with the name of religion. In swinging away from Catholicism, the pendulum had swung to the other extreme. One remark, however, set us to thinking. "Catholicism has made a wreck of Italy." Yes, and it has wrecked every country where it has had sway, such as Italy, France, Spain, Brazil, Mexico, Cuba. It has left ruin and desolation and decay and death in its track. Its tread is more blighting than that of the barbarian conqueror who boasted that grass never grew where his horse's hoofs once trod. Grass never grows in the wake of Catholicism. Its influence is more deadly than that of the Upas tree. And now, having wrecked all the countries where it has held sway, with supreme impudence it is reaching out to lay its blighting hand upon such countries as England and America, where Protestant principles have prevailed, which on that account are prosperous and happy. "The hope of Catholicism lies in the English-speaking nations," declared a Catholic speaker recently. Certainly. There is no hope for it in the Latin nations. They have been withered by the damning curse of her own principles, and she has nothing to look to there. Shall she be allowed to fasten her clutch upon the throats of this country? We think not. We have too much confidence in the good sense and in the love of liberty of the American people to believe it.

INCENSE AND PRAYER.

BY ALEXANDER M'LAREN, D.D.

Present discussions as to dates are apt to obscure the consideration of the meanings of the Jewish ritual. Whensoever the plan of the tabernacle or temple and their furniture was drawn it had a symbolical religious significance, the perception of which is in some respects more important than the questions as to period of origin which now overshadow it. The later down it is brought the more surely must it have been significant.

In the inner court of the tabernacle three sacred articles were appointed to be set—in the centre an altar on which incense was burned, and on either side of it a table on which twelve cakes of bread were laid and a great lamp-stand with seven lights. Each of these pieces of sacred furniture symbolized a side of the religious life, and, taken together, they suggest a beautiful conception of it, which is as imperative and as vital to-day as of old. What does that altar of incense say to us modern Christians?

Incense is a symbol of prayer, as the Psalmist had learned when he said, "Let my prayer be directed before Thee as incense," using the technical word for laying a sacrifice on the altar. In Isaiah's vision of Israel's true King, the "house was filled with smoke" when the Seraphim sang their "Holy, holy, holy Lord God Almighty." So, too, the Apocalyptic Seer saw the twenty-four elders with golden censers full of incense, which are the prayers of the saints. What is the point of comparison between symbol and reality?

How was the fragrance of the incense set free to rise in wreaths of smoke? By being kindled. Whence was it kindled? By coals from the altar of sacrifice. "Which things are an allegory" and mean that cold prayer is no prayer, that when a spirit is touched with the divine fire it will exhale upwards to God, and be sweet to Him. The cold stick of incense had neither fragrance nor power to rise, and could not but ascend in fragrant wreaths when winged by fire. Too many of our prayers are but dead sticks of unkindled incense. They are heavy and cling to earth, like evening mists that hug the damp ground where they were born.

The soul that is touched to flame is volatilized and its inspirations and desires go up to God. If we know nothing of that spontaneous ascent of a soul on fire toward God, we do not know what prayer is. It is a poor notion of praying which limits it to petitions. The truest prayers do not say "Give," but lose themselves in God, and in contemplating Him are too conscious of blessed fruition to be conscious of want. There is a prayer that, if not "careful and troubled" is at least concerned and supplicatory "about many things," and there is another which, like Mary, sits "satisfied with goodness and full of the favor of the Lord," and is communion and interchange of love.

There were specific directions for insuring the perpetuity of the incense burning. Twice a day the ministering priest carried a censerful to be laid on the altar. Kindled in the morning from the altar of sacrifice, it glowed and glimmered all day—perhaps much of it white ashes, but with a little spark at its heart. In the evening it was renewed, and in like manner smouldered all night. If the incense of our prayer is to glow all day, it has to be renewed and rekindled daily.

The modern talk about being independent of times and seasons, being ready to worship always, and so not needing definite periods of worship, is worse than rubbish. No man will have reverence diffused through his life unless he has a concentrated reservoir of worship in the background of his life. We plead for no mechanical observance of times of prayer, but still there must be the frequent recurrence of special seasons of devotion if devotion is to run like a special thread through our lives.

The altar of incense stood in the centre of the inner court, and was thus in line between the altar of sacrifice in the outer court and the Mercy Seat with the Shekinah blazing above it, in the holy place. That position is plainly significant, and sets forth the truth that we must stand at the altar of sacrifice before we can lay our incense upon the altar of incense, and that we must pass by way of that altar into the secret place of the Most High, where the glory gleams lambent. Our prayers must be preceded by our faith in the one sacrifice, through whom we can lay our grain on the altar of incense, and thence by such communion can pass into the light of the glory which is love.

Once a year atonement was made on and for the altar of incense. The more truly we use the privilege of continual fellowship and prayer, the more shall we feel that our prayers need forgiveness, need atonement and the interceding High Priest. The Seer of the Apocalypse saw an angel bringing much incense and offering it with the prayers of the saints. Our incense needs to be perfumed with Christ's sacrifice, that it may be indeed "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Manchester, England.

An Experience With Mormonism.

"The judgments of Almighty God shall be upon you, and you shall never prosper."

These words were spoken to the writer in Goodlettsville, Tenn., on June 25th, by a Mormon elder. It was this way. I had preached at Union Hill that day, and was at the home of Bro. Cole arranging to depart for Nashville that night. Two men came in at the gate, and Bro. Cole said to me softly: "Those are Mormon elders." They came up smiling and extended their hands, speaking their names and enquiring ours.

"We are ministers of the gospel."

"What denomination?" I queried.

"We are elders of the church of Latter Day Saints."

"Yes, Mormons," I replied.

"Yes, they call us that, and we are greatly surprised at the way some people regard us. They seem to think we are great monsters. We are trying to disabuse the minds of the people. We have 600 missionaries with headquarters at Chattanooga, and 100 elders are assigned to work in Tennessee. We are canvassing every house in the State, for we wish the people to become better acquainted with our doctrine."

This said the speaker, handing me a tract.

"Yes," I replied, "I do sincerely hope the people will become better acquainted with your doctrine, for when they do you will not find an abiding place among them."

"How so? Are we as bad as all that?"

"Yes," I continued, "the half of your corruption as a people has never been told. Your people have been notoriously corrupt from the start. Your great prophet, Joseph Smith, was a notoriously corrupt and impure man, was more than once arrested and tried and convicted of theft, and was one of the greatest liars of his age. If your founder was corrupt, what might we not expect of your sect?"

"Do I look like a corrupt man?" said he.

"You may be a correct man in general for all I know," I replied; "but your faith is infamously false and corrupt, and no people are better than their faith."

"There's our faith," said he, referring to the tract. "Read it, and see if it appears corrupt."

"Yes, I have read it," I replied. "Some of you fellows came to my house when I was gone and imposed your vile literature on my wife, and she handed me this tract on my return. But this tract does not show the corruption of your devilish belief. For example, in this first article you profess to believe in God the Father, Son and Holy Ghost. But what kind of a God do you believe in? You believe in a god that has a body and all the passions of a man; a god that came down to earth with one of his many wives, called Eve, and the god was called Adam. This God sinned against his own law and afterwards died, after begetting carnally the beginning of the human race. This same God you say had another wife in the virgin Mary, and he begat carnally Jesus Christ. That's the sort of god you believe in, and I am glad I am here to expose your devilish fraud before these people, for this is what your own theology in your own books teach."

He had tried to interrupt me several times during my exposition of his faith, but I kept right on, with my frame towering above him and my finger pointing straight to his eye. He got off on his creed to preach a sermon anyhow, but I interrupted him at the first assertion that he believed in Jesus Christ, and broke in with, "Yes, and what kind of a Christ do you believe in? One that lived in polygamy with Mary Magdalene and other women. Don't pollute my ears with your allusions."

"Why," whined he, "are you a minister of the gospel and manifest such a spirit as this? I should think your religion should teach you charity, the greatest of virtues."

"It does teach me charity, charity that exults in the truth and that condemns error. The Bible that I love and try to obey teaches me that whosoever shall add to it shall be cursed. You and your sect deliberately added the Book of Mormon to divine revelation. You profess before this people to believe the Bible. You do not believe a single doctrine in it. Your guide is that vile Book of Mormon, that has a fraud for its author and a tissue of lies for its matter, and your whole system is as corrupt as the devil; and as for me, I should as soon think of treating the devil with charity, as you say, as treating you with charity."

"But, brother—"

"Do not call me brother. I am no brother to you. We are only human beings alike, but spiritually mentally, morally, theologically we are no kin in the world. And I serve notice on you right now that I intend, as God shall give me grace, to follow your footsteps all over this State, and wherever you leave one of these misleading tracts, I shall see that the exposition of its depraved statements shall follow. If God will give me life and strength, I expect to have placed in the hands of every family in this State a copy of the blessed Bible, and where that is believed, your fraud can never grow."

This and very much more was spoken. The interview lasted quite awhile, and was very exciting throughout. The neighbors gathered in to hear it, and the little black eyed Mormon elder winced and grew pale under the denunciations of his doctrine that rushed from my lips and heart until, straightening up, with supreme resentment gleaming and flashing from his eyes, he uttered the imprecation at the head of this article.

"Hear me a moment," he cried.

"No, I have enough of your soul-destroying, God-dishonoring doctrines."

"Well, then, I shall go, and the judgments of Almighty God shall be upon you and you shall never prosper."

Then he departed, and I, standing erect before my God, said, "May the God of all truth rebuke and destroy your vile doctrine from the face of the earth."

The editor asked me to give the report of this interview, which appears above. But very much more was spoken by both. I felt in my innermost soul a great righteous indignation, and that I was called of God to rebuke this apostle of Satan, which I did with all the earnestness of my nature, appealing to the righteous Judge to give it emphasis and efficacy.

The battle is on, brethren, and he is false who fails to meet the issue.

A. J. HOLT, Cor. Sec.

Nashville, Tenn.

From Brother Quisenberry.

Dear Bro. Folk: My absence from Tennessee does not lessen my interest in her spiritual and intellectual development. Every token of this development makes my heart rejoice. Perhaps you will not think it strange that I am especially glad when I see that Secretary Holt is trying to "emphasize" colportage, for the more I think of this work and note its fruits, the more I am persuaded that it is of the Lord. If the Baptists of Tennessee could only realise its possibilities and opportunities they would gladly contribute all the money needed. If this work is wisely and faithfully done, its fruits will continue to appear more and more as the years come and go. It will help every department of our work.

While attending the Southern Baptist Convention in Louisville, I met a bright young man, a student in the Seminary now, who threw his arms about me and thanked me with tears of joy for a visit that I made to his home in the summer of 1884, while I was working as colporteur under the Virginia Sunday-school and Bible Board. He was then an unsaved little boy in a neglected country home in the mountains of Virginia. He told me that it was from the talk and prayer that I made in his home that he was led to seek Christ. Now he is fitting himself to preach the blessed gospel. Up to my visit to the Convention, I knew nothing of this work of God in the boy's heart. But how the knowledge of it thrills my heart! Oh, if you men and women in Tennessee who have money could have seen and felt the joy of this young man's heart as he told me of that visit, you would rejoice with us and than try to help us praise His name.

It was the money given by some of the Lord's servants which enabled me to make that visit. Where will its influence for good stop? I often get letters from persons in Tennessee and Virginia thanking me for what colportage has done for them and theirs.

Do not get discouraged, Bro. Holt, and ye noble colporteurs. God sees you and he will reward the faithful.

My heart was further rejoiced on the Convention trip by learning that two of my friends in Tennessee had in making their wills remembered the Sunday-school and Bible work. Since than I've received a letter from another of God's faithful ones, telling me that the great work is being considered. I hope and believe that I shall live to see at least a hundred thousand dollars given as an endowment for Bible work in the South, and this is but a beginning of what is needed. What a field before us for Scriptural colportage!

I wish every Baptist pastor in the South would preach a sermon on these words from Acts v. 42: "And daily in the temple and in every house they ceased not to teach and to preach Jesus Christ." The Baptists need to wake up as to the possibilities of personal work. The Mormons are ahead of us in this and they are succeeding in it. They made more converts in

proportion last year than any other sect. Why?

I take off my hat in gratitude to the Board of Trustees of Boscobel College on their securing Prof. Carey A. Folk as President. I was with him at Richmond College as a student. There I learned to respect and admire him. During the years since, as I've known him better, this respect has grown into love and confidence. He is a true Christian gentleman and I believe especially fitted for the work to which he is giving his splendid powers. Then what a jewel God gave him in his wife! How well fitted she is in mind, heart and manner to be the wife of the President of a college for the culture of young women. I know of no woman under whose influence I had rather put my little daughter, if she were old enough for school and it was necessary for her to leave home to be educated.

If the Baptists of Tennessee are wise in their day and generation, they will now rally to Boscobel! Let every one heed the request of Chairman Geo. A. Lofton! There are fathers and mothers who will read these words who have daughters who ought to go to Boscobel this fall. Don't put it off. You can make your daughter no better gift than a Christian education. It will pay you many times to make a real sacrifice to make her this gift. For it, she and others will thank God when you are gone.

You and my friends in Tennessee will rejoice with me in His continued goodness to me. My experience in Alabama has been a new one and in some respects a sad one, and yet I believe His hand has directed. The second Sunday in May, a year ago, I accepted a call to the Adams-street Church, this city. I had not been here a month before I learned of conditions in the church and certain influences without at work which made me feel deeply anxious as to the spiritual development of the church. I set to work as best I could to meet these conditions. The year had not much more than half gone before I began to question my ability to successfully meet them. After trying to pray over them and consulting with my fellow-pastors, Drs. Geo. B. Eager, J. L. Thompson and H. W. Provence, I decided it would be for His glory for me to resign. This I did two months ago. This is the disappointment of my life, for I had hoped to make it *the* pastorate of my life. But I submit to His will. He knows best. He has not yet fully shown me where He wills for me to labor. While I seek to know His will I am not idle, for I have more invitations to hold meetings than I can accept. During the meetings in which I have aided since I resigned, there have been sixty-four additions, $783 raised for Foreign Missions and $188 25 for other benevolent objects. I have greatly enjoyed this work. My health is splendid and that of my wife is very greatly improved. She will spend the month of July with her parents at Livingston, Ala., and I will supply during that time for the church at Marion, Ala.

W. Y. QUISENBERRY.

General Association of Kentucky Baptists.

The Association convened at Mt. Sterling June 17th. The attendance was not large but representative. The meeting, if not enthusiastic, was spirited and harmonious. The unpleasant strain upon the brethren for three years past had been removed and a purer atmosphere was breathed. The ordinary reports were made and discussed with some new features adopted, notably the 20th century movement. An educational committee appointed last year to visit our institutions of learning made its first report, which was instructive and helpful. It is to be hoped that the work of this committee will tend to bring our schools in closer touch with the General Association and the denomination throughout the State. We have numerous schools doing a fine work. Many of them need additional apparatus, buildings and endowment.

Our State Missions by many were believed to be neglected. While special appeals have been frequently made for Home and Foreign Missions, such appeals had not been made for State Missions. In this way, if in no other, State Missions have been comparatively neglected. Our people are more than ever, perhaps, impressed with the great importance of taking hold vigorously of the State work. The more we learn of the mountain destitution of our State the more we are impressed with both the importance and the neglect of this vast field. We have large destitution in West Kentucky, and in our cities also. On the last night of our meeting these fields were briefly but ably discussed.

The preaching heard by your scribe was up to high water mark. The annual sermon before the State ministers' meeting was preached by Bro. B. B. Bailey of Winchester. It was strong and incisive, setting forth clearly from the Scriptures the sovereign choice of God in the scheme of salvation. Bro. Bailey is a convert from Methodism. His theological build was far too Baptistic to allow him to remain among the Methodists. We have no more popular preacher in the State.

The introductory sermon before the Association was preached by Bro. W. D. Nowlin of Lexington. His text was from the commission given by Matthew, his topic The Three-fold Mission of the Church. (1) Disciple; (2) Baptize; (3) Develop. The sermon was logical, clear and animated. It was strong and healthful food for a Baptist. The Upper Street saints feel that they have just the man they want.

Sunday morning in the Baptist Church Dr. T. T. Eaton preached the finest sermon I ever heard him deliver. His theme was Faith. The doctor has promised the sermon in tract form. I will not undertake any analysis of it, but urge my readers to procure a copy when it comes from the press. It will afford an interesting study.

Sunday evening in the same church Dr. Willingham gave us a grand sermon from Psa. xx. 5 that stirred many hearts. It was broad and searching in its scope of practical teaching. The speaker's face glowed with earnestness and his voice trembled with pathos. It seemed to be a sermon to everybody and for everybody. On leaving the church I heard a mother say: "Oh, that my boys could have heard that sermon."

Mt. Sterling was a good place for the meeting. The pastor, Bro. Bolin, wanted it and his people wanted it. No pains were spared to make us feel at home.

The committee reported Loudon in the mountains as the place of meeting next year, but the report was amended by inserting Greenville in its stead.

The happiest conclusion of the General Association I have witnessed for years occurred Monday evening with song and hand-shaking.

We had a lively, well-attended ministers' meeting for two days previous to the meeting of the Association. Papers and speeches were well prepared. All the sessions were pleasant and instructive.

The following most efficient officers were elected: Dr. F. H. Kerfoot, Moderator; J. K. Nunnelly and J. G. Bow, Secretaries. Dr. K. is a magnificent presiding officer.

I. W. BRUNER.

South Carolina Notes.

The commencements are all over with us now. We have had great occasions this year in celebrating these closing exercises of our schools. There has come within a few years a great impulse to Baptist education, and new schools have been springing up all over our State. The best of it is they are all holding their own, and some of them making money. The Welch Neck High School at Hartsville is Baptist to the core, and new buildings are going up every year. Thanks to the liberality of our people in this section, they are being paid for, too. Principal Gaines has had a fine session. Dr. C. S. Gardner gave the baccalaureate address for him this month.

President Owens at Orangeburg is now out of debt. He has closed a successful year, and says that the future is "radiant with hope."

Furman University at Greenville has reached high-water mark under President Montague. He is a prodigy of energy, sagacity and capacity. Furman has made some changes in her curriculum, all looking toward improvement. The preparatory department has been abolished, and provision made for a class of sub-freshmen students, to be known as sub-freshmen. During the commencement exercises ground was broken for the new dormitory to be known as "Alumni Hall." Part of the money to pay for it is in hand, and the other is in sight; contracts have been awarded.

Furman had Dr. Chas. A. Stakely of Washington as her commencement preacher this year. He made a marked impression by his sermon on the Golden Rule. Brethren A. C. Wilkins and W. J. Langston, two of our scholarly pastors, received the honorary degree of doctor of divinity from Furman.

There is some talk of a Sunday-school Chautauqua for South Carolina. A call has, indeed, been issued for such a gathering at Sumter this July. It is pretty hard for us to keep up with all the gatherings of the present day. The question with a poor preacher is, which to choose. They are all good, and there is much to be gained from each, but as the average man can't do justice to them all, he is often sorely put to it to know which be most needs.

The report is abroad in the land that Rev. J. L. Vass will forthwith resign his position as superintendant of our State Orphanage. As there is much interest in the matter, a reporter questioned Bro. Vass as to the correctness of the rumor. He replied that there would be ample time to discuss the matter after the annual meeting of the Trustees in July.

Caesar's Head, the great Baptist summer resort for our people, the property of Furman University, 4,000 feet above the sea, is now open for guests, and will no doubt be quite a mecca this year. It is under capable management, and is an ideal resort. All the profits go to the University.

There are few changes among our pastors. Most of them are standing squarely by their work, and doing it in the fear of the Lord.

A. T. J.

Carson and Newman College.

I had the pleasure on yesterday of attending a very fine children's day exercise at Island Home Church, two miles east of Knoxville. The musical program, under the direction of Mrs. R. A. Brown, was very inspiring.

The recitations were wisely selected and well rendered. Some elegant improvements on the interior of the building had just been completed and to these were added some tasteful decorations. The house presented a very attractive appearance and the membership had just reason to feel proud of it. Pastor J. M. Anderson made a fine address on the "Childhood of Jesus." The congregation was large and attentive, the basket collection was more than $20, and all with one consent said it was a great day.

This is the church of which those venerable soldiers of the cross, Uncle Ed and Aunt Sarah Bareford, have for so long been members. Uncle Ed is almost blind, yet his spiritual vision is undimmed. It was a joy to me to be in their home again.

This morning Bro. Anderson invited me to take a seat with him in his buggy, saying we will see if the members of the Island Home Church will contribute $200 to pay for a room in the girls' new dormitory. Immediately after noon, having enjoyed an elegant dinner at the home of Wm. Cruze, he and his wife brought joy to us in a gift of $25, which completed the $200. The church also means to furnish the room. Of all the members solicited not one said no. I have been out in this work for nine years and this is the most complete success I have ever met—unanimous and hearty. I am happy and I believe the church is.

Dr. Tindell paved the way for this triumph.

Pastor Anderson gave me thorough support.

I should be glad to make mention of all these noble people, but lack of space forbids.

The Knoxville Sunday-school Association held an enthusiastic meeting with this church Sunday afternoon. Rev. R. M. Murrell made a very forcible address on the Holy Spirit in the Sunday-school.

I had a short but pleasant visit to Morristown the 18th. While the church still has no pastor the Sunday-school is well attended and full of interest.

While at Newport last week I had the honor of attending the brilliant wedding of J. A. Susong and Miss Irena Ayres, Rev. S. E. Jones, pastor of the Newport Church, pronouncing the ceremony.

The cash contributions for the week are J. M. Susong, Newport, Miss Eva Headen, Longfield, Va., E. F. Foster, Robertsville, Miss Myrtle Carter, Talbots, M. N. Anderson, South Knoxville, William Adonijam Moore, Knoxville, Edgar Hargis, Knoxville, Houston Cottrell, South Knoxville, $1 each; Harry Beep, Knoxville, $10. Cash on Island Home room: L. A. Cruse, South Knoxville, $25; R. A. Brown, $5. Several have indicated their purpose to furnish rooms in the girls' home.

J. T. HENDERSON.

Mossy Creek, Tenn., June 26th.

Big Hatchie Association.

The Big Hatchie Association this year meets Wednesday, July 19th, with the Stanton church, beginning at 10 A. M. Stanton is on the L. & N. R. R., twelve miles west of Brownsville. The brethren there are making all needful preparations for entertaining delegates and friends. Committees have been appointed for securing homes and assigning the guests, and cards have been sent to all the church clerks to ascertain the probable attendance from each church. Let me now remind the clerks that the committee desires responses to these cards as early as practicable. Bro. W. H. Bruton having removed from the bounds of the Association, and relinquished pastorates of the churches he formerly held, will not be with us to preach the introductory sermon according to appointment, but that duty will fall to his alternate, Bev. O. L. Anderson of Brownsville.

The peculiar reasons which cut short our session last year will not exist this year, and the usual three days will doubtless be fully and profitably consumed. Hon. P. T. Glass, our Ripley brother, will lead the discussion on Foreign Missions and we feel assured of something good. We hope to make "Missions and Sunday-school Work" the key-note to which everything will be attuned.

S. W. HAMPTON, Clerk.

Memphis, Tenn.

—Fellowship is still looking for Concord Association and all necessary arrangements are being made. A large delegation and many visitors are expected. We are still pegging away at our Winchester church building. But we have not needed a little help as badly at any time before. Please redeem your promise, brother, sister; and you'll feel good and we'll feel better. Please don't defer the matter, for my time is short. Other things have to be done.

ENOCH WINDES.

East Tennessee Notes.

Rev. J. M. Anderson's lecture, "Heads and Faces," is greatly in demand. He is to deliver it at Evansville soon.

Rev. G. W. Brewer has obtained leave of absence from the Dayton church for six months that he may raise money to put up a dormitory for the Tennessee Valley Institute. There is great need of such a building for the school.

This scribe spent a pleasant day recently with Rev. W. A. Catlett, the modest, popular pastor of Pleasant Grove.

Rev. C. G. McDaniel of the Harriman (regular) Baptist Church has a strong hold on his people. He is a member of the Grace-street church, Richmond, Va., Dr. Hatcher's church, and has spent two years at Rochester, where he will graduate next June from the school of the prophets.

I had the pleasure of preaching on last Sunday for Bro. White at Yellow Creek (Carp P. O.) to a very large house. Bro. White is doing a great work. In the afternoon the prayer-meeting was led by one of the young ladies, Miss Attie Gaines, in a most happy manner. Surely Bro. White does not object to women's prophesying in church.

Rev. J. M. Hinds in connection with a Methodist brother, has had quite a revival at Cardiff, with many accessions to both churches.

While conducting the Cumberland County Normal recently, I had the pleasure, by invitation of the Methodist pastor, of preaching to the saints at Crossville. The Baptists need encouragement and a leader there. Other denominations see the wonderful possibilities of the Cumberland plateau and are planting schools, Sunday-schools and churches there. The Congregationalists have a school nearly as large as Carson and Newman at Pleasant Hill, Cumberland County; another at Grandview, Rhea County; one in Campbell and one in Claiborne, all supplied by men and women from the North. The Presbyterians have a school at Grassy Cove, and while the Baptists probably outnumber all the others put together, we are apparently doing nothing. Our people do not seem to appreciate the fact that the Cumberland plateau is being rapidly settled by a very thrifty, intelligent and progressive population, and that our Baptist church facilities are not equal to the emergencies.

The Tennessee Central Railway is being pushed to completion, and with it will come a still larger influx of a most desirable people. By all means a strong man should be located at Crossville and an efficient missionary in the New River Association.

S. W. TINDELL.

Excuses Are Not Compensation.

A pastor asked one of his members on a Monday why he was not at church on Sunday. The member quickly running over his catalogue of excuses selects one; I had a very annoying headache, or I was not feeling well, or I worked hard on Saturday night and was tired, etc. Now, will these excuses compensate him for the loss of the service? Is it possible for a person to grow rich in grace and spiritually strong on excuses? I have never heard of a person growing wealthy, fat or wise on excuses. Christ taught that no person could ever enter His kingdom on excuses.

There is a feeling of satisfaction and joy that follows the performance of one's duties that is truly a compensation. You have returned from a certain work feeling *well paid*, when your pay consisted wholly in feeling. Possibly you had made some one else feel happy by your ministry to them.

A man may find many excuses for not becoming a Christian, but none of them will save him. I might find many excuses for not giving to the cause of missions, but my soul would not receive the blessings of a giver nor would the heathen be saved.

I could find an excuse for not eating my dinner to-day, but that would not feed my body; so I might find excuses for not attending my church services, but they would not feed my spiritual nature. In this busy age we can find abundant excuses for not keeping up our secret and home devotions, but they will not supply the soul with holiness.

A owes B $10, but there has been a short crop or prices are low or he has had a great deal of sickness, so he thinks he has good excuses for not paying B, but no excuse will pay B. Many Christians make excuses for not paying the pastor or the missionaries, but pastors and missionaries can't exist and work on excuses.

No excuse for neglecting our duty will give us any compensation. Many of our people are making excuses for not giving to the ministerial aid fund, but, brethren, these old ministers can't survive long on excuses, so don't make any excuse but help at once.

CHAS. L. ANDERSON.

Brownsville, Tenn.

From a Missionary.

Our work at Philadelphia and Loudon is moving along nicely. Brethren Barnhill and Gillenwaters are consecrated Christian workers; they have sacrificed a great deal to build up the church. A special effort is made in the Sunday-school and prayer-meeing for the salvation of lost souls. As a result we have some to baptize every meeting.

Rev. T. G. Davis delivered his lecture on "The Evolution of Woman," which was a treat to all who heard it. Bro. Davis certainly distinguished himself as a "lecturer" at Philadelphia. Some have expressed a desire to have him come again. Bro. Davis is a fine preacher, a fine pastor, and consecrated Christian gentleman.

We are all delighted at Loudon over the prospect of building a new church. The women of this church are to be commended for their faithfulness when others were faithless. They have given their time, their money and their prayers to this work, and now they are beginning to see the fruit of their labors. The Lord is pleased to bless those who love to sacrifice for *Him*.

Miss Emma Tallaferro, our organist and the leader of the "Helping Hand Society," has gone to spend the summer in the Chattanooga School of Music, in order to make more thorough preparation for teaching. We miss her and long for her return.

J. E. JOHNSON, Miss. S. B.

Mossy Creek, Tenn.

Infant Church Membership.

Editor Baptist and Reflector: Something over two years ago, at the request of the editor of the *Cumberland Presbyterian*, I wrote a series of articles, eight in number, for that paper on "Infant Church Membership." The contents of these articles were subsequently issued in a small pamphlet.

The Rev. Dr. John T. Oakley has just published a series of eleven articles in your columns in review of some of the arguments contained in this little book. Perhaps very few who have read Dr. Oakley's articles have seen the book. May I suggest to your readers, who may be interested in the subject, that he send twenty cents to the Cumberland Presbyterian Publishing House, Nashville, Tenn., for a copy of this pamphlet, "Infant Church Membership," and read it and Dr. Oakley's criticism together? This certainly would be fair. I ask nothing more and the candid inquirer after truth can afford to do nothing less. Let me say, however, that I have no financial interest whatever in the sale of the booklet.

J. V. STEPHENS.

Lebanon, Tenn.

Beware of Food Samples.

Quite recently in New York two deaths occurred from poisoning by the use of powders sent to the victims by mail. In Leavenworth, Kans., the other day nearly every doctor in town was called to attend the children who had gathered up, eaten, and been made ill by samples of an article left at houses by canvassers for advertising purposes.

Alum baking powders have always been favorite articles for this sampling business Yet there is nothing more liable to lead to danger than the practice of using the various samples of baking powder left at the door. They are presented by irresponsible parties, in appearance are not distinguishable from arsenic, and indeed, in Indiana some time since one package was found, after it had caused the death of the housewife, to have been mixed with that poison.

It is safer to refuse all samples of food or medicine offered at the door. Pure cream of tartar baking powders sell upon their merits, and are never peddled or sampled.

—It was my good fortune to preach to the good people at Trezevant Sunday, as Bro. Hall's wife was too ill for him to fill his appointment. Bro. Hall has a fine people at Trezevant. They give a preacher a fine hearing. I heard them speaking in high terms of Bro. Folk. I witnessed something there I never saw before—four church houses all in line, enclosed under the same fence—Baptist, Methodist, Presbyterian and Campbellite. We are moving along smoothly with our work at Fulton, my home church. We have had much sickness in our town this summer and several deaths. Sister Hall, who has been such a sufferer for so long, seems to be drawing near the end. But she is ready to depart. Her affliction has kept Bro. Hall at her bed side for months, night and day. It is with delight I look upon the face of the BAPTIST AND REFLECTOR each week. The children know it and long to see it. Through it I keep up with the brethren and their work in Tennessee. May success attend you.

J. H. WRIGHT.

Fulton, Ky.

—Had a good congregation at Enon church yesterday. Elder J. H. Moore preached an interesting sermon which was full of gospel truth. There were 107 in S. S. We have purchased a new organ and a decided change is made in the singing. Preparations are being made for entertaining Holston Association, which meets with this church on Tuesday before the second Sabbath in August. I am camping near the church, and I have erected a camp shelter expressly for you, Bro. Folk, and Drs. Holt, Broaddus and Prof. Henderson. We are anticipating a pleasant and profitable meeting.

WM. SMITH.

Conkling, Tenn., June 26th.

RECENT EVENTS.

—Rev. George W. Truett, pastor of the First Church at Dallas, Texas, has declined the Presidency of Baylor University to which he was recently elected. He felt that he could not leave his church.

—Dr. N. E. Wood was again elected President of Newton Theological Institution, and this time accepted. He declined the position last year, but conditions had so changed that he felt that he could accept it.

—We have received a catalogue of the Brandon Training School at Wartrace, Tenn. Prof. A. J. Brandon, Jr, is the accomplished principal. This is one of the best schools of the kind in Middle Tennessee. It had last year a total enrollment of 274. We call attention to its advertisement on another page.

—Married at the residence of the bride's father, Mr. S. A. Reed, June 28, 1899, by Pastor G. A. Grammer, Mr. Oscar N. Heard of Carothersville, Mo., and Miss Minnie L. Reed of Jackson, Tenn. Miss Minnie was a teacher of Highland Avenue Baptist Sunday-school, and many friends wish her a useful and happy life.

—We published a notice recently of the death of Mrs. Norris, wife of Rev. W. L. Norris, Yorkville, Tenn. We want to express to our brother our deep sympathy in his sore bereavement. Sister Norris was a noble Christian woman, a worthy helpmate of her consecrated husband. We trust that he may find the grace of God sufficient for him in this his hour of trial.

—We have received a catalogue of the Georgetown College, Ky., for 1898-99. It had last year a total number of students of 406, of whom 249 were young men and 157 were young women. The large majority of these, of course, were from Kentucky. But eleven other States were represented, besides one from Japan. Prof. Arthur Yeager is the distinguished chairman of the faculty.

—The following notice has been received: "Herschel Augustus Bratten, Leonora Mai Martin, married Wednesday, March 29, 1899, by Rev. Edgar E. Folk, Nashville, Tenn." The marriage of Mr. and Mrs. Bratten occurred at the time indicated. As she was just starting on an Eastern trip they thought it best to keep it a secret until after her return. The announcement of the marriage will occasion considerable surprise to their many friends. Mrs. Bratten is a daughter of Mr. J. T. Martin, a prominent farmer and stock raiser of Edgefield Junction. Mr. Bratten is a clerk in the United States Marshall's office in this city. He is the patentee of the "American Computing Scale," also of the "Automatic Typewriter." They are both excellent people. We wish them much happiness and prosperity in their married life.

—We had a good day here yesterday—good attendance in Sunday-school and the congregations were good. After preaching on the Transfiguration, we took a collection for State Missions, gave the hand of church fellowship to several who had recently been baptised and observed the Lord's Supper.

I. A. HAILEY.

Murfreesboro, Tenn.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Preaching at the morning hour by Dr. Frost. Union services at night.

North Edgefield—Preaching at both hours by Bro. T. D. Denman. Good services. 200 in S. S. 27 in Barton Mission S. S.

Central—Two good congregations. Good attendance at communion. Baptized three. 275 in S. S. Splendid young people's meeting Friday night. Children's day observed. Collected $18.

Third—Pastor Golden preached at both hours. Good services.

Seventh—Preaching both morning and evening by Bro. Baker. Observed the Lord's Supper.

Howell Memorial—Good congregation. Preaching at night by Dr. Holt. 118 in S. S. Observed the Lord's Supper at night.

Antioch—Preaching both hours by Pastor Folk. Good audiences.

Mill Creek—Preaching both hours by Bro. E. S. Bryan. Good services.

Mt. Olivet—Sunday-school organised. Bro. J. E. Trice, Superintendent. Bro. Trice preached last night. Good congregation. The meeting conducted by Bro. Baker resulted in four conversions.

First (col.)—Pastor Ross preached at both hours. Fine congregation at the evening service.

KNOXVILLE.

Bell Avenue Church—Pastor Thomas preached at both hours. 188 in S. S.

First—Bro. H. N. Quisenberry preached at both hours. 303 in S. S.

Third—Bro. J. Pike Powers preached in the morning and Pastor Murrell at night. One addition by baptism. 192 in S. S.

Centennial—Administered the Lord's Supper in the morning. Pastor Snow preached at night. 374 in S. S.

Bearden—Pastor Anderson preached in the morning. Prof. J. T. Henderson made an address at night on the "History of Missions." Good S. S.

Locust Grove—Preaching by Pastor McLain. Good S. S.

Powell's Station—Preaching by Pastor Shipe. 85 in S. S.

Harriman—Bro. W. K. Cox, who is supplying for this church, reported good services.

Third Creek—Pastor Hale preached at both hours. Prof. Henderson was present and made an address at the missionary prayer-meeting in the evening. Good S. S.

Loudon—Pastor Johnson preached at both hours. Good S. S. This church is building a new house of worship.

Grove City—Pastor Moore preached at both hours. One addition by letter. One approved for baptism. 128 in S. S.

Second—Observed the Lord's Supper in the morning. One approved for baptism. Pastor Jeffries preached in the evening. 291 in S. S.

A "missionary rally" was held with Smithwood Church Thursday evening. Pastor Yankee was assisted by Brethren Snow and Murrell. This church has done ten times more this year for missions already than last year.

There was also a great missionary day at Hopewell Church Saturday, Pastors Snow, Murrell, Anderson, Thomas, Smith and Clapp being present.

A missionary campaign is now in full blast in the Tennessee and Chilhowie Associations.

MEMPHIS

Central Church—Pastor Potts preached to fair congregations.

Trinity—Pastor Smith preached to good congregations. Two additions by letter.

First—Pastor preached to good congregations. One baptized since last report.

Gallaway—Pastor Owen reports fair congregation and pleasant service.

—I preached at the Central Church here Sunday. One received for baptism. I shall supply here during July. My correspondents will address me at this place. H. F. BURNS.

New Decatur, Ala.

—We had a good day at Blooming Grove the fourth Sunday in June. One joined by letter and had a good collection for missions. This church takes a collection for missions every month and her collections are growing. We hope to begin our protracted meeting in July. Pray for us.

G. W. BRAY.

Indian Mound, Tenn.

—In the current number of the BAPTIST AND REFLECTOR you copy some "Facts About the Bible" which need a little correction. Item 9 of that article says: "Esther is the only book in which the name of God is not found." By examination you will find that Deity is not mentioned in the Songs of Solomon. Item 10 says: "Ezra vii. 21 contains all the letters of the alphabet." This needs the explanation that i and j were formerly the same, as j is not found in that verse.

J. H. THOMPSON.

Columbia, Tenn.

—I preached at Union Saturday night, Sunday and Sunday night to fairly good congregations. Pastor Nunnery was present, and in a manner bubbling over in his eagerness for his debate with Mr. Denton (Campbellite), which comes off at Darden the 17th of this month. Large numbers on both sides are watching with eagerness for the result of this discussion. While this is Bro. Nunnery's first effort, we feel confident he is able to down his antagonist. I will be at Beach Bluff this week. B. F. BARTLES.

Lexington, Tenn.

—We had a good day at Indian Ridge yesterday. I preached to a very large congregation at the morning hour and took a collection for Sunday-schools and Colportage. Bro. A. P. Smith was called to the care of the church. Bro. J. A. Roberson was the last pastor and did a good work. We want the ladies in the Tennessee Association to give us 1,000 hens and their income annually for missions. Let some lady in every church talk for us and help us to get the 1,000 missionary hens. T. A. PAYNE, Colportar.

Mossy Creek, Tenn.

—Contributions for the past week are as follows: A. J. Foster, Robertsville; M. J. Brown, Ball Camp; C. A. Lones, Beardan; R. E. Lemons, Oak Grove; Mrs. R. E. Lemons, Oak Grove; W. S. Johnson, Coal Creek; Hines McCoy, Knoxville; J. T. Bryan, Mrs. M. H. Bryan, Miss Nattie Hale, Miss Effie Hale, Smithwood; Mrs. Jennie Ray Moore, Knoxville, $1 each; J. W. Dukes, Piedmont, $5; Mrs. R. A. Henderson, Mossy Creek, $5; Wm. Hinton, Swan, $5; John May, Swan, $2 50; J. P. Haynes, Knoxville, $30. Total, $59. The report this week is encouraging. Lack of space forbids my making a statement of my meanderings the last week. J. T. HENDERSON.

—Last week was one of unusual interest for us at Bartlett. Three were added to the church. Dr. Williford and wife by letter from Rowan church and Miss Lula Wilson approved for baptism. Delegates were elected to the Memphis Association: Brethren Gowen, Anderson and Freeman. On Thursday night Rev. W. T. Hudson and wife were with us. Bro. Hudson addressed us in a forcible and spiritual manner at the prayer service held at the close of the marriage ceremonies. We anticipate a great occasion on the fourth Sunday in July, our semi-centennial celebration. J. F. RAY.

—Yesterday was communion day at Hogan's Creek. Though rainy, we had a good congregation, and I think as large, if not larger, body of communicants than ever before. I am doing as much work as any preacher and am much improved since winter is over. I see a great many writings on the kingdom. I think the kingdom is God's Spirit power on earth, and each one born of the Holy Spirit is in the kingdom (power), and this is invisible yet manifest. Every man or woman born again and belonging to a church of the Lord Jesus Christ forms a visible church. The converted souls of true members of true churches of the Lord make a spiritual house, and this is an invisible church. Bro. Folk, as baptism to us is an outward sign of an inward cleansing, is Christ's baptism a sign of his entire purity?

S. N. FITZPATRICK.

Enoch, Tenn., June 16th.

—I have just read in your paper with great satisfaction an article by my beloved friend, Dr. J. B. Gambrell. He writes that the greatest sermon he ever heard was preached by Dr. Graves, and I wish to say that, strange to say, the greatest sermon I ever heard—as I was telling some friends of mine only a few days since—was preached by Dr. Graves from the same text as mentioned by Dr. Gambrell. I can truthfully say it was the grandest sermon I ever heard, and I have heard many grand preachers in years past and gone. Dr. Gambrell has described the eloquence of Dr. Graves far better than I can, and I only wish to say to those of his friends who may be left, that I merely wish to pay one more tribute to his great pulpit ability. I wish the BAPTIST AND REFLECTOR great success. Knowing that Dr. Graves was at one time editor of the paper with you is one reason why I write these few lines.

C. H. ADDIS.

Shreveport, La.

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, remissions, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both man and woman. Regulates bladder trouble 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. E. W. Hall, Sole Manufacturer, St. Louis, Mo. Formerly Waco, Texas.

For sale by Page & Sims, Nashville, Tenn.

READ THIS.

Temple, Texas, April 26, 99.

I have used Hall's Great Discovery for bladder and kidney trouble and would not take $1,000 for the benefit received from using one bottle. I feel that I am permanently cured.

W. R. TYLER, P. D. S.

An Afflicted Mother.

Both of Her Boys Killed by Disasters

One Met Death, with Six Other Children, by a Cyclone while at School, the Other, a Married Son, was Run Over by a Railroad Train—The Mother's Health Shattered.

From the Times, Paw Paw, Ill.

So much has been said regarding the almost miraculous cure of Mrs. Ellen A. Oderkirk of Paw Paw, Ill., from a serious illness, that a reporter interviewed her and ascertained the facts. Mrs. Oderkirk was found to be a very genial lady about fifty years of age, and a prominent member of the W. R. C. She has met with many sad misfortunes in her life. On June 20th, 1860, her younger son, Robbie, a bright lad nine years of age, and the sunshine of the home, was one of seven children who were killed in an awful cyclone while at school. That was not the only sad experience of Mrs. Oderkirk's life, for on Nov 11, 1883, her only remaining child, Lewis, a married son, was run over and killed by a Burlington train.

Mrs. Oderkirk's health was shattered and she was a constant sufferer for years. Her principal trouble was neuralgia of the stomach and this was very severe.

The story of her complete and wonderful cure is described in her own words, as follows:

"About eight years ago I was attacked with severe pains in the stomach which would usually waken me from a sound sleep. These pains were pronounced by local physicians to be neuralgia of the stomach. At first the attacks occurred every two or three weeks, but they became more severe, and I would often suffer three or four nights in succession, especially if I overworked or became fatigued or excited.

"I was treated by four local physicians for neuralgia, indigestion and nervousness, none of which, however, succeeded in giving me any permanent relief. I became discouraged and it seemed that I was doomed to be a constant sufferer the rest of my life.

"About this time I learned that Dr. Williams' Pink Pills for Pale People contained in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves.

"I was willing to try anything that offered relief, and as the pills cost only 50 cents a box or six boxes for $2.50, and could be had at any druggist's, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., I supplied myself with a quantity of them. I had not taken them two weeks when I noticed a marked improvement in my condition. I continued taking the pills until I had considered myself entirely cured. I can eat all kinds of food, which is something I have not been able to do for years. I am not troubled in the least with nervousness as I was during the time of my stomach troubles.

"So far as I know I am well and because of Dr. Williams' Pink Pills for Pale People a complete cure has been made.

"If any one would like to hear more of the details of my suffering and relief I shall be glad to have them write me."

ELLEN A. ODERKIRK.

Mrs. Ellen A. Oderkirk, whose name appears in the above statement personally appeared before me, Police Magistrate of the village of Paw Paw, County of Lee, and State of Illinois, this the 23rd day of June, 1897, and made affidavit to the above statement.

R. J. WARREN, Police Magistrate.

"We recommend above form as reliable.—Editor.

BAD COMPLEXIONS
RED ROUGH HANDS
FALLING HAIR
PREVENTED BY
Cuticura SOAP

The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery. It strikes at the cause of bad complexions, red, rough hands, falling hair, and baby blemishes, viz., the clogged, irritated, inflamed, overworked, or sluggish pores.

Sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. How to Have Beautiful Complexions, free.

Meeting of Tennessee Associations for 1899.

JULY.

Memphis—Dexter, Friday, July 14.

Big Hatchie—Stanton ch., Haywood co., Wednesday, July 19.

AUGUST.

Concord—Fellowship ch., Rutherford co., Thursday, Aug. 3.

Sequatchie Valley—Sequatchie ch., Bledsoe co., Thursday, Aug. 3.

Holston—Enon ch., six miles southeast of Limestone, Tuesday, Aug. 8.

Nolachucky—Buffalo ch., 4 miles of Joppa, Grainger co., Thursday, Aug. 17.

Duck River—New Hope ch., Bedford co., Thursday, Aug. 24.

Chilhowee—Cade's Cove ch., Blount co., Thursday, Aug. 24.

Mulberry Gap—Grassy Springs ch., Hawkins co., Tuesday, Aug. 29.

Walnut Grove—Salem ch., Thursday, Aug. 31.

Big Emory—Big Emory ch., Thursday, Aug. 31. (25th anniversary).

SEPTEMBER.

Unity—Pleasant Grove ch., six miles N. of Saulsbury, Saturday, Sept. 2.

Watauga—Sugar Grove ch., Johnson co., Tuesday, Sept. 5.

Ebenezer, Rock Spring ch., No. 2, Giles co., Wednesday, Sept. 6.

Sweetwater—Notchy Creek, Monroe co., Thursday, Sept. 7.

Stockton's Valley—Locust Grove ch., Clinton co., Ky., Saturday, Sept. 9.

Central—Pleasant Plains ch., Madison co., 3 miles from Carroll, Wednesday, Sept. 13.

Tennessee Valley—Yellow Creek ch., five miles east Spring City, Thursday, Sept. 14.

Eastanallee—Conasauga ch., McMinn co., Thursday, Sept. 14.

New River—Beech Fork ch., Campbell co., Thursday, Sept. 14.

Salem—Dry Creek ch., DeKalb co., Thursday, Sept. 14.

Friendship—South Fork, Union ch., Chestnutt Bluff, Wednesday, Sept. 20.

Wiseman—Friendship ch., Trousdale co., Wednesday, Sept. 20.

Clinton—Jacksboro ch., Thursday, Sept. 21.

East Tennessee—Mount Zion ch., Cocke co., Thursday, Sept. 21.

Holston Valley—Long's Bend ch., Thursday, Sept. 21.

Indian Creek—Philadelphia ch., Wayne co., 8 miles south of Clifton, Friday, Sept. 22.

Weakley County—Tumbling Creek ch., 4 miles N. E. from Gleason, Friday, Sept. 22.

Union—Greenwood, White co., Saturday, Sept. 23.

Beech River—Lexington, Henderson co., Saturday, Sept. 23.

Tennessee—Beaver Dam ch., Knox co., Tuesday, Sept. 26.

Beulah—Rutherford, Gibson co., Tuesday, Sept. 26.

New Salem—Cedar Grove ch., 4 miles north of Lebanon, Wednesday, Sep. 27.

Ocoee—Providence ch., 4 miles north of Ooltewah, Thursday, Sept. 28.

Riverside—Fellowship ch., 8 miles northeast Livingston, Overton co., Friday, Sept. 29.

William Carey—Flintville, Lincoln co., 13 miles southeast Fayetteville, Friday, Sept. 29.

OCTOBER.

Western District—Oak Hill ch., 5 miles west of Paris, Tuesday, Oct. 3.

Northern—Hickory Valley ch., Union co., Tuesday, Oct. 3.

Cumberland—Spring Creek ch., Montgomery co., Tuesday, Oct. 3.

Dover Furnace—Crockett's Creek ch., Wednesday, Oct. 4.

Enon—Bethany ch., 4 miles northeast Red Boiling Springs, Wednesday, Oct. 4.

Judson—New Hope ch., Hickman co., 4 miles east Banacin Station, N. & C. Ry., Wednesday, Oct. 4.

Sevier—Post Oak ch., Thursday, Oct. 5

Harmony—Center Hill ch., Hardin co., Friday, Oct. 6.

Southwestern District—Pleasant Hill ch., Benton co., 8 miles south Hollow Rock, Friday, Oct. 6.

Midland—Zion Hill ch., Anderson co., Wednesday, Oct. 11.

Providence—Mount Pleasant ch., Oct. 12.

West Union—Second Bethlehem ch., Winfield, Scott co., Friday, Oct. 13.

Cumberland Gap?

State Convention—Union City, Wednesday, Oct. 11.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney, & Co., doing business in the City of Toledo County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886

{SEAL} A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75 cents

Wanted To correspond with teachers and employers. Have filled vacancies in 19 States. Operate in every State.

Robertson's Teacher's Agency,

H. N. Robertson, Prop. Memphis, Tenn.

Associational Letters.

We can furnish you with neat Associational Letters at 20 cents a dozen or $1.50 a hundred. For small amounts stamps will be taken. Address BAPTIST AND REFLECTOR, Nashville, Tenn.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BUCKEYE BELL FOUNDRY Established 1837. THE E. W. VANDUZEN CO., Cincinnati, O., U.S.A. Bells made of Pure Copper and Tin only. FOR CHURCHES, COURT HOUSES, SCHOOLS, etc. ALSO CHIMES AND PEALS. Makers of the Largest Bell in America.

PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

Preserves

—fruits, jellies, pickles or catsup are more easily, more quickly, more healthfully sealed with Refined Paraffine Wax than by any other method. Dozens of other uses will be found for **Refined Paraffine Wax** in every household. It is clean, tasteless and odorless—air, water and acid proof. Get a pound cake of it with a list of its many uses from your druggist or grocer. Sold everywhere. Made by STANDARD OIL CO.

Not Uncommon.

Diggs—Money talks, you know.

Bigg—No, I don't know anything of the kind. I never was able to get within speaking distance of it.—Chicago News.

Richmond College.

(Founded 1832.)

Increased attendance has made necessary a third large dormitory. This building, with sixty-three rooms, heated by hot water and open grates will be ready in September. At the same time will be opened a laboratory building, said by competent judges to be the best in the South. The twenty-seven laboratories and lecture rooms devoted to the natural sciences have cost $25,000. They are heated and ventilated in the most improved manner. During the present vacation, steam heat will be introduced into the public halls of the older buildings. These outward signs of progress are fully equalled by advances in the courses of instruction. Elective courses lead to the degrees of M. A., B. A., and B. S. The law school, with three professors, confers the degree of B. L. The total expenses of a session, including all fees and living expenses, vary from $200 to $250. Free tuition to students for the ministry, and some free scholarships for other worthy men. Session begins September 21st. For catalogue and full information address

F. W. BOATWRIGHT, Pres.
Richmond, Va.

Rawlings Institute,

Charlottesville, Va.

An old school under new management. Progressive and thorough. Twelve well-trained and experienced teachers. Beautiful and healthful for situation. One mile from University of Virginia, and in full view of Monticello and the Blue Ridge. For catalogue and terms address

H. W. TRIBBLE, Pres.

There is a bluff sixty miles from the Tennessee river in Perry county that has developed rich in phosphate. It is being worked and a quantity of the rock has been shipped out.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions to any of your readers for 19 2-cent stamps, which is only the actual cost of the samples, postage, etc., to me. MISS A. M. FRITZ, Second and Locust Streets, St. Louis, Mo.

Teachers Wanted for School and Colleges. List of vacancies free. Interstate Teachers Agency 126 Washington Street, Chicago.

RANDOLPH-MACON Woman's College. Endowed for Higher Educ'n. Scholarships and loan funds for special cases. Modern buildings and appliances. Four laboratories, library, gymnasium, &c. Classed with best in U. S. by U. S. Com'r Educ'n. (Official Report p. 1730). WM. W. SMITH, A. M., LL.D., Pres't, Lynchburg, Va.

HOLLINS INSTITUTE

For 175 Young Lady Boarders. The largest and most extensively equipped in Virginia. Eclectic courses in Ancient and Modern Languages, Literature, Sciences, Music, Art and Elocution. 30 officers and teachers. Situated in Valley of Va., near Roanoke. Mountain Scenery. 1200 feet above sea level. Mineral waters. 57th session opens Sept. 13th, 1899. For illus. catalogue address

CHAS. L. COCKE, Supt., Hollins, Va.

VIRGINIA COLLEGE
For YOUNG LADIES, Roanoke, Va.

Opens Sept. 12th, 1899. One of the leading Schools for Young Ladies in the South. Magnificent buildings, all modern improvements. Campus ten acres. Grand mountain scenery in Valley of Va., famed for health. European and American teachers. Full course. Superior advantages in Art and Music. Students from twenty-seven States. For catalog address the President,
MATTIE P. HARRIS, Roanoke, Virginia.

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A Select School for Girls.

Healthful Location in famous Blue Grass region of Kentucky. Homelike surroundings. Large and efficient corps of teachers. Special advantages in Music and Art. Prices reasonable. Address

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SOUTHWEST VIRGINIA INSTITUTE,

Under Control of Baptists of Virginia.

A School for the Higher Education of Young Women.

LOCATION of surpassing beauty in the healthful, picturesque mountain region of Virginia; altitude 1900 feet; no malaria. FACULTY of 22 officers and teachers, trained in schools like Univ. of Virginia, Univ. of Michigan, Harvard, Royal Conserv. of Berlin and Emerson College of Oratory. BUILDINGS best equipped in the South, cost over $100,000, every modern convenience. Apply for illustrated catalogue. Address W. H. THARP, President, Bristol, Va.

Carson and Newman College,

Mossy Creek, Tenn., continues to grow in patronage and influence. It had 305 students last year. It has magnificent buildings, a new girls' dormitory now in process of erection, four active literary societies with elegant halls, a strong faculty, a business college, music, art, elocution, a teachers' course, etc. The moral and religious tone is very high. It emphasizes character as much as scholarship. Expenses are very reasonable. Write for Catalogue to

J. T. HENDERSON, Pres.
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Steinway, Chickering, Knabe, Starr.

All the best Pianos and the best House.

We Manufacture the............ {STARR, JESSE FRENCH, RICHMOND,} **PIANOS**

For over twenty-five years the best known Piano Company in the South and West.

Jesse French Piano & Organ Co., NASHVILLE, TENN.

Write to Us. Buy Direct. We Have a Branch Store Somewhere Near Your Home.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,

304 East Second Street, Chattanooga, Tenn. to whom communications for this department should be addressed—Young South Motto: Nulla Vestigia Retrorsum.

Our missionary's address: Mrs. Bessie Maynard, 63 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

Mission topic for July, THE HOME BOARD.

"And hath made of one blood all nations of men, and hath determined the bounds of their habitation, that they should seek the Lord."

TOPICS FOR JULY PAPERS.

(To be read at society or band meetings, five minutes long.)

Old fields and new fields.

Co-operation with other denominational Boards.

Condition of religion in new fields.

Needs on the Frontier.

Adjustment in Cuba.

Young South Correspondence.

How fast time flies! It seems only yesterday when we closed up our fifth year's books and "began again," and here's our whole first quarter gone! Suppose we review just a little. I say, without fear of contradiction, that it has been a wonderfully successful three months in Young South history. We have contributed in all $331.37, an average of $110.45 per month! Just fancy what would happen if we could keep that up for a whole year! In April we paid out $112.15 to "catch up" on our missionary's salary to May 1, '99. We have put two beds in the Orphanage, and we have done more for the Home Board than for years past all put together. In 1898, first quarter, we only gathered $140.52. Subtract for yourself and see what a forward step we have made. Let us praise God, take courage, and press on! What shall be the record of July, August and September? We shall see. Please God we will do our best!

July opens very well, as you will see, when you hear the messages that have come since last we talked together.

No. 1 then, from Uptonville:

"Please find enclosed $1 from myself and three little boys. Use it where you think best. I am a fond reader of the Young South, and I often pray God's blessing on you and our dear Mrs. Maynard. May the Young South ever prosper!"

MRS. EVA SILER.

Thank you very much. I give it to the salary fund as that is our main object.

No. 2 from Brighton:

"Enclosed you will find 10 cents for our missionary's salary."

L. O. W.

We are so much obliged. Won't you put a few nails in the little chapel now?

No. 3 is from our editor-in-chief and says, among other things:

"The Young South has been doing wonderfully well."

Such a compliment pleases us all.

Mississippi sends us No. 4:

"Enclosed find a little offering from my little sister, Anna Belle, and myself. I wonder if those words, 'I do like steady, never-ceasing, systematic work. I can't bear to see anything done by fits and starts,' in your letter of last week smote any conscience as they did my mother's."

IRMA FLINN.

Now, I was thinking you came quite regularly. I know I have had these beautifully written notes "many a time and oft," and I am most grateful. May God bless the little Mississippi sisters!

No. 5 from Nashville:

"On the 23rd of last September, my dear brother Willis fell asleep, to wake no more till 'the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise.' My dear mother has been utterly disconsolate and heart-broken ever since. The low emerald mound at beautiful Mt. Olivet, in the midst of a luxuriant mass of roses and geraniums, tube roses and heliotropes, is the most attractive place on earth to her. It has been her mournful recreation to make this sacred spot beautiful, tending and watching it herself. She sends you $3.50, the amount it would have cost so far to have had her labor of love performed by others. She wants it used to water the seed Mrs. Maynard is planting for the Master in Japan."

NANNIE SETTLE.

God must bless such an offering as that. May He comfort the mother and help her to look beyond the sleeping dust to the glorious home of the soul, although the graves of our beloved must ever be precious in our sight. We are much indebted for this help to our work across the Pacific.

No. 6 is from Knoxville, enclosing another which will touch all your hearts. In it Mrs Snow says:

"The enclosed letter is from one of the loveliest little invalids I ever knew. She gives her money saved, as she tells you, to the church every little while, and it has been such a joy to her to send you this for Mrs. Maynard. She has already started another fund for the Young South. May God bless and direct you in your great work!"

BETTIE M. SNOW.

And I give you No. 7. May it be blessed to all our souls!

"When I was a little girl four years old I became blind and helpless. I am now fourteen years old and have spent all these years in my little bed and my invalid chair. Bro. Snow is my pastor and he told me about you and the Young South raising money to build a Sunday-school room for Mr. and Mrs. Maynard to gather the little heathen children in to tell them the sweet story of Jesus and to help them to believe on Him and be saved. I love and trust Jesus, and wanted to help save these poor little Japanese children too, so Bro. Snow gave me a little mission box and I have saved all the pennies and nickels given me until I now have $1, which I send you to add to that fund, please. Every one thinks it so sad to be blind and not see this beautiful world that God has made and the dear faces of those we love, but I would oh! so much rather be blind as I am than to be soul blind as the poor little Japanese and other heathen children are. I am happy, if I am blind, and everybody is so good to me, and I find so much joy in thinking of heaven, of its beautiful light, of my two sweet sisters there, and of my dear Savior who will let my little eyes see when I go up there to live with Him. We never knew why I went blind, but God knows, and whatever He lets come to us is best. He has given me a dear good mamma to take care of me, who tells me so much about Jesus and heaven. I have a loving papa and brother, too, who are so tender and kind and do everything in their power for my comfort. Isn't it good in God to give me so many dear loved ones and friends? I try to be such a grateful little girl for His many blessings. I wish you would ask some of the Young South children to write to me. Their letters would make me so happy and brighten the long, weary hours I have to sit quietly in my little chair."

PEARL PHIBBS,

1119 West Fourth Avenue, Knoxville, Tenn.

Ah! Do you ever praise God for the gift of sight? How "sufficient" seems His "grace" to this sweet, patient, loving child! I thank you, dear little girl, for taking us into your confidence. I think we shall be the better for your dear letter all our lives long. More than the money we prize your brave, helpful words. Pray for the Young South! I feel sure that your request will not go unnoted. Many of our band will write to you. Won't you answer them through our columns? We thank you so much for your dollar. There are *so many* blind children in Japan. Mrs. Maynard has written so often about them. May some of them, whose spiritual eyes your effort may open to the gospel light, meet you in that better country where we shall all see eye to eye!

We thank you, dear Mrs. Snow, for introducing us to this dear lamb of the Savior's fold. We are more touched than we can tell by the deep pathos of her innocent words. God bless her and keep her ever near to Him all her days, and open her eyes to the bewildering glory of an eternal day when it pleases him to say, "Come up higher, child of mine!"

No. 8 is from Obion:

"I enclose $1.25, the proceeds of my chickens given me by my great grandmother Hurt. My mother is dead and my grandmother Mitchell has taken me to raise. I am seven years old. May the good Lord bless the Young South and our missionary for whom I send this money."

JIMMIE MITCHELL.

Three generations serving the Lord in one household! That's well. May Jimmie grow up a great comfort and blessing to those who take a mother's place. Thanks for your generous aid! Set apart some chickens now for the little chapel, won't you?

No. 9 is postmarked Nashville:

"Please find enclosed $1 for the Young South missionary."

There's not a bit of a name signed, but God knows! We are most grateful.

No. 10 is from our valued friend at Jefferson:

"Enclosed you will find $2.50. Give $1 for the salary, $1 for the chapel, and 50 cents for the Orphanage. I feel the greatest interest in all these enterprises."

MRS. JULIA T. JOHNS.

Thank you so much! Some of our objects would be quite forlorn to-day without your kind remembrance. We look to you ever for help, since you have given to us so many times.

No. 11, and the last, comes from our valued Oklahoma correspondent:

"I enclose

FIVE DOLLARS

for Mrs. Maynard. God has been so good to me. My heart overflows with praise to Him. I pray that this offering may be acceptable to Him and be instrumental in saving souls. May God bless all engaged in this work!"

BASINA ELLISON.

I am sure you will all remember Miss Ellison's former interesting letters from Oklahoma. We are sincerely thankful for this "thank-offering" from her. God will bless it, and bless her who gives it. So pray we all!

Now we are fairly launched into July, with its hot sultriness and its temptation to idleness. Let us pull hard against all counter-currents and come joyfully into port when the day comes round.

Push the tiny chapel! Don't give less to our missionary, but look about you for some *extra* pennies. We give $36.75 to it this first quarter. Let's double that in the second. We begin with $177.52 towards our pledged $250. Think of that stifling room across the sea, and pray *hard*, and God will help you do this work. Most sincerely yours,

LAURA DAYTON EAKIN.

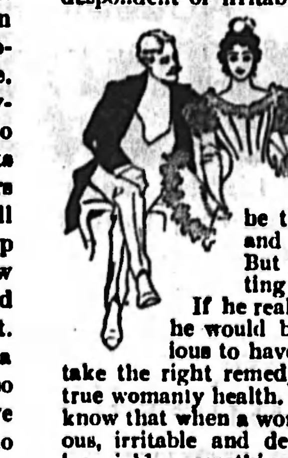
Chattanooga.

Receipts.

April offerings	$148 54
May offerings	108 [illegible]
June offering	79 [illegible]
FOR JAPAN.	
Floyd Siler, Uptonville	25
Grady Siler	25
Oscar Siler	25
Mrs. Eva Siler	25
L. O. W., Brighton	10
In memory of Willis Settle, Nashville	3 50
Pearl Phibbs, Knoxville, by Mrs. Snow	1 00
Jimmie Mitchell, Obion	1 25
Mrs. Julia T. Johns, Jefferson	1 00
Unknown, Nashville	1 00
Basina Ellison, Oklahoma	5 00
FOR S. S. ROOM AT KOKURA, JAPAN.	
Mrs. Julia T. Johns, Jefferson	1 00
FOR ORPHANAGE.	
Mrs. Julia T. Johns, Jefferson	50
Total	$346 72
Received since April 1, '99:	
For Japan	243 19
" S. S. Room, Kokura, Japan	37 75
" Orphanage	39 96
" Cuba	23 25
" For Orphanage Beds	18 50
" Postage	1 [illegible]
Total	$346 72

WHEN HE COURTED YOU

He didn't complain if you were a little despondent or irritable at times. Now he does. He's the same man. He didn't understand then. He doesn't now. Then he thought it was caprice and liked it. Now he thinks it is caprice and doesn't like it. But now he's busy getting money.



If he realized the full truth he would be more than anxious to have the wife he loves take the right remedy to restore her to true womanly health. Most men don't know that when a woman is weak, nervous, irritable and despondent, there is invariably something radically wrong with the delicate feminine organs with which her entire physique is in sensitive touch. There is one, and just one remedy, tried and proven, that will put things right when the feminine organism is weak or diseased. It is Dr. Pierce's Favorite Prescription. It restores perfect health to the weakened organs, and makes them strong, clean and virile. It makes wifehood happy, and motherhood easy. It banishes morning sickness and all other discomforts that precede maternity. It makes labor light, short and almost painless. It helps to make real "new women." An honest druggist won't urge upon you a substitute.

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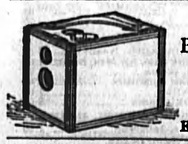

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RETROSPECTION.

Annie Bell.

All is silent, hushed in slumber,
Nothing breaks the awful calm
Save the tramping, tramping, tramping,
Of the watchman on his beat.

Just before me lies a volume,
Once its leaves were snowy white;
Now another epoch's ended
Just another chapter closed.

I will turn these pages slowly,
See the record that is kept,
Of the year that now is dying,
Hush! it breaths its last to-night.

On the first in gilded letters
Are the words, "Your work for me
In the year of '97."
Just as plain, as plain can be.

On the first page there was sunshine,
It was meeting loved ones dear;
Who'd been watching, longing, waiting
Waiting my return again.

On the next page there was sorrow,
Every line was dim by grief;
God had sent his holy angel,
And had called a loved one home.

On another page I pondered,
Scanned each line, each word, each thought;
It was darker still by sinning,
Both omission and commission,
Precious Savior, Oh! forgive.

On and on I turned these pages,
Some were bright, and some were dark
Jesus knew how hard the battle
Was to fight against the wrong.

In that world where is no sinning,
In that world where is no care;
When the angels read this record,
Turn these pages one by one,

May they smile upon the fair ones
Blot the bad with heavenly tears,
Make the record still far brighter
Of God's wayward, sinful child.

Jackson, Tenn.

DELIVERANCE AND VISION.

BY WILLIAM ELLIOT GRIFFIS, D.D., AUTHOR OF "THE MIKADO'S EMPIRE," ETC.

I remember once seeing a jeweler about to enamel a gold ring. I had seen and tried the effect of fire upon the kind of "diamonds" that are made in Paris—one touch of the flame, and they boiled into blackness and melted into worthlessness. I was to learn that with the true gems it was different.

He first set the precious stones, and then laid the enamel in strips and bands in the surrounding gold. Then he took a long pair of tongs, and laying the ring upon a hollow mandrel of iron, he, to my horror, set it for several minutes on a bed of glowing coals in a furnace. I gased at him and it with anxiety, as he also watched with keenness the action of the heat, which converted ground mineral powder of dead hue into permanent bands of glowing color.

As he lifted it out, I expected to see a mass of more or less ruined stone or bubbles of black paste; but no! When the red-hot gold cooled off, there were the brilliants with every facet still gleaming. They had shown themselves adamant, true diamond—that is, literally, the unconquerable.

Now, while the Bible is the furnace of criticism, it is well to remember that its substance is adamant. In the literary history of a book, or library, and even in its own statements of history, we must expect revision, which, indeed, every version is. Nevertheless, that which in the Bible best answers to the heart of man, to feed and lift it up to God, is impregnable to criticism and will never be changed or disturbed. Amid the fires of criticism here is a real salamander. Happy they who know and feel this.

Take for example Psalm cxlvi. It stands without title or label or note of chronology. It breathes the joy of return, of enlarged spiritual vision. History requires dates; poetry is undated; this Psalm is perfect poetry. Its beauty is yesterday, to-day and forever. Criticism cannot touch it. It expresses not fact, but truth.

Fact is only of yesterday or to-day. It may be dead, "stranded on the shores of the oblivious years." But truth is not only past and present but for eternity. It never wears out, and the human heart which feeds upon truth is the one unchangeable thing on earth, the peerless and ancient conservative. No wonder that God gave so much of His revelation in that form of truth which is independent of fashions of speech, or of science so-called, or of theories that change with the minds that make them.

As the book of Psalms is "the first among all the records of the experiences of the human soul," so each Psalm is a crystal of human experience. Rather, each inspired poem is as a flower which gathers up out of earthly material and spiritualizes it into color and perfume. The chemist can yield us the facts by analysis. He shows us the earth's components of man's or the lily's body. Only God can give us the truth in the flower's life. Psalm cxlvi is a pink lotus of poetry springing up out of heart-soil, and the message in verses seven and eight is akin to that in the prophecy of Isaiah lxi: 1-3, which Jesus read in the synagogue as the consummate flower of the Old Testament, "The Lord looseneth the prisoners, the Lord openeth the eyes of the blind."

Now it requires the experience of a life to interpret some of the Psalms fully; yes, even the experiences of a race are needed. Then their value and their beauty do but deepen, the harmonies are more felt and appreciated.

Look at these verses again. The Lord gives release and vision. Here is an epitome of the Bible and of religion. Is not the most of the Old Testament story one of imprisonment and captivity and of release and return? And is the New Testament very different?

The Bible is largely a prison book, and written in prison by holy men, who were convicts but not criminals. What were Joseph, Sampson, Jeremiah and unnamed hundreds of others? What was all Israel when in Egypt, when groaning under the Philistines, by the rivers of Babylon, or under Greek and Roman fetters? Look at Peter and John, Paul and Silas in prison. Read Paul's signature, "Prisoner of Jesus Christ." Look at the Lord of Glory—a convict, but not a criminal.

No wonder that the key-note of the Bible is deliverance. No wonder the first, simplest, grandest, and still the most appealing form of the theory of the Atonement is that of rescue and deliverance. Jesus Christ was manifested that He might destroy—that is, unbind the works of the devil. The whole Bible is saturated with the idea of deliverance. Jesus got at the heart of the Old Testament, when in the synagogue He read of proclaiming liberty to the captive and the opening of the prison-house to them that were bound. As in a saturated solution, one touch makes the liquid crystal, so Jesus fulfilled at one reading the whole Scripture.

I trust we all visit prisons sometimes, for Jesus is there. He said, "I was in prison and ye visited Me." What an experience, to be shut off from the world! It may be monotony, oppression, living death, "a dead man out of mind." Yet so also is imprisonment within the body, as in blindness and disease. We have not our liberty.

Indeed, is not all unseen power of which we are conscious, a species of imprisonment, and is not liberty only another name for opportunity? Are not all who are "hedged in," "sailing under sealed orders," "under ban," or hampered by personal or family or national limitations, prisoners? Are not childhood, barbarism, ignorance, bigotry, only other forms of blindness or imprisonment?

Filled with consciousness of power, yet with limitations, ambitious, with lack of opportunity, we have before us "the problems of life." The bird born in captivity of parents inheriting instincts of migration will, at the season of flight, beat its breast bare and bloody in efforts to obey the law of its being. So in human life, noble spirits urged on to a higher career of freedom chafe and fret; or, obedient to the still higher law of faith, they possess the soul in patience.

Shakespeare has pictured "the seven ages of man." Robertson, the Shakespeare of preachers, has discoursed of "the lilyorness of life." By them we are shown that what lures us on from childhood to boyhood does not satisfy us. As our eyes are opened we are led on by other seeming prizes, and thus further forward through the whole race; for "man never is, but always to be blest."

Some would be sad and grief stricken because this is the law of life. But is not, and ought not, true life to be a series of enlargements, releases and deliverances? Passing out from the weakness of infancy, from the ignorance of childhood, the passion of early manhood, and led on to "the philosophic mind," brought by the years, and into serene old age rich in faith, is there not in all these more light, more freedom?

Even in the upward struggle from barbarism to civilization, it is the Lord that is loosing the prisoners and opening the eyes of the blind. Fettered and limited, with dimmed or blinded eye, amid the mysteries of life and of the universe, how pathetic is the record on the face of a venerable savage! What a meaning have the wrinkles on an old peasant's brow! Yet there is One who directs the upward course of man in the struggle and the triumph. There is One that knows the frame even of the savage and the barbarian, who knows, too, that man is dust, and pities while He yet lifts him up. Looking at the human story of struggle and of triumph, we see it grandly typified in the lion of Zeland, "*luctor et emergo*," I struggle but I emerge.

Indeed, is not all science, when rightly so-called, and all education, the giving of sight and release? Prejudices are fetters. First impressions are usually veils or manacles, especially to those who proudly boast that theirs are "always correct."

Look at Paul with a viper on his hand. Do not the Melita barbarians think him a criminal? This is because their minds are under the bondage of prejudice. Ignorance, bigotry, and even tradition may lie upon us in forged links though we know it not. Some books, some sermon, travel, experiment, may break the fetters and open the eyes of the blind. Above all, the Bible rightly read is the emancipator and bringer of day. "The entrance of Thy words giveth light." *Laus Deo!*

Ithaca, N. Y.

A Few Good Reasons.

Some one writes, "Give us a few good reasons why church-members should avoid dancing, card-playing and theater-going." In compliance with the request we give the following: Such amusements have in themselves a strong tendency to evil. It is their nature to fascinate those who indulge in them. They stimulate desire into excessive indulgence. They involve a sinful waste of time and money. They tend to create a craving for excitement. They cause a distaste or a lack of hunger for prayer, for reading the Bible, for quiet family life, for study, and for painstaking work. The truth of these assertions we believe no candid person who has had experience in the dance, the card game, and the theater entertainment will deny. Surely amusements, the natural tendency of which are such evils in themselves, should be avoided by all who profess to be followers of Christ. The Word admonishes Christians to shun the very appearance of evil, to let their moderation be known unto all men, and to do whatever they do in the name of the Lord Jesus. Not until candid men and women can dance, play cards, and attend the theater *in the name of Christ*, should they think of indulging in these amusements.—*Religious Telescope.*