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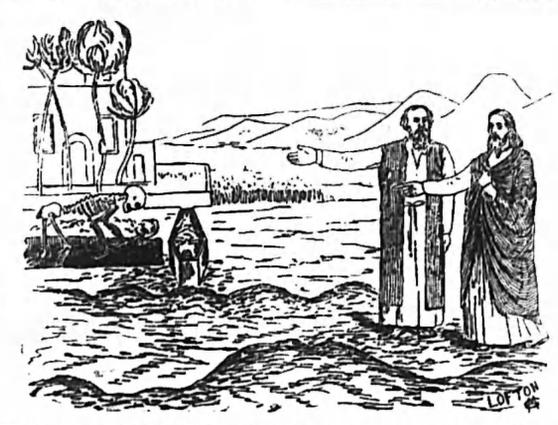
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CHALK TALKS.
(NO. XIX)
BY GEO. A. LOFTON, D.D.
Let the Dead Bury the Dead.
(Copyright 1893 by G. A. Lofton)

THE subject of this sketch is in the language of the Redeemer to one of his disciples who would follow him, but must first go bury his father. "Follow me," said the Master; "and let the dead bury the dead." To infidelity the language of Christ would seem inhuman; but in this instance it is intended to convey the supreme importance and urgency of God's business over the dearest interests of life. Ordinarily it is but decency and humanity to care for the sick, the death and burial of our loved ones. It is a matter of love and duty which ever devolves from the living to the dead.

But here Jesus chose a special case by which to emphasize and exemplify the absolute precedence of his work, and by which to show the comparative insignificance of this with the life to come. So he spake when he said if we did not hate kindred and home and country in comparison with our love to him, we could not be his disciples. So also when he said if a man smite you on one cheek turn the other; if he compel you to go a mile, go with him two; if he take your coat, give him your cloak also. Such language is perhaps hyperbolic in a sense, and yet it is intended to teach our extreme devotion to him and our extreme forbearance to evil, if we would be counted different from the world and the children of God. In the sense of absolute allegiance and consecration to Christ we are taught to forsake all in order to follow him and to remember that we are not our own, but that we are bought with a price and paid for in the precious blood of the Lamb.

So of the subject before us: "Let the dead bury their dead"—"let the spiritually dead, back yonder, bury the physically dead. Oh, living disciple, if you would be mine, come right along, take up your cross and follow me. You have no time to lose. Physical death is of slight consideration beside the living issues of the soul and of the kingdom of heaven. My father's business is urgent and imminent; and if you are going to be about it, confer not with flesh and blood and let the world take care of itself behind you." So he said to the rich young ruler: "Go sell all thou hast and give to the poor and come and follow me." So he caused Peter and Andrew, James and John, to forsake their fishing, Matthew to for-



sake the receipt of custom, and all who would follow him to abandon home and kindred and calling at once and for all and forever to join in his immediate work. It was thus that Paul manifested his zeal and devotion to the cause of his Redeemer, when he said that he could wish himself even "accursed from Christ" if it would be the means of saving his kindred in the flesh. This was more than leaving the dead to bury their dead. In fact, Paul was separated from his mother's womb, he abandoned his kindred and country for Christ's sake; and thus he demonstrated what Christ would show in the subject before us: the paramount dignity and importance of God's kingdom and righteousness over the most vital concern of the present life, and which we should make "first."

How hardly do we ever grasp the sacrificial and substitutional idea of the religion of Christ, as applicable to us as to Christ himself. To the extent of our ability we should be to one another and to the world as he is to us. He forsook heaven, died on the cross, took the sinner's stead under the damnation of the law in order to save a soul; and it is asking but little of us, when necessary, to forsake our dead and even to die ourselves to save this perishing world for which he lived and died and rose again. What is to be thought of a disciple who cannot give his time and his money, to say nothing of his life, for missions—for the spread of the gospel and the extension of his Lord's kingdom to the uttermost parts of the earth? There are going to be thousands of lazy, stingy church members who will simply wake up in hell, if Christ in that great day will refuse to recognize many who preached in his name, cast out devils and did wonders, what will become of the great mass of idle and indifferent professors who never do nor give anything, never make any sacrifice, for the cause

of the Redeemer? How shall the anti-mission and the do-nothing spirit escape the damnation of hell? There are many woes written in the Bible, but this is the worst: "Woe unto them that are at ease in Zion!" Everything behind us is dead—and must bury its dead—when we follow Christ. Avarice, covetousness, lust, envy, hate, worldliness, pleasure, pride, ambition—all must die and attend to their own funeral when Jesus says: "Follow me." In order to anchor into the living issues of the future and to win the prize of glory we must forget the things behind us, even the successes which pertain to our Christian career. Every weight and sin must be laid aside to the man who would run the race of Christian life. Some people seem to live only in the past. What they have been or might have been seems of more importance than all the hopes and prospects of the future. I have seen Christians brooding over their wrongs and tearing agape their old wounds to see them bleed afresh. Some are ever raking among the ashes of lost hopes or trying to fan the dying embers of blighted ambitions into a fresh blaze. Others despair and weep over their losses and bereavements. There are those who indulge the foul and fetid recollection of sinful pleasures past for the want of power to gratify exhausted nature. How often many go back to the flesh-pots of Egypt or bind themselves for a season to the bondage of bricks without straw! In all these things Jesus says: "Let the dead bury their dead; and follow me."

A profound philosophy lies in the subject before us. No man can succeed who puts his hand to the plow and looks back. Lot's wife was turned in a pillar of salt, the moment of disobedience and failure, for looking back; and Lot and his daughters escaped only under the consciousness that to look behind was a sin unto

death. God's idea was that Sodom should be left to attend to its own funeral of fire. Lot had property and children back there, but if he would escape he must let the dead bury the dead. Such was the urgency, the importance of escape from a city doomed by its iniquity, that even to look behind upon it was death. This is just what repentance towards God and faith in Christ mean; and he who takes up his cross to drag it after him, or lay it down, to go back to the beggarly elements of this world, will not only fail of honor to Christ, but of success and reward in the end. "Remember Lot's wife!"

It is impossible to prosper in anything by everlastingly trying to bury the dead behind us. Many a sinner never gets to Christ because he is trying to give all his sins a decent burial before he accepts the salvation of the Redeemer. He never gets through the job. His sins will not stay buried, because he tries to bury them alive; and he never seems to comprehend that, in order to get rid of sin and the devil, Jesus must enter the castle of his soul first, to bind and turn out the devil and his brood from within. More than this, I have seen many a Christian even going back and trying to dig up the old sins he buried with Christ by faith, in order to give them another and a fresher funeral; and in this endless job some of them waste a whole Christian life, instead of following Christ and letting the dead bury their dead, instead of forgetting the things behind them.

Funerals are often the most distressing illustration of unbelief and selfishness among Christians. I have heard the shriek of inexpressible grief, and often in language that either charged God with injustice, or else despaired of ever seeing their loved ones again. Mary and Martha indulged a pious grief, and so did the Master at the grave of Lazarus. It is right that we should cherish a sacred recollection of our dead; but it is a sin to sorrow as those without hope, or rebel against God, in our bereavement and in the face of the resurrection from the dead. The grave is soon to be opened again; and our sorrow should be mingled with the tears of light and joy under the hope of immortality which is to break up all the cemeteries of the world. In the sense of undue grief, or distrust of God, therefore, we should let the dead—let the grave-yard take care of its own—and look with blessed anticipation to that day when we shall meet our loved again. Many people seem most concerned for a big funeral, a fine coffin, a costly monument! They think less of the departed soul than of its pitiful remains; and they know

more concern for the funeral obsequies than for the yet living character of the dead. In the sense also of all undue demonstration, expense and parade over the coffin and tomb, Jesus says again: "Let the dead bury their dead." Look more to the wants of the living and to the hopes of the future. Christ paid but little attention to the dead, except to quicken them to life. He showed little concern about the sepulchre, except to break it open. How truly did Long fellow write:

Life is real, life is earnest— And the grave is not its goal; Dust thou art, to dust returnest Was not spoken of the soul.

Life is too short to trouble over much about the dead. I am glad we can forget the past in the light of the future. This is the remedy for all the dead issues of the bygone years; and even upon our best achievements we dare not stop to sit down. "There is no discharge in this war"—no point of success in which we may retire from the Master's business. Safety and happiness as well as success consist in letting the dead bury the dead—and in following Christ in the present.

Trust no future, however pleasant— Let the dead past bury its dead; Act, as if it were the living present; Heart within and God overhead.

The Different Races in the United States and the Mission Problem.

BY REV. JOHN H. BOYET, D.D.

A careful study of the different races of people now represented in the United States would alone furnish much interesting matter. The subject becomes intensified in interest when we consider the rapid influx of a foreign population with its known and future probable results upon our American institutions. Here the statesman, the soldier and the philanthropist may all find much food for thought. But when the subject of the world's redemption from sin is considered in this connection, the matter becomes one of such paramount importance as to demand the attention of all the evangelizing forces of the land. It raises questions as to the security of those institutions in this country which have been established and perpetuated under the influence of a purer Christianity than is known in other lands, and suggests possibilities in connection with the world's evangelization sufficient to alarm the patriot and to call forth the best efforts of the Christian evangelist. We must be excused for suggesting that the subject has not received sufficient attention from the Baptists of this country.

As the Southern Baptist Convention is soon to meet, to be followed by the Northern Anniversaries, it seems that now is a good time to at least state a few facts and offer a suggestion. We give it as a fact that the purest christianity known to mankind exists among the Baptists of this country, and that it is from them that the world is to receive the knowledge of the Christ and His Kingdom that will bring the millennium. If this be true, and no Baptist can afford to deny it, it necessarily follows that American institutions, with our purer Christianity at home, depend for protection from corruption upon the Baptists, as well as sending the gos-

pel abroad. It also follows that if the Baptists fail in the trust already committed to their care at home, they will ere long become powerless among other nations of the earth. Let us now look at some facts which look us in the face and threaten, not merely the civil institutions of this country, but the very purity of our religion also.

First, in the South we have a colored population of over 6,000,000 souls, who need to be brought up to a higher standard of christian civilization. True, these people are somewhat religiously inclined towards the Baptists, but it is a fact that their churches are growing away from us in the order of their services and their ministers no longer seek our advice as in other days. The great mass of them are still in ignorance, with the added conceit of years. Among them there is little regard for marriage vows, and where they congregate in the cities virtue is said to be almost unknown among them. They are citizens, they are voters, they are by so much, at least, representatives of American civilization, and yet their homes are largely dens of vice and abomination. A prominent Baptist said to me not long ago that the negroes of this country must always be controlled by the democratic party. What have the Baptists to say to this religiously?

But again, the immigrants landing at New York average about 1,000 a day for the year around; though the greater numbers come in summer and autumn. The number coming in through registry ports in 1891 was 669,131 and in 1892 the number was 688,302. For the rest of that decade it only twice fell below 400,000. So the total number for that decade exceeded 5,000,000. How many came in from Canada is not known, but there are now nearly 1,000,000 native Canadians in this country, and the French from the province of Quebec are pouring into New England at a rate which is alarming. When the English acquired Canada they estimated the French there at less than 75,000. In the United States they now number 2,400,000. It is, however, not the increase so much as the character of the immigration which excites alarm. England, Ireland and Germany seemed for a while to have gotten rid of their surplus population; but just at this time Italy, Hungary and Russia began to pour forth their swarms. In 1870 there were in this country only 4,610 persons of Russian birth; in 1880 there were 182,641. In the same time Hungarians increased from 3,737 to 692,435; Poles from 11,436 to 147,110; Italians from 17,157 to 182,580 and Canadians (chiefly French) from 493,464 to 980,938. In this time the Irish scarcely increased at all, and the Welch and English very little.

It will be seen from the above figures that while in the South over 90 per cent. of the population is yet of those whose ancestors were here prior to July the 4th, 1776, we have among us over 6,000,000 of negroes debased by a century of slavery and the unrestrained vices of thirty years, while various parts of the country are filling up with the very worst enemies of our government and our religion. It is needless to argue the danger to which the safe-guards of our region are being more and more exposed

every year. We are confronted with the fact that the enemies of our religion are increasing faster in this country than our converts increase in other lands. A desecrated Sabbath, with a thousand other encroachments upon christian institutions, produce a wail from almost every quarter of the Union which tells of the foreignizing influences to be overcome. Nor need we look in the direction of the legislation while politicians control. If we are saved from the storm-cloud which threatens this country, as the source of future mission operations, we must look to religious organizations for relief.

But to the child of hope there is a brighter side to this picture, and it is here we offer our real suggestion. It is not a question of Home or Foreign Missions, but a question of the nearest and surest way to the evangelization of the world. If we could turn our attention more to the evangelization of those who now threaten our own well being within our borders, and send them as converted and God sent missionaries to those of their own land and tongue, we would follow more wisely the leadings of Divine Providence. If God has given us this lovely land to be the home of the purest and best christian people on the globe, he has also sent these teeming millions here to learn from us the letter and spirit of the great commission. May He teach us that as in the case of Diaz the apostles of the nations are to be sent from this country to make known to their sun-trymen, in their own tongue, the riches of redeeming grace.

Vicksburg, Miss.

The Mormons and Their Temple

As the attention of the whole country has been called to the Mormons in connection with the dedication of their Temple in Salt Lake City, some days since, I have been asked to say something to the readers of the BAPTIST AND REFLECTOR on the subject.

Brigham Young was traveling in the West in search of a home for the Mormon people. When he arrived on the Mt. of Prophecy, which overlooks what is now Salt Lake City, he claims that an angel appeared to him and said something like this: "Here shalt thou rest." Thus Brigham Young founded Salt Lake City in 1847. Then there was hardly a bush on those treeless plains. Now, Salt Lake City is probably the best shaded city in the United States. Notice: "As the mountains are round about Jerusalem, so the Lord is round about His people." Jerusalem is surrounded by mountains. So is Salt Lake City, the Jerusalem of the latter day saints. Jerusalem is some eighteen miles from the Dead Sea. So is Salt Lake City about eighteen miles from the great Salt Lake, the Dead Sea of America and the Mormon people. In the land of ancient story, the Jordan runs into the Dead Sea. So it does in the land of recent story. From Mt. Pisgah's heights Moses viewed the distant land of promise. So here in Utah, a man may stand on the far-off heights of Pisgah, and view this strikingly beautiful basin of our Western country.

THE TABERNACLE.

The Great Mormon Tabernacle, though in the same inclosure, is a very different building from the Temple. A Gentile is not allowed to enter the

Temple, while the Tabernacle is open to any and everybody every day of the week. It is the great audience room of Latter Day Saints. The best idea one can get of this remarkable building is to be told that, at a distance, it is the shape of one-half a giant egg lying lengthwise. The Gentiles say it is a "bad egg." "Build a mental bird that could lay an egg 250 feet long and 150 feet wide! It is the great egg of Utah." It certainly has the most complete audience room I ever saw. It will comfortably seat 8,000 people and will hold 10,000. Standing in one end of that building we heard the noise made by the rubbing of a man's hands in the other end. We could also hear the man when he spoke in a low tone of voice.

The organ was built where it stands. "It rises like a castle, one of the great musical instruments of the world. When the mellow thunder of the deep bass rolled out, and all the birds and flutes locked up in it were let loose above the surf of sound," and the warble of a choir of 350 human voices came out in the lulls, it was very grand. At the celebration of what I suppose they call the Lord's Supper, they use bread and water. Joseph Smith or some of his successors must have claimed to have received a revelation directing that such should be done. It takes the officers about an hour to distribute these elements to the large congregation. The address of the occasion is delivered while the audience is being waited on. They go around offering the bread and water to everybody, Mormon and Gentile, white and black, saint, sinner and infidel, anybody who will take. Here was "open communion" practiced sure enough. Not a word was spoken as to who should partake. I class the Mormons among the very few open communionists in the world.

THE TEMPLE.

The world has been reading about the great Mormon Temple that was dedicated some days ago. I have seen buildings that cost millions of dollars, but I never saw one so remarkable as this. The faithful Mormons spent forty years in building their Temple.

The papers have generally made a mistake as to the cost of this wonderful structure. I learned while there last summer that it had then cost \$10,000,000. They built this Temple after the manner of Solomon's Temple, "and there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." The Temple is of gray stone, prepared in the quarry for its last resting place in the building. Before the time of railroads one of the most common sights was an ox team, slowly plodding across the plains on its long journey of forty miles between the quarry and the Temple, and in some cases pulling only one piece of stone for the Temple. No wonder they were forty years in building it. I was informed that not a nail was driven in the entire building.

The Temple is the most magnificent building on the outside I ever saw. It reminds me very much of the pictures I have seen of the Cathedral of Milan, with its many spires. A Gentile was not allowed to enter it when I was there. I suppose the same regulations guard it still from

being polluted. So we did not see the inside. I am informed it is equally as fine on the inside as it is outside. The Temple is intended for the special services of the Mormon Church, such as marriages, baptisms and their secret meetings. Their dedication services were, I believe, of a secret nature, conducted by the high dignitaries of their church. Last summer, a brother from Tennessee essayed to enter this wonderful building through a door that was left open. But two noiseless workmen on the inside met him with the information that he was not allowed to explore those sacred precincts. Both followed him till he passed out of the door where he entered. The walls of this structure are higher than most of the church spires you see, rising more than 150 feet. On the top of one of the highest spires is a statue of their angel Moroni, made, I believe, of beaten copper overlaid with gold. This building is favored with all the most modern improvements. It is lighted with electricity inside and out.

From above the head of the angel Moroni, as well as from some other of its numerous spires, electric lights throw their brightening rays like stars from the heavens down on this beautiful city of the Latter Day Saints.

Mormonism can live without polygamy. It is not a necessary part of their teaching, as some suppose. The difference between Christianity and Mormonism has its origin in the fact that Christianity believes in a completed revelation from God, while the Mormon faith holds to a continuous revelation. They held that the revelation from God did not cease with the New Testament, but that it was continued through Joseph Smith, Brigham Young and others. They attach as much importance to the revelations of these men as they do to the Bible.

L. P. TROTTER

Brownsville, Tenn.

12, 1891.

From the Baptist Year Book this is the number of members excluded from the Baptist churches in the United States during the year 1892. The number of baptisms reported is 166,322. So that nearly one fourth as many were excluded as received. Forty-two thousand Baptists excluded from the churches! This is startling to consider. Was it right? Was it necessary? Is such a state of things inevitable? If not, where rests the blame and what is the remedy? To think of this number of human beings scattered over different parts of the United States, mingling in all classes of society, exerting in the main an evil influence for a few fleeting years and then passing into eternity, is enough to produce earnest thought and a serious examination of this whole matter.

Is such a state of things inevitable? I think not. The proportion is too great and entirely too great, when we remember that our churches of late have been to a large degree lacking in discipline; so that there are now perhaps an equal number of others who might for sufficient reasons be removed from the fellowship of the churches.

That some, and even a good many, will enter the churches who are not Christians, is undoubtedly taught in the Scriptures. The Savior declared that the Kingdom of Heaven is like a net

cast into the sea and gathered of every kind." (Matt. xiii. 39). So the Scriptures speak of a "falling away," "departing from the truth," and some not "enduring sound doctrine." Even with the wisest caution and the most faithful teaching some will be added to the churches who were not regenerated.

Is it right, then, to exclude the unworthy? Is it not the mission of the church to save and not to cast out? Is it not better to retain all in the churches and seek to convert them, rather than to exclude them? Did not the Savior say of the wheat and tares, "Let them both grow together, lest, while ye gather up the tares, ye root up also the wheat?" What is the teaching of inspiration on these questions? Did the Savior and the apostles teach the doctrine of corrective church discipline even to exclusion? They certainly did. In the 18th chapter of Matthew the Savior gives the law of personal offenses, consisting of three steps in the case, and the last step is, "tell it to the church, and if he refuse to hear the church, let him be unto thee as a heathen man and a publican." In explaining the parable of the tares He said, "The field is the world," not the church. Of the incestuous person Paul says, "Deliver such an one unto satan, for the destruction of the flesh." (1 Cor. v. chapter). "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." (2 Thes. iii. 6).

Baptists have always maintained a theory that none should be received into the church except upon a profession of faith in Christ and evidence of regeneration; and that all who depart from the principles of Christian rectitude, and cannot be reclaimed, should be removed from the fellowship of the churches. But no one, I suppose, will contend that in carrying forward the work of evangelism we must necessarily exclude one fourth as many from our churches during the year as we receive; that following as closely as we can the teachings of the Scriptures; that acting as wisely and cautiously as we may, such a condition of things is inevitable. If not, where rests the blame? What is the cause? Where is the remedy?

The blame must rest with the ministers and churches. With the ministers, to a large extent, as they are religious teachers and mould the sentiments and direct the practices of the churches. The mind of the religious world has been to a large extent improperly impressed. In some way there seems to be a widespread sentiment that preaching the gospel alone is not sufficient to effect the salvation of sinners. These are regarded as important means to an end, after some other special effort. Many Christians do not pray for nor do they expect sinners saved at their regular and ordinary services. They look forward to some special revival services. And yet the Scriptures declare that "It hath pleased God by the foolishness of preaching to save them that believe." "I am not ashamed of the gospel of Christ, for it is the power of God to every one that believeth." This sentiment has led, not only to a reliance on special efforts, but special efforts and manipulations of a very

questionable character. Prayer is made for the salvation of sinners, not through the gospel, God's appointed instrumentality, but direct and through other special means. These special efforts arouse the emotions to a high degree of excitement and the more intense the degree the more professions are made. In this way many profess and are added to the churches who were not properly and thoroughly instructed. They acted not from an enlightened, convicted judgment, but from mere feeling. When this aroused state of feeling subsided they found themselves deceived, and returned to the paths of sin according to the inclination of their unrenewed nature. A reform is needed here. God's appointed instrumentality should be magnified and honored. Repentance towards God and faith toward our Lord Jesus Christ will bring the sinner from darkness to light and from the power of satan unto God. Here he will stand on a solid rock. All else is sinking sand. Standing thus, the rains may descend, the floods come, and the winds blow, he will fall not, because he is founded on a rock.

There has been a controlling desire for members. This has led to an unwise policy. Temptations to this extreme have originated from at least two causes.

The first fact is, different denominations occupy the same towns or the same sections. The field is narrow. These several denominations struggle to maintain an existence. This cannot be done without numbers. Some denominations are remarkably latitudinous in their conditions of church membership. This will influence Baptists to a greater or less extent to become over-anxious lest they should fall behind their neighbors.

The second reason is, the publicly announced standard of efficiency and success is numbers. Look at the reports made by the ministers and churches. It is very seldom, if ever, the reports are that the church is rooted and grounded in the truth, that brotherly love prevails, that the members are growing in grace and knowledge, that there is an increase in interest and zeal and liberality for the work of missions, that the number of subscribers of the State paper is now double what it was last year; but the church was revived and so many were added by baptism. That is, if the number was sufficiently large to be definitely named; if not, the church was considerably revived, several professed conversion and some were added to the church. The reporter always mentions definitely a large number and studiously avoids mentioning a small number. Not that it is wrong to give the numbers, but the emphasis on numbers shows the standard. But numbers are not always an evidence of success. Those 42,464, about which flaming, exulting reports were made sometimes in as many as three different Baptist papers became sources of weakness—positive evils and hindrances, and hence were excluded.

Let me try and impress two thoughts: It is gratifying to know from the 42,000 excluded that Baptist churches do yet exercise corrective church discipline. It is an evidence that there is yet moral power sufficiently strong to deal with disorderly members.

Some churches have passed their boundary unless the crimes are of the most notorious character and the members are "to fortune and to fame unknown," and there is danger of our churches reaching a position when the Year Book will have no exclusions to report.

The second thought is, to be united with Baptist Churches and have to be excluded is to them a positive and may be a fatal injury. A small proportion are reformed and are restored; but my observation, extending over a number of years, is that the most of them seem to be hopeless cases. Some of them become skeptics. Some grow hard in sin. Some become prejudiced towards Baptists and enlist as the avowed advocates of ritualism.

Let every lover of truth seek to be a wise Master-builder, building only and wholly on the one true and everlasting foundation. Let the material, as far as possible, be gold, silver and precious stones. These will stand against all the adverse influences of life and against the consuming fires of the last day.

Wm. HUFF

Bell Buckle, Tenn.

Rev. James V. Iddins.

With sadness of heart I apprise you and the brethren generally of the death of this noble man of God. Bro. Jas. Iddins was one of our most useful men. And we could not have lost a man in all of this section of country whose loss would have been more universally felt. He always had an eye to all of the Master's work and to all the various enterprises of the Baptist denomination at home and abroad, with a mind and heart ready to toil and sacrifice that the work might prosper. But few men, if any, ever lived in this section of country who went deeper into the mountains to toll the lost sinner of the precious Savior than did he. He has spent the bigger part of the last twenty-five years preaching to the poor churches, and that, too, at a sacrifice, both of comfort and support of his family, that the poor might have the gospel preached to them. In our Association he was always there, ready for every good word, a leader and a safe adviser. In our fifth Sunday meetings his place will be hard to supply. As a minister he was sound, earnest and a faithful gospel preacher, never shunning to declare to the people the whole counsel of God. He was kind, affectionate and brotherly to all, taking great pains with young converts, and especially so with young ministers. At the time of his death he was the colporteur of the Chilhowie Association, and also agent for the BAPTIST AND REFLECTOR, in which he always took a deep interest. We can truly say, thou shalt be missed as but few would have been. But to the inevitable we submit, because we believe our loss is his eternal gain. May the good Lord that he loved deal tenderly with his bereaved family.

F. M. WENZ

Maryville, Tenn.

Rev. E. M. Bounds, D.D., assistant editor of the Nashville Christian Advocate, will preach the commencement sermon of Soule College, Murfreesboro, Tenn., June 4th. Prof. F. C. Woodward, A. M. Litt. D.D. of the University of South Carolina, will deliver the literary address.

CORRESPONDENCE

Our Florida Letter.

Dear Bro. Folk:—Since your good letter came, now more than a month old, asking me to tell you something of my work in Tampa, I have felt many strong impulses to write you a word, but the impulse has soon been chased away by some study that lay pressing near at hand. Before I say a word about my work, let me thank you with all my heart for your uniform courtesy and very kindly remembrance of me and mine through the passing years. I am especially grateful for the cordial welcome which you hold yourself ready to extend when I shall return to a Tennessee pastorate. You are aware of the affectionate regard which I have for the noble people with whom I have lived in that State, and the ties which bind me there as strong as ever; but the time of my return thither grows dimmer, while now and then the vision seems wholly cut off by the attractions and prospects of our newly adopted home in the land of the sun. Yes, I had something to do in the chain of providences which led me to Tampa, and that fact has never in the slightest diminished my respect and affection for you. I have never regretted that my lot has been cast among the people of the City by the Gulf. The climate here is well nigh perfect for about twelve months in the year. Our social relations have been of the most agreeable kind. Tampa is a place of great thrift and industry and rapid growth and destined to be one of the most important cities in the Southern States. I think I have the best church I ever saw. Our membership is 165—not large for the size of the town—but they make up in quality what they lack in quantity. They truly love the Lord Jesus and His cause. They are loyal to their church, faithful to their pastor and ready to co-operate with him in every good word and work. They are not perfect. If they were I should expect us all to go as Enoch and Elijah went. There are a few laggards among them, a few "kickers" to spur the rest of us into activity—a few who do not like the pastor much, model men that he is! And I have heard of one or two even who do not even think that the pastor's wife is just exactly what she should be spoiled!

But after all is said, the First Baptist Church of Tampa is the best and truest band of brethren and sisters with whom I have ever been associated. They are liberal in the support of their pastor, paying his salary with most remarkable promptness. They pay weekly and systematically; this is the secret of it. They respond as liberally to all other calls, giving at the cost of great self-sacrifice. Knowing their resources, I never cease to be surprised at how much they give. We are the banner church in the State in support of our State paper, the *Baptist Witness*. With a membership of 165, we take about forty copies of the *Witness*, and a few days ago we raised \$20 to send the *Witness* to destitute parts of the State, as we are an evangelizing agency. I thank God every day for the faithfulness of this noble people, and every time I remember their self-

sacrifice and devotion I feel constrained to do more than I ever have before.

I am not fully prepared to agree with one of your Tennessee correspondents who makes a little jaunt into our State and returns to classify Tampa among the places in which Baptists are sadly "behind." The Tampa pastor may be a little "behind" some of his fellow pastors, but the church, opportunities and resources considered, is not a whit "behind" the best. Let him see Tampa next time.

Our Sunday-school, with Bro. J. G. Brantly as the efficient superintendent, is in a flourishing condition. Three years ago the school consisted of twenty-five or thirty members; now it numbers nearly a hundred. This year the school will give some seventy-five dollars to missions, fifty dollars of it going toward the education of a Cuban girl in Havana. Bro. Brantly, the superintendent, is an intelligent and trained worker whom we captured from Dyersburg, Tenn., eighteen months ago. Send us some more like him.

The Second Baptist Church in Tampa was organized about a year ago. They now have some sixty members. We have let go some of our best members to join them. This church, composed chiefly of Americans, is in the Cuban settlement of our city, and under the wise management of Rev. R. T. Cadden it has prospects of doing much good.

Baptist affairs over the State are in a healthful and hopeful condition. Rev. W. N. Chaudoin, our universally esteemed secretary and treasurer of the State Convention, wrote me a few days ago that he would be able to report our quota of the Centennial fund raised. You know something of Stetson University at DeLand. Little more than a half dozen years old, it ranks now with the best Baptist institutions in the South. Dr. J. F. Forbes, the president, was born to do the great work which he is permitted to see so prosperous in his hands. Our friend, Rev. C. S. Farris, fills the chair of Greek in the University with great acceptability, while he does the editorial column of the *Baptist Witness* in a way that is not surpassed by any paper in the land, except, of course, the *Baptist and Reflector*.

A few days ago at Seaside the Baptists of South Florida had an important day on the occasion of laying the corner stone of a building for our Florida Chatauqua, more especially called the South Florida Baptist encampment. This place is in the neighborhood of Tampa on the Gulf coast, and it promises to be a great gathering place and center of denominational interest to the Baptists, especially of South Florida. Rev. A. F. Randall, a celebrated Baptist evangelist, is the general manager, and he is a tireless worker.

The important churches in the State are now all well furnished with pastors. The newest and certainly one of our ablest pastors in the State is Rev. W. H. Strickland at Madison—our old-time friend Strickland—whom we wish much happiness and great success.

I shall hardly see you at the Convention. Plans for a trip North later in the summer will keep me from go-

ing to Nashville in May. Cannot make two long trips so close together. WILL H. OSBORNE.

Tampa, Fla.

Seminary Notes.

Dr. Broadus recommended to the students to go to the Southern Baptist Convention hereafter.

President Andrews, of Brown University, has sent for free distribution among the students a hundred copies of sermons on the current Sunday-school lessons.

Bro. Rusk, who left us some time ago to take charge of a West Virginia Church, came by last week en route to Cloverport, where we understand he secured an assistant pastor for his field. This is the keynote to a tune in which a number of the brethren join.

Bro. D. H. Lesuer, of Texas, read at the missionary meeting to-day an essay on "The Hawaiian Islands." The discussion was full of interest and instruction.

Dr. Dargan spent Sunday with Bro. J. R. Pentuff at Waddy. The occasion was the dedication of the new house of worship built by this little church organized less than a year ago. They have a handsome building and Dr. Dargan's sermon, which I had the pleasure of hearing, was practical and greatly helpful. Everybody fell in love with our genial and great little professor.

At the Broadway Church, Wednesday evening, letters will be granted to a number of brethren and sisters for the purpose of organizing a new church on the Highlands in the Eastern part of the city. The church has already a handsome new house built by the three daughters of the late Geo. W. Norton.

Bro. W. E. Mitchell conducted a missionary meeting at Lawrenceburg yesterday; brethren Crocker, Stafford, Hubbard and Wittinghill held a similar meeting at Irvington.

Bro. Gill, of Missouri, preached for the McFerran Church Sunday evening. Bro. C. H. Jones, the newly elected pastor, will take charge next Sunday.

Bro. Buner, pastor of Southgate Street, will begin a meeting next Sunday in which he will be aided by student J. H. Dew.

Bro. E. P. Jones returned this morning from his church at Harrodsburg, where he has been conducting an unusually successful meeting.

Bro. McGlothlin, who attended the dedication meeting at Waddy yesterday, was called upon to preach to the overflow meeting in the Disciple house. He reported a fine audience and the audience reported a fine sermon.

Bro. Gould, Chinese missionary under the Northern board, was present at our meeting to-day and addressed us on his work in China. He will meet with the Mission Band to-night. This brother does what most missionaries whom I have heard tell of work on their fields fail to do, viz., follows a systematic outline in his address. Our missionaries too often allow the great mass of what they would like to say confuse the straightforward delivery of what they ought to say on the special occasion. There is a principle here that is not confined in its violation to missionaries. Bro. Gould is witty, earnest, systematic, lively.

Now For State Misalouis.

We have forborne saying much through the papers for some time, as so many other interests were being pushed. But now that the Centennial year has virtually closed, as well as the Conventional year for Home and Foreign Missions, let our denomination all over Tennessee turn its attention to our State Mission work. The work is in great need, because:

1. We began the year with the largest old debt in our history—\$1,500.
2. There were expenses to begin with, such as publishing and mailing minutes, benevolence cards, stationery, etc. There have also been the traveling expenses of the Secretary.
3. Most of our missionaries have received but a fragment of what is due them, bearing the burden without complaint, while some have not received a cent since our State Convention in October. Some of these would be glad to attend our Southern Baptist Convention, so they write, but cannot do so, as the denomination has failed to meet its obligations to them.
4. Our debt is larger now than it has ever been before.

We expected peculiar difficulties with which to begin the year, but were afraid to begin the fatal policy of contracting, because—

1. This work is virtually interwoven with all the interests of our denomination. The thousand additions to mission churches last year, with six self-sustaining interests, and the great stimulus imparted by our mission aries to every phase of denominational beneficence, appealed to us in trumpet tones not to lower the standard.
2. What has been done in seizing upon very difficult points and making them self-sustaining emphasizes the importance of haste and concentration before so many difficulties exist.
3. Appeals for help which could not be favorably acted upon have come in to us from all parts of the State. Instead of forty missionaries in Tennessee, we should make a great effort to double the number as early as possible. Let these points not grow impatient or give us out.
4. Our points are well selected, our working force is taken from among the best, our running expenses are scrupulously guarded so that every dollar possible shall be utilized for actual work.

Now, brethren, with these facts before you, as watchdogs of our denominational interests in Tennessee we ask for hearty effort everywhere in behalf of this work. Let us hasten to meet our obligations to these faithful, devoted men, so that their ardor shall no longer be cooled or their courage crippled. J. H. ANDERSON.

—We had a pleasant and profitable day at South Fork Union, Crockett Co., yesterday. An immense audience had assembled before 11 o'clock and half as many more could not find room in the church. This was our "Centennial Mission Day." Two missionary sermons and dinner on the ground constituted the program. A large missionary map of the world was very helpful in illustrating the condition of the unevangelized peoples without the gospel and some results of a century of missions. Collection for the Centennial Fund, \$14.46. A. L. DAVIS.

Newbern, Tenn.

NEWS NOTES.

NASHVILLE.

First Church—Preaching by Pastor Frost; three baptised; two received.

Central—Pastor Lofton reported a good day.

Edgefield—Preaching by Pastor Gardner as usual.

Immanuel—Preaching by Pastor VanNess at both services.

Third—Pastor Golden reported a good day; two received by letter; two for baptism; 281 in Sunday-school.

North Edgefield—Pastor Quisenberry is aided by Bro. Cowser in a series of meetings; four approved for baptism; thirty professions of faith.

Seventh Pastor Wright reports a fine spiritual day; one baptised; collection for State Missions.

Howell Memorial—Dr. William Shelton preached at morning hour, and Bro. J. N. Keelin at night; two received by letter.

Bro. J. P. Weaver delighted the brethren with his presence. We want him again in Tennessee.

KNOXVILLE.

First Church—Bro. Jones preached at both services; house would not hold the congregations. These were the pastor's last sermons. The evening service was a melting one as Bro. Jones spoke his last words. All Knoxville would be glad if Bro. Jones could remain. His efforts have been signally blessed. He has welcomed during his pastorate of four years 435, 242 of these having been baptised. It was a fitting close of his service to baptise. Four were baptised.

Second—Bro. Jeffries preached at both services. In a. m., Eph. ii. 8-10, Salvation by Grace; in p. m., John v. 10, Danger of the Will; fourteen additions; nine approved for baptism; five by letter; large congregations.

Centennial—Bro. Pace preached at both services. In a. m., 1 Cor. xv. 10, All of Grace; in p. m., Ps. xxxiv. 6, 19, Trust in the Lord. Very fine congregations.

Stock Creek—Bro. Powers preached, it being a fifth Sunday meeting; collection of \$3.00 for State Missions.

Third—Preaching by Pastor S. E. Jones at both services. In a. m., 1 Sam. xv. 22, 23, Obedience to God, not to the People; in p. m., 1 Pet. i. 22-25 and ii. 1-8, address to young converts and church; eight professions since last report, thirty-three in all; fourteen approved for baptism; baptised ten; both rooms filled in p. m.

East Knoxville—Preaching by Pastor Powers; large, attentive congregations; one profession; two prayer meetings weekly—very spiritual; the members have organized a Benevolent Society.

The following resolutions were passed by the Conference relative to the departure of our brother, Rev. Carter Helm Jones, who goes to Louisville, Ky., as pastor of the McFerran Memorial Church:

WHEREAS, Bro. Carter Helm Jones has been pastor of the First Baptist Church of Knoxville during the past four years, and by his consecrated zeal and brilliant success has greatly endeared himself to the Baptists in Tennessee, as well as to all faithful Christian workers; therefore be it

Resolved, That we sincerely regret the removal of our brother to another

field of labor, but bow with submission, believing it to be the will of the Master. Our prayers go with Bro. Jones, in the belief and hope that the Lord will use him for His glory.

Resolved, That we recommend him as an enthusiastic, eloquent preacher of the gospel, a fearless defender of the faith and a tender and loving pastor.

J. K. PACE, Mod.
S. E. JONES, Sec.

MEMPHIS.

Central—Usual services well attended; social meeting of the Women's Aid Society very satisfactory and suggestive. Bro. Bevell, of Fort Worth, Texas, made a very pleasant talk to the Sunday-school; Ladies' Aid Society added \$100 to the Benevolent Fund.

First—Good services during the week; preaching by the pastor Sunday; Ladies' Missionary Society added \$50 to the Centennial Fund; nine additions; baptism at night.

Trinity—All services of the week well attended; two additions.

Rowan—Very encouraging and profitable meetings during the week; preaching by Bro. B. N. Hatch, the evangelist, from Summit, Miss., yesterday. Notwithstanding the continuous rain Sunday night, quite a good congregation assembled, and were much interested. Two additions for baptism; the meeting will be continued during this week.

CHATTANOOGA.

First Church—Pastor C. G. Jones preached at both services. Two received by letter, one by enrollment, one for baptism and baptised.

Second—Preaching by Pastor C. E. Wright. This church has just closed a glorious revival, the pastor doing the preaching. The interest continued to the last. There were sixteen conversions, fifteen baptisms, six of which were last night. Several joined by letter. You see Pastor Wright believes in stringing his fish as he catches them.

St. Elmo—Rev. J. H. Bryant preached at morning service and Pastor J. B. T. Higgins at night.

Rev. A. L. Stulce preached at Antioch yesterday to a good congregation, the occasion being the fifth Sunday meeting.

—On yesterday, April 25th, I baptised 38 new members into the fellowship of my church here. Others await baptism. Ten joined by letter. The church is greatly strengthened by the new members. Bro. T. S. Potts was with me in the meeting.

E. B. MILLER.
Arkadelphia, Ark., April 26th.

—Our fifth Sunday meeting at Antioch church was well attended and much interest was manifested by the church and all visitors. The discussion of the various subjects was very interesting, and the preaching seemed to be very interesting to all. A large crowd was present on Sunday, and we think much good will be the result. A collection for State Missions was taken amounting to \$3.68. Our next meeting will be held at Providence church, James County, on Friday before the fifth Sunday in July next.

A. L. S.
Hill City, Tenn.

—I had the pleasure of attending the fifth Sunday meeting of Central Association, which convoked with the

church at Milan. I arrived on Saturday and was gratified to find a large delegation present, composed of farmers, lawyers, bankers, doctors, professors and preachers, all harmoniously working together. It was indeed refreshing. The various collections on Sunday amounted to over \$48, \$5.80 being given by the Sunday-school for the State Sunday-school work. I will preach at Gadsden next Sunday, D. V. B. F. BARTLES.

—Our Centennial meeting at Auburn was good. D. B. Vance, W. H. Smith, O. L. Hailey and J. T. Oakley were the speakers. The Centennial work was timely presented and well discussed. Collections, \$30. Bro. Hailey presented his claims in his modest and forcible manner and a collection of \$11 was given him and more to follow, many of the Sunday-school promising to give 10 cents per month. The speeches, the nice dinner, the social features, all made it a happy day. Bro. Hailey impressed us very much. God bless him in his field. G. A. OGLE.
Milton, Tenn.

—I visited my oldest and only living sister, Mrs. E. M. Pitta, the mother of J. A. Pitta, of the firm of Pitta & Meeka of your city, a few days ago, and in speaking of the religious and other papers I take, she asked which I read first or valued most? I told her the *Baptist and Reflector*. She said it was so there; that she and her husband each wanted it first. Mr. Pitta was a strict Methodist but never joined the church. He told me he once hated Bro. Graves, but that he had entirely changed. Mamma first sent them the paper and now they would not be without it. She is in her 73rd year, he now in his 71st.

A. O. MONTAQUE.
Sorby, Tenn.

—There are at least twenty-five men at the Seminary well qualified for the work of the ministry, who are young, vigorous and anxious to enter upon the work to which the Lord has called them, and for which they have studied earnestly that they might be of greater service to the Master and to the brethren who call them. Several have been preaching from one to two years while prosecuting their studies. Some of them cannot return to the Seminary next year on account of financial inability, etc. Is it wise, therefore, for the many pastorless churches in Tennessee, Georgia, Alabama and other States to continue in this way when they can find a number of brethren who are both practically and theologically qualified to serve them, at the Seminary? ONE OF THEM.

—Dear Brethren:—I have a suggestion to make as to collections for State Missions. In view of the deficiency reported by our Board, and the fact that some of our noble, consecrated missionaries need the very necessities of life, let us not only promptly pay all we have promised to this fund but let us do something additional. Now some can give large amounts (if only they will) but others are not able to give much, in consequence of which they are not trying to do anything. My plan is to gather up the littles. It is this: The organization of all who will join me in promising to set aside for State Mis-

sions all the copper cents they receive in change from now until the State Convention meets in October. We will send them each month to you. Start a list of names. W. D. TURNLEY.
Clarksville, Tenn.

—The fifth Sunday meeting of the fourth division of the Tennessee Association was called to order by Elder J. K. Pace. First topic, Creed and Practice. Opened by M. F. Caldwell, I. L. Ford and Elders Jeffries and Pace. Adjourned for dinner. Topic, What are Baptists doing for Missions? Opened by Elder M. D. Jefferson, followed by talks by Brethren McCoy, Johnson, Caldwell, Pace and Flenniken. Saturday—First subject, State of Religion in the Churches, by representatives of the churches. 11 a. m., sermon by J. K. Pace. The congregation enjoyed the sermon very much. 1 p. m., Bro. L. S. London made a good talk on Sunday-schools and Colportage work. The next meeting will be held with the Smithwood church, four miles northwest of Knoxville, on the Tazewell pike. Collection for State Missions, \$8. On Sunday we had a splendid sermon by Elder J. Pike Powers to young folks. Brethren, come again. J. K. PACE, Mod.
T. A. RAMBO, Sec'y.

Important to Delegates.

The only sure way to secure a home during the Convention is to send your name to the Committee on Assignment before the Convention meets. We must know that you are a delegate. A leaf from your Associational minutes or State Convention minutes, or whatever credentials the Convention will ask of you, should accompany your application for a home. If we do not have time to answer you with a card of assignment, you will receive the same, with your credentials accompanying, on your arrival at Nashville on application at headquarters. Now, brethren, send in your name and we will do our best for you. Respectfully,
M. B. PILCHER, Ch'm.
W. C. GOLDEN, Sec'y.
Carson and Newman.

The workmen are progressing finely on the auditorium. If funds can only be secured to keep them at work, that magnificent audience room will be ready for Dr. Broadus and his hearers on June 4th. The collections of the Financial Agent up to this time have been just sufficient to enable the building committee to pay up every Saturday. Prof. Henderson could not go out on a collection tour this Saturday and Sunday on account of the death of his father in Monroe County last Thursday. His death is a sad blow to his noble boys here. He had never visited the College, and died without any adequate realization of the grand work being done here by them. They were looking forward with anticipation to the fulfillment of his promise to attend the next commencement.

On account of the pressure of College duties on teachers and students, it was thought best not to continue the meetings longer by Rev. W. C. Grace, of Harrison. Pastor S. S. Hale baptised three young men last Monday night. WILL A. CATZ.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS

REV. J. H. ANDERSON, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn.

FOREIGN MISSIONS

REV. H. A. TUCKER, D.D., Corresponding Secretary Richmond, Va.

HOME MISSIONS

REV. I. T. TUCKER, D.D., Corresponding Secretary Atlanta, Ga.

MINISTERIAL EDUCATION

Funds for young ministers to the S. W. H. University should be sent to G. M. Sawyer, D.D. Jackson, Tenn.

Woman's Missionary Union

CENTRAL COMMITTEE FOR TENNESSEE Mrs. G. A. Lofton, President, 60 South Sumner Street.

A Forward Look.

BY REV. J. B. GAMBLE, D.D.

Signs multiply that the South is entering upon an era of vast expansion. From being almost an entirely agricultural people, we are about to become far more—a commercial and manufacturing people.

It is conceded that more and more the cotton crop will be manufactured here by the fields where it grows. This one fact will change the commerce of the continent.

In looking forward there is one city which must fill the first place on the whole Southern field. That city is, of course, New Orleans.

the crucial classes it has but recently shown signs of a new life. With no sewerage, it can easily have and will soon have the completest system of sewerage known.

The negroes will gradually scatter over the entire Union, and many of them migrate to Mexico. Multitudes of people speaking strange tongues will flow into this Southland.

There never was a time when we needed broader, deeper, more far-reaching plans for our Home Board than now.—Our Home Field.

Chinese Work in the South.

In the report of the Committee on Plan of Work, at the last annual meeting of the Woman's Missionary Union at Atlanta, Ga., May, 1892, the third item reads:

"That wherever the Chinese are found, whether many or few, they be gathered and taught the word of God and prayer."

In order to bring this work definitely before our woman's missionary societies of the South it is necessary to present the need for such work, and also to give some encouraging features connected with it.

In almost every city of considerable size in the South may be found Chinamen in larger or smaller numbers. It will be observed that they are anxious to perfect themselves in the English language and may therefore be induced to attend school on Sunday for this purpose, though it is to be regretted that they are too frequently indifferent to appeals on the subject of personal religion.

This at the outset seems discouraging. But wherever one heart in a community is found to undertake this work, instances may be cited showing most blessed results following efforts put forth by such an one.

must have his own particular teacher, tends to concentrate work; and if the teacher labors and prays in the spirit, the effort cannot be in vain in the Lord.

Der Sang, a member of Eutaw Place Church, and convert of that Sunday-school, stated when spoken to about attending the school that he laughed in derision; but after finding he could there be taught English, he concluded he would become a scholar.

We must approach the Chinese and not wait for them to seek us. The Gospel plan is "go preach the Gospel," not sit and wait for the world to come to hear the truth.

As far as reported there are only twelve schools among the Baptists in the South for the Chinese, but we hope that this work will receive the attention of our women, and that many more schools will spring up all over the South.

Sam Jones.

I had somewhat anxiously hoped that when the "Field Editor" got Sam Jones off the train we would have at least a short rest.

This week's BAPTIST AND REFLECTOR brings the biggest and most nauseating dose of all. Surely the brother who said that he did not believe "a nobler spirit ever lived than Sam Jones" has forgotten that Christ and his disciples and the martyrs once lived.

—It is an ill wind that blows nobody good, and a sorry pestilence that conceals no blessing in its wings. The other day we heard a professor ask of a student, "What is the good of microbes?"

should accomplish that whereunto he sent it." Did Paul make a mistake, when he determined to know nothing and preach nothing but Christ and him crucified?

Some brethren may not be "disposed to criticize mere methods or matters of taste," and imagine themselves very brave minded and liberal for not doing so.

One of his methods, which I suppose should not be criticized, is the doctrine or teaching which he is careful to mix with his "wit and slang."

It is not better for the glory of God and the salvation of men to preach the old-fashioned doctrine of Christ and the apostles, than men are saved by grace?

—In the Indian Territory, besides missionaries among the Creeks, Choctaws and Chickasaws, we have missionaries to the whites of the Territory who also preach to the large number of Indians who understand English.

—It is an ill wind that blows nobody good, and a sorry pestilence that conceals no blessing in its wings. The other day we heard a professor ask of a student, "What is the good of microbes?"

BAPTIST AND REFLECTOR

J. E. GRAVES, LL.D., - Special Editor MEMPHIS, TENN.

SUNDAY-SCHOOL AND COLPORTAGE.

O. L. HALEY, COP. SEC. KNOXVILLE, TENN.

AN SECRETARY.

If I had been doubtful about the wisdom of starting this work, those doubts would long since have been dispelled.

MARSH HILL AND MOUNT CARMEL.

Through the kindness of Bro. Aaron Todd and Pastor Thomas Hutchison, I made these visits, and the kindness and courtesy of the people were reassuring.

AT MT. HERBON

I found no congregation because of a mistake in announcements. Then I got me out to

LASCASSAS.

which became the center of operations for some time. Bro. W. A. Jones became my host, and early the next morning got me over to Bro. G. A. Ogle's.

THE CENTENNIAL.

There was a good attendance and some good speeches. Rev. W. H. Smith told forcibly why we should engage in mission work, and Bro. Vance gave a fine sketch of William Carey.

driving a little black mare he calls Black Bird, took me there in just forty-five minutes and held her back all the way and never took the whip out of the boot.

THE LASCASSAS GANDER.

Before I say good-bye to this beautiful country and splendid people, let me tell you of a curious freak of a gander.

A CHANGE OF TERRITORY.

On Monday, the 21st, I came via Nashville and out to Lebanon, and after a single appointment Bro. W. C. McPherson, the robust and rotund pastor, brought me up to Watertown.

ALEXANDRIA.

This time it is another Bro. Jones that helps me on. A good audience. Eight Baptist preachers at one appointment was enough to make me feel strong.

SALEM.

Here again we had the rain. But despite the rain, there was quite a number of people present.

OUR FIELD GLASS.

BY REV. A. D. CADANIS.

WHAT IS THE VALUE OF A CONVERTED SINNER?

The editor of a Henderson, Ky., paper, hearing that the Owensboro people were thinking of getting Sam Jones to hold a meeting in their town, thought it the proper thing to warn them of the very heavy expense to which they would be subjected.

A SUNDAY'S WORK.

It is eight miles from Lascassas to Murfreesboro, but Bro. B. H. Morton,

just for one meeting, then go ahead. But it is best to count the cost beforehand."

I met a Hopkinsville man, President McCall, a few days ago, who commented upon that Henderson editorial thus: He said, "Yes, it did cost us a round sum, but it was a cheap meeting and money well spent, as the good results clearly show."

I think his point was well taken and would say to the Owensboro people, as one sinner doeth much harm, just think of the good that sinner may do when converted.

If you don't think our Owensboro sinners will be worth ten dollars apiece for the cause of truth and righteousness after they are converted, then I pity them and your town also, as you must be afflicted with a low-down set.

As Sam Jones' meeting in Hopkinsville dried up two saloons and put their owners in the way of saving souls instead of ruining them, just think of what might be the result for truth and righteousness, if two of our mammoth distilleries could be dried up and the owners converted.

The revolution in the influence of two such men might weigh more than that of a hundred ordinary sinners.

This reminds me of a Methodist preacher who preached in old Virginia some fifty years ago. Like Sam Jones, he was somewhat eccentric, and said what he pleased in the pulpit.

Wyatt Cardwell kept a hotel with a bar-room at the county seat, and was also a prominent politician and had represented the people several times in the legislature.

Southern Baptist Convention

The Thirty-eighth Session (48th year) of the Southern Baptist Convention will be held with the Baptist churches in the city of Nashville, Tenn., beginning Friday, May 12, 1898, at 10 a. m.

LANSING BUBBOWS, OLIVER F. GREGORY, Secretaries S. B. C.

RAILROAD RATES.

I am advised by the L. & N. that a rate of one fare for the round trip is in effect to Nashville, account Southern Passenger Association.

A rate of one fare has been granted by all railroads in Texas.

All other lines, so far as heard from, grant a rate of a fare and one-third, on the certificate plan.

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the skin, scalp, and hair of infants and children, the CUTICURA requires little. They speedily cure itching and burning eruptions, and other painful and disgusting skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unailing.

ACHING SIDES AND BACK, Grip, Rheum, and Uterine Pains and Weakness relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

BAPTIST AND REFLECTOR

Nashville, Tenn., May 4, 1898.

EDGAR E. FOLK, Editor. O. L. HAILEY, Associate Editor. B. B. FOLK, Business Manager.

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EPISCOPAL METHODISM AT THE FORKS OF THE ROAD.

Such is the heading of an article in Zion's Herald, Boston, which now lies before us. It is written by Bishop O. P. Fitzgerald of the Methodist Episcopal Church, South.

We confess that the article makes right interesting reading for a Baptist. We regret that we cannot copy the whole article, but we shall have to content ourselves with quoting a few passages and giving the substance of the remainder. The Bishop begins by saying:

"Episcopal Methodism in America is at the forks of the road. The one leads to congregationalism, the other back into the old path trod by our fathers. Or, it might be better to change the figure, and say that we are drifting into congregationalism unless with fixed purpose and steady hand the ship is steered back into the old channel."

THE DRIFT STRONG.

As yet, the infringement of the letter and spirit of the compact by which the ministry and membership of Episcopal Methodism, for the glory of God and the good of the church, delegated to constituted authority the distribution of ministerial labor, is confined to a comparatively few wealthy city churches. But the number steadily increases. Precedent opens the way for repetition. The practice begets a spirit of restlessness that grows on the congregations thus humored, and it becomes harder and still harder to satisfy them."

The Bishop then adds: "All must see that this is a state of things that cannot last. Episcopal Methodism cannot move on two distinct and opposing lines at the same time. It cannot have one system for the poorer and weaker ones. Already are heard the muttered thunders of a coming storm."

Again he says: "Faithful and capable men are put under the critical microscope, subjected to the cruel knife of the verbal vivisectionist. The search is for the ideal pastor who has no existence

save in the loose imaginations and impossible demands of olloilo boards who seem to think that a 'transfer' can somehow transform respectable mediocrity into the most brilliant genius, and change a commonplace preacher into a pulpit star of the first magnitude."

He then asks: "Do any ask for proofs of these statements? Are they not written in the chronicles of the 'cabinets' of the bishops and presiding elders, North, South, East and West? The perplexities of the episcopoi, the negotiations between the high contracting parties antedating conference sessions and ignoring the regular channels of information and suggestion, the heart-burning of oversloughed brethren, the disappointments and disasters that have resulted from these anti-Episcopal Methodist doings, what observer of current events, what participant in the administration of our ecclesiastical affairs, needs to be told of these things?"

The Bishop then refers to the "giraffes who feed in the high stalls of the favored charges" and to the "transfers," and says of the latter: "The weakness of our poor human nature is seen in the fact that a discontented grumbler in his own conference has become a smiling incumbent of a chief appointment in another."

Again, Bishop Fitzgerald remarks: "The choice must be made between the present drift in the direction of congregationalism or a speedy return to the spirit and practice of our fathers. If we do not of purpose soon settle the question as it should be settled, it will settle itself by a process that will distract and then destroy the most efficient ecclesiastical polity that has been known in the history of the Christian church. But can the evil now be checked? Is it not now too late to turn the tide?"

The Bishop thinks that it is not "too late to turn the tide," that they are "warned, not ruined," that they "have only to will it and the evil ceases." But will they will it?

Headmits that the attempt to return to the good old way of their fathers may result now in some loss, that a "few pastoral charges, puffed up with the conceit of their own importance, might be tempted to split off into independentism or to seek congenial association among our kind neighbors who are always ready to open their doors for the admission of dissatisfied Methodists." But he thinks that "in the end such losses would prove to be gains. The members thus lost would go out from us because they were not of us. The preachers who would leave the church on this account would be such as could be well spared." And he says that "with the return of the church to the letter and spirit of the law with regard to the distribution of ministerial labor would come a nobler heroism, a truer spirit of self-sacrifice, a deeper spirituality and such increase of aggressive power as would start the church on a fresh career of conquest. The Lord's poor, the Lord's middle class and the Lord's rich, who are also rich in faith, would stay with us in happy fellowship in the church of their choice and their love."

We have thus quoted somewhat

at length from this remarkable article, both to give our readers an intelligent conception of it in the language of the good Bishop, and also in order that we might not be accused of misrepresenting him. We have just this to say about the article: Evidently it sounds a note of warning of a coming conflict between the Bishops and the people. The Bishops are naturally jealous of their time-honored prerogatives of appointing any minister to any church, without either of them having the privilege of saying a word either for or against, either before or after the appointment, while the people are tending towards congregationalism, the right to select their own pastor. So long as they are allowed to do so through the regular channels they will probably be content. But if the Bishops attempt to defy the wishes of these churches, the latter, as Bishop Fitzgerald says, will be apt to go off into independentism—that is congregationalism—and we are inclined to think that he underestimates both the numbers of those churches which will do so and their loss to the denomination. He admits that the drift toward congregationalism is strong among the Methodists. But he thinks that it can be turned. We doubt it. Revolutions do not go backward. In a tight between the few and the many, between the princes and the people, between tyranny and liberty the latter have always won in the long run. It is the spirit of America against which the Methodist Bishops are fighting, nay it is the spirit of the New Testament, the spirit of independence and of liberty.

The "way of the fathers" to which Bishop Fitzgerald refers was the way of despotism. But the way of the children will be more and more the way of liberty. The first leads to Rome, the second to the Baptists. As the Bishop says, "Episcopal Methodism is at the forks of the road" and must choose which way it will take. We may be allowed to say that we anticipated the good Bishop in his statement by something over two years. In an editorial in the BAPTIST AND REFLECTOR of Oct. 23, 1890, in commenting upon the then famous Kelley-Hargrove case we said:

"Indeed, we see only two ways out of the situation in which Bishop Hargrove has placed our Methodist friends. One leads toward Rome, and the other toward the Baptists. One leads to absolute tyranny and the surrender of all self-will and self rights into the hands of a master. The other leads to the freedom and independence which have always been characteristic of Baptist preachers. Which will they take?"

Do not these words seem a little prophetic, in view of Bishop Fitzgerald's article? Does it not look as if the people are choosing the way towards the Baptists, while the Bishops are protesting and trying to turn them towards Rome? But we do not believe it can be done.

In another editorial of Nov. 6, 1890, we said, and we repeat it now, "The genius of America is liberty. Her native citizens no not want one pope. They will not endure to have several of them. No man nor set of men can long withstand this spirit of freedom in the American bosom."

TO THE CHURCHES OR TO CHRIST?

In a letter to the Tennessee Methodist of last week Sam Jones says, in speaking of his recent meeting in Memphis: "The meetings there took hold upon the whole city, and many of her leading business men have been won to the churches." "To the churches." What about Christ? Was there no effort made to win them to him? Is it enough to win men "to the churches" without winning them to Christ? Do they come to Christ through the churches, or should they come to the churches through Christ? This expression of Sam Jones is in line with the burden of his preaching, which may be summed up in his own words, "Quit your meanness and join the church." Paul said to the jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12). But Sam Jones says, "Quit your meanness and join the church and it will be all right with you." He announces that the result of his meeting has been to lead so many men to the churches, and it is presumed that that was the end to which he directed his efforts during the meeting. It is well to win men to the churches, of course. But not until they have been won to Christ. Christ first, the church second, both in order of importance and of time. It will be a sad day for this country when Christianity gives way to churchianity, as it has done in Europe and South America and Mexico, etc. Then the pure, simple, spiritual religion of regeneration by faith in Jesus Christ will give way to forms and ceremonies and pomp and show. Mr. Jones may not know it or intend it, but when he speaks of winning men "to the churches" he is far on his way toward Rome.

NEW PREMIUM OFFER.

We have secured a number of copies of the book, "What Baptists Believe," by the late Dr. J. L. Burrows. Every Baptist should have this book, both to read himself and to loan to his Pedobaptist neighbor. It is the clearest, fairest, most succinct expression of our Baptist views we have ever seen. Thousands of copies have been sold. The price is 60 cents a copy. Now read our offers:

- 1. To every new subscriber who will send us \$2.10 we will send the paper for one year and also give him a copy of the book. The price of the paper is \$2.00. The 10 cents will scarcely pay for postage, wrapping, etc. 2. To every old subscriber who will send us the name of a new subscriber and \$2.10 we will give a copy of the book. 3. To every old subscriber who will send us the name of a new subscriber and \$2.25 we will give two copies of the book, one for the new subscriber and one for himself. Thus he may secure a 60c. book for 15c. with a little effort. 4. To every old subscriber who will renew his subscription and send \$2.10 we will give a copy of the book. If the new or old subscriber be a minister, send \$1.75 instead of \$2.10. Now let the names come in.

ROMANISM AND MORALS.

There is one peculiar fact about Catholicism. Wherever it prevails you observe a low state of morals. Marital ties set lightly. Fornication and adultery are common. The Sabbath has been changed from a holy day to a holiday. Gambling is fashionable. Saloons are numerous and prosperous. Whether Dr. Burchard's remark was true or not, there is no question of the fact that rum and Romanism go together. Indeed, the very stronghold of rum in this country is Romanism. Wherever you find a saloon keeper you find

one who is in sympathy with Romanism, if not an actual communicant. Wherever you find a Catholic you find one who is in sympathy with the saloon. Were it not for Romanism we believe that rum could be banished from our land. Does it seem strange that Romanism should ever be found to be the ally of fornicators, Sabbath breakers, gamblers, saloon keepers and such like? The effect is no greater than the cause. The cause is a cold formalism, a dead ritualism the idea that if you belong to the church you will be saved, no matter what you do, and if you do not belong to the church you cannot be saved, no matter what you do. (Given this idea and there is no tolling to what depths of immorality it may lead. No wonder the priests of such a church are, many of them, corrupt. No wonder a low state of morality prevails among the people who come under her influence. But it is none the less a painful fact, and none the less a powerful one which those who would fight vice in all its forms must consider, that the ally and the stronghold of every species of immorality in our country is the Roman Catholic Church—explain it as you may.

and South, that advocate the reception of their baptism? E. H. WALKER. Coal Hill, Ark.

We confess that we do not know. The question has not been under discussion in the papers for some time. The only way to determine the matter would be to write to each paper separately for an expression of its views upon the subject.

PERSONAL AND PRACTICAL.

The household and personal expenses of the Sultan of Turkey are said to amount to about \$38,000,000 a year, most of which is spent upon his harem. Rather an expensive luxury.

Next week the Baptist hosts of the South will be with us. Nashville has had some trouble providing homes for all of her guests, owing to the number who are expected and owing also to bank failures and such like. But we hope to be able to entertain all in good style.

Telegrams from the Home and Foreign Boards to Treasurer Woodcock state that the total amount of contributions from Tennessee to the Home Board was \$4,775 and to the Foreign Board \$5,088. These amounts include the Centennial contributions, which were not separated in the telegrams.

On last Monday President Cleveland touched a button and all of the machinery of the great World's Fair was started in motion. There is much about the Fair still in an incomplete condition. Many of the exhibits have not yet even been opened. But it is expected that everything will be in place in a few weeks.

Bro. P. I. Lipsey, of Murfreesboro, has just come into the Concord Association, but by his attendance upon its Centennial meeting last week and especially by his excellent talk on Friday night and his pleasant bearing, he made a fine impression upon the brethren. He will find some noble yokfellows in the old Concord.

The Cumberland Presbyterian thinks that the fact that no Vassar girl has ever been divorced from her husband argues that the higher education of woman does not disqualify her for her sacred duties in the home—and that is true. The more highly educated a woman is the more of a companion and a helpmeet can she be to man.

Rev. J. P. Weaver of Dardanelle, Ark., formerly pastor of the Third Baptist Church, Nashville, is now in the city as a kind of advance guard of the Southern Baptist Convention. He has just held a meeting in which he did all the preaching, and as a result of which he baptised fourteen persons. We were glad to see him looking so well.

Treasurer R. G. Craig writes us that the Memphis Association has gathered and distributed nearly \$1,500 so far this Associational year. He is now sending out about 7,000 envelopes in which the mission offerings of the Association shall be given. We believe that with some such system our churches would give two or three times as much as they do.

It was our privilege last week to deliver a lecture on Burns to the young ladies of Boscobel College, of whom there are now about 100. They are a fine looking set of girls. But

how could they be otherwise after nine months study under such teachers as those President Paty has gathered together—Dr. Graves and Jarman, Mesdames Vineyard and Brame and Misses Bowman and others? Boscobel College is destined, we think, to be the Vassar of the South.

Prof. Virchow, the distinguished scientist, says that no trace of the "missing link" between man and the lower animals has yet been discovered, either in the human skulls which are believed to be the most ancient, or in the physical structure of modern savages. That "missing link" is giving our evolution friends a great deal of trouble. They must find it or give up their theory, and so far they have been unable to find it, despite their laborious researches. And no wonder. It isn't there.

Here is a new question. It was asked us just now by an old colored brother. "When they were crucifying the Savior did the music stop in heaven?" We had to confess that we did not know, though we supposed it did. What do you think about it? Would not this question be a good one to discuss at our fifth Sunday meetings and such gatherings? It might take the place of those about Melchisedec and Judas and the Lord's Supper, etc., which have done duty so long that they are about worn out.

As we were travelling on a narrow gauge road once the train stopped without any apparent reason. There was no town in sight, no water tank, nor anything of the kind. "What are you waiting here for?" asked a gentleman of the brakeman who was standing by the train. "Waiting to get up enough steam to carry us over the hill," was the reply. We thought: How often is that true with Christians. They haven't enough of the steam of God's grace in their hearts to carry them over the bills of difficulty in their pathway, and when they come to those bills they have to stop and get up steam so as to be able to pass them. Is that so with you?

It now seems evident that the effort to revise the Westminster confession of faith by the Northern Presbyterian Church will result in failure. It requires the vote of two-thirds of the presbyteries to adopt the revision. But according to the Independent, out of eighty-two presbyteries, representing nearly all sections of the country, thirteen of these approve the entire revision as submitted by the General Assembly, twenty-nine approve in part, twenty-seven disapprove the whole, and thirteen take no action. Thirty-four ask for a new creed. So that the probability is that the necessary two-thirds of the presbyteries will not give their approval to the revision.

The Christian Union thus describes the church recently built through the labors of Dr. Edward Judson in lower New York City: "The exterior of the new edifice is imposing, and the interior is one of the most beautiful in this city—if not in any city. Its walls are of marble. Its Roman arches are exquisite and yet chaste and simple. The pile of buildings include, besides the church proper, a Lecture-room, Kindergarten, Children's Asylum, Young Men's Room and Gymnasium, and an Apartment-house, which yields an annual income of \$10,000. All these have been erected at a cost of \$450,000, and they are subject to a debt of

\$80,000. Dr. Judson's congregation is a typical down-town audience, not of the poorest class, but of that floating class that are neither very poor nor altogether comfortable. His work is not so much with the outcast and degraded as with the young and those who are in reduced circumstances. All seats are free and unassigned. The expenses are met by voluntary offerings."

At New Hope Church last Friday night, Saturday and Sunday, a Centennial and fifth Sunday meeting combined was held for the Concord Association. The following visiting ministers were in attendance: G. A. Lofton, P. I. Lipsey, S. H. Price, S. G. Shepard, G. W. Hagar, J. S. Rice, A. Sperry, P. W. Carney and the editor, together with the following laymen: J. E. Bailey, J. S. Gribble, S. A. Davidson, R. E. Jarmon and others. These all took more or less part in the proceedings and added life and interest to the occasion. It was a matter of regret that Prof. Bailey was not well and was unable to preside over the meeting, as he usually does with so much tact and dignity. We were sorry also that the pastor of the church, our excellent Seminary correspondent, Bro. W. Owen Carver, could not be present, as he was confined in Louisville by his duties in the Seminary. But his father, Bro. A. J. Carver, supplied his place as host well, along with Brethren Dodson, Fields, Hurt and others and all of the sisters. The congregations were large, the speaking of a high order, the hospitality most generous and the collection for the Centennial Fund unusually good. It was a pleasure to stay once more at the delightful home of our good friends, the Dodsons, and to have for our companions Dr. Lofton and Bro. Lipsey on Friday night and Judge Gribble and party on Saturday night.

Says the Florida Baptist Witness of April 25th: "The editor of the BAPTIST AND REFLECTOR complains that his brethren have used his 'Studies in the Baptist Year Book' and only one has given credit to his paper. To our certain knowledge the Religious Herald, Baptist Witness and Arkansas Baptist copied the article in question, giving full credit to the BAPTIST AND REFLECTOR, of Nashville, Tenn. But, brother, what about the news item regarding the attempted robbery of Rev. Z. A. Crumpton taken from the Baptist Witness and published in your issue of the 18th inst? Alas! for the weakness of human editors. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

In reply we have to say: 1. If the editor of the Witness will examine its columns he will find that the article in question was credited to the Religious Herald. 2. An editorial or an original article is one thing and a news item is another. The former has been evolved from the brain of a person, and if of any value is his private property, and if quoted he is entitled to the credit for it. A news item, however, is public property. No one can claim an inherent right to it, and unless of very special importance, or unless it is copied verbatim, which was not done in the case of the item referred to, it is not necessary to give credit to the paper in which it first appeared. This, we believe, is the unwritten law of newspaper ethics upon the subject. At least it is the general practice of newspapers, including Southern Baptist papers.

QUESTION BOX.

Please answer the following question: How many Baptist papers are there in the South that advocate the reception of Anti-mission or Hardshell baptism? Also, how many Baptist papers, North

THE HOME.

LIKE A TIRED CHILD.

Like a tired child Who seeks its mother's arms for rest, So lean I in my weakness On Jesus' breast.

A Just Rebuke.

Are you ever tempted to "put on airs?" I have known young people who were really good at heart betrayed into assuming a lofty, distant, and sometimes insolent air, because of some silly fancy of wealth or social position which had found lodger in the dear, foolish little heads.

"I am much surprised. I have been sure you came from a now-rich family—some parvenu." "Sir!" "You think, mademoiselle," I said, softening my manner, "that haughtiness is aristocratic. Now, you will pardon an old man, if I remind you that the contrary is true. I have known your mother so long that I dare to be frank with you. You have been very insolent in the class."

Shining Shoes in His Name.

He was a minister of the gospel who strolled leisurely into the Grand Central Station. There was half an hour until the next "Shore Line," so he climbed into the bootblack's chair, more for want of conversation with a fellow human being than for a "shine" on his not over-dusty shoes.

Master Pin and Lady Needle.

A pin and needle being neighbors in a work-basket, and both being idle folk, began to quarrel, as idle folk are apt to do. "I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head?"

Do You Know?

Do you know that you can drive nails into hard wood without bending them if you dip them first into lard? That corks warmed in oil make excellent substitutes for glass stoppers?

with a soft cloth, freshens and preserves boots and shoes?

That gloves can be cleaned at home by rubbing with gasoline? That tooth powder is an excellent cleanser for fine filigree jewelry?

Chaplain McCabe tells a story of a drinking man, who being in a saloon late at night heard the wife of a saloon keeper say to her husband: "Send that fellow home, it is late." No, never mind," replied her husband, "he is shingling our house for us." This idea lodged in the mind of the drunkard, and he did not return to the saloon for six months.

Looking at some missionary pictures lately with a friend who knew Chinese ways, we were puzzled by the quick remark, "Those are Christians." We looked closely at the group. There was a Chinese father with a quaint Chinese baby in his arms, and a Chinese woman sitting beside him.

A Washington correspondent of the Baptist Banner gives this item of important news:

Senator Voorhees has offered a resolution, which was referred to the Committee on Inter-State Commerce, that may have an important bearing upon the rights of organized labor, if adopted by the Senate.

"Consecutive polygamy" is an epithet which hits off to a dot the sin of those who patronize the Dakota divorce-stands. Bishop Hare invented it.

If men could get to heaven by hard work, how many loafers would soon be busy.

Dr. Price's Cream Baking Powder

The Only Pure Cream of Tartar Powder.

Contains neither Ammonia, Alum, nor any other adulterant. Does finer and more economical work than any other, owing to its marvelous purity and greater strength.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor. No. 216 N. Fourth Avenue, Knoxville, Tenn. To whom all communications for this department may be addressed.

LIFE'S SEVEN STAGES.

- Only a baby. Kissed and caressed. Gently held to a mother's breast. Only a child. Toddling alone. Brightening now its happy home. Only a boy. Trudging to school. Governed now by a stern rule. Only a youth. Living in dreams. Full of promise life now seems. Only a man. Battling with life. Shared in now by a loving wife. Only a father. Burdened with care. Silver threads in dark brown hair. Only a graybeard. Toddling again. Growing old and full of pain. Only a mound. Overgrown with grass. Dreams unrealized—rest at last.

POST-OFFICE.

Ring out, ye bells, The news to tell. This is the glad Centennial Year.

Dear Aunt Nora:—I have been quite a while filling my bell, but I did not wish to be helped very much. I made most of the money selling my eggs to mother for 1 cent each. I have a missionary hen now that has twenty-one little chickens. I send you a check for five dollars. Please place my name upon the roll of honor and send me a certificate.

Hattonville, Tenn. Dear Aunt Nora:—I sent you \$2.75 some time ago. I now send you \$2.25, which will make \$5. Please send my certificate to Mrs. E. E. Toland and daughters. I did not beg any of the money, I do without things that I feel I am almost obliged to have and give the money to missions or some other good cause.

Oxford, Ala. Dear Aunt Nora:—I send a check for \$3 and hope to receive my certificate soon. I earned \$2 and mamma gave me \$1. I had rather work and earn the money than beg it.

Oonola, Ark. Dear Aunt Nora:—Will you allow a little boy who is only three years

old to join your band of nephews and nieces? I send you \$5, or postoffice order, for the Centennial fund. I have been working ever since last fall to get my card filled to send it to you. Hope I am not too late. Please send me a certificate, as I want it to look at when I am a big boy, if God allows me to live that long.

Hendersonville, Tenn. My annual report left by the same mail that brought me your letter, George. I am sorry, but it is not in time to be sent with the money. I am glad you won a certificate and hope it may be a great joy to you in coming years.

Leeville, Tenn. Dear Aunt Nora:—I send you \$1.60, which I have collected on my bell. Several of the girls and boys have cards for the Orphanage. I don't think I can get much more just now, so I will send it. I go to Sunday-school every Sunday and to school every day.

Hattonville, Tenn. Dear Aunt Nora:—I sent you \$2.75 some time ago. I now send you \$2.25, which will make \$5. Please send my certificate to Mrs. E. E. Toland and daughters. I did not beg any of the money, I do without things that I feel I am almost obliged to have and give the money to missions or some other good cause.

Oxford, Ala. Dear Aunt Nora:—I send a check for \$3 and hope to receive my certificate soon. I earned \$2 and mamma gave me \$1. I had rather work and earn the money than beg it.

Houston, Tenn. Dear Aunt Nora:—I have been silent a long while and have not done much for the Centennial Fund. I have been going to school, and have not had much time to collect. Inclosed find \$3.00 which I have at present. I will tell you the good news. I have professed religion since I last wrote to you, and joined the

church and am expecting to be baptized the third Sunday in May. I will close with much love to you and all the cousins. MAUD BROWN. Bluff City, Tenn.

This is indeed good news, Maud. May you ever strive to obey your Lord and Master. I am sorry you did not win a certificate. Dear Aunt Nora:—Inclosed you will find \$3.00. Nuda and I have collected \$1.00 each on our chapel bells, and grandmamma sends \$1.00 where most needed.

Bel's Depot, Tenn. Good! Selma! Your letter has a cheery ring to it. I know you will be ready to work with us on whatever we undertake next.

Dear Aunt Nora:—I will write you a few lines this morning. I wrote you a letter after I received my bell in May and sent you one dollar, but papa sent it to Nashville instead of Knoxville, and when we found out the mistake he wrote to the postman at Nashville to send it to you.

Newbern, Tenn. Dear Aunt Nora:—It has been so long since you and the cousins heard from me I guess you have forgotten me. I send you 25 cents for the Centennial fund. We tried to get our church to have a Centennial meeting the second Sunday in this month and it was voted down, as my church is not much on missions.

Vista, Tenn. Dear Aunt Nora:—I am a stranger to you, may I not hope when you read my letter you will love me as well as you do my other cousins?

Ada Anthony, \$1.00; Beatrice Posser, \$2.25; "The Sunbeams" of Morristown, Tenn., 75 cts.; Robt. Griggs, 20 cts.; Paul Hipp, 30 cts.; Bertha Walker, 20 cts.; Edwin Moody, \$1; Moore, 83 cts.; Bessie Rose, \$3.50; J. W. Prewett, \$1.00.

Lucie Whitson, \$3.00; Hellens M. Watson, \$1.00; Mrs. Mollie Burdette, \$2.00; Olive Swearingen, \$1.00; Van Swearingen, \$1; Eliza Turner, \$1.50; Fidelia LaGone, \$1; Oscar Lee Davis, 75c.; Garnett Foster, \$1.25; Mary Hudson, \$1; Dennie Parker, 50 cents; Selma Jones, \$1.00; Nuda Bridger, \$1.00; Grandmas, \$1.00; Ashley Sullivan, \$1.50; Johnny Luman, \$1.00; Maud Brown, \$3.00; Mrs. I. R. Horn, 25 cents.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

RECENT EVENTS.

—(One of our exchanges refers to Rev. C. H. Wetherbe, of Holland Patent, N. Y., as "the writer of many equibs for many papers.")

—Dr. J. M. Frost, of the First Church, Nashville, is engaged to preach the commencement sermon at Bethel College, Russellville, Ky.

—Bro. Durham, the Corresponding Secretary of the North Carolina Baptist State Convention, reports his work more hopeful and prospects brighter than one year ago.

—Rev. J. S. Dill, at one time pastor of the Baptist Church in Tuscaloosa, Ala., and Goldsboro, N. C., and in California, has been called to the pastorate of Venable Street Baptist Church, Richmond, Va.

—Rev. Dr. T. G. Jones, who, it was announced a short time since, had been invited to take the Presidency of the Southwest Virginia Institute, soon to be opened at Bristol, has declined the offer.

—The Florida Baptist Witness says the Florida delegation to the Southern Baptist Convention in Nashville will start fifty strong next Wednesday, May 10th, via the famous "Sawnee River Route."

—The death of Miss Lucy Larcom, the New England popular writer, occurred recently. She was taken notice of by Whittier, the poet, when she was a mill-girl of Lowell, Mass., and her talent soon thereafter became recognized.

—The new house of worship of the Third Baptist Church in Montgomery, Ala., was dedicated Sunday, April 16th, Rev. W. A. Whittle delivering the dedicating sermon. It cost \$5,000. Rev. Geo. W. Townsend is pastor, and they call it the West Montgomery Baptist Church.

—Our friend and brother, Dr. T. H. Pritchard, says that Charlotte, N. C., where he is now pastor of the Baptist Church, can boast of more beautiful women than any place of its size in America. The same has often been said, and truthfully, of Nashville, Tenn.

—Dr. T. H. Pritchard, in the Baptist Courier, says of Rev. D. L. Moody, who has recently held revival meetings in Charlotte and Wilmington, N. C.: "He is certainly a great spiritual force. I rather think since the death of Spurgeon the greatest single spiritual force in the world, and his sanctified common sense most remarkable."

—Rev. H. C. Roberts of Louisville, Ky., aided the pastor of the Baptist Church at Osceola, Ark., Rev. W. W. Gardner, in a most successful meeting of days, lately, resulting in twenty-two additions to the church, eighteen of them by baptism. The contributions during the meeting were: Centennial fund, \$125.55; Foreign Missions, \$20; Home Missions, \$20; for Bro. Roberts, \$118.50; incidentals, \$10.80; total, \$289.85. "Well done, good and faithful saints of Osceola, Ark., Baptist Church," may be said of them.

DR. W. J. MORRISON DENTIST 816 1/2 Union Street, Nashville, Tenn.

—From a letter of Dr. J. B. Hawthorne in the Western Recorder of April 20th, we learn that he and Rev. A. J. Dickinson, pastor of the Baptist Church in Selma, Ala., have mutually and alternately assisted each other in their respective churches in Selma and Atlanta, in special religious services, for more than four weeks, resulting in twenty-four additions to Bro. Dickinson's church and fifty to Dr. Hawthorne's church. Bro. Dickinson greatly endeared himself to the people of Atlanta by his instructive sermons and tender and loving exhortations.

How's This! We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. F. J. CHENEY & CO. Props. Toledo, O. We the undersigned have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. West & Truax, Wholesale Druggists, Toledo, O. Wadding, Kinnear & Martin, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free.

—The fifth Sabbath meeting of the Central Association met with Milan church last Saturday; 19 churches were represented, 10 ministers present and \$360 reported for missions, contributed by 925 persons. The call was made for something from every one. \$2,000 is the quota of Central Association for all mission purposes during the year. Over \$1,000 have been paid and seven months of the year are gone. Our meeting was a success. The text adopted for the meeting was the language of Joshua: "As for me and my house, we will serve the Lord." Public collections were taken during the meeting for missions and ministerial education with gratifying results. 137 women of old Central have pledged the proceeds of the sale of one hen another year for Foreign Missions. The idea of missions is diffusing itself all through our ranks. J. M. SENTER, Trenton, Tenn.

—The second division of the Tennessee Association held the most interesting fifth Sunday meeting at this place that it has been my privilege to attend for a long time. Bro. E. Demarcus, who, by the way, has baptized more converts than any other man in this whole section, preached one of the best sermons of his life. On the roll call being made all the churches were represented but one, and their reports were good, with some little exception. The congregations were large and appreciative. A flower bedecked arch over the stand bore that word which of all others makes you feel more at home, Welcome. The refreshments were excellent and abundant. Bro. Stansberry presided in the Christian Workers' meeting, and the discussion, opened by Dr. S. D. Acuff, T. I. Gault and J. C. Mynatt, on the subjects of ministerial education, support of the gospel and Sunday-schools, were as good as I ever heard in a fifth Sunday meeting. The Holy Spirit seemed to be in the lead all the time. The query box at night developed a great deal of interest. The contributions from the churches and at the meeting amounted to \$5.28. Five of the churches in our division have voted to go into the new Association, which will leave us rather weak numerically.

Bro. Stansberry preached a missionary sermon on Sunday with good effect. The second division is not dead nor dying; in fact, is not seriously diseased any way. W. W. BISHOP.

—Last Sunday the Orinda Baptist Church made a contribution to the Centennial Fund. It was a glorious day. The weather was bright, the congregation was large and enthusiastic, and the Holy Spirit, I think, was with preacher and people. The pastor preached from the great commission as recorded in Matt. xxviii. 18-20, and the church responded with a noble contribution. They will send to the Convention \$100 for the Centennial fund. We raised this without any high pressure methods by presenting the gospel and appealing to the membership on New Testament grounds. This is a noble church. They are trying to honor God by loyalty to his Word and fidelity to his Son. As a pastor and a brother, I desire to appeal to the pastors of Tennessee in behalf of the Centennial fund. Let us bring this important subject before our churches, if we have not done so. Present to them the greatest enterprise of the world, the missionary enterprise, give them God's wonderful providences in opening doors for the men to enter those doors, tell to our people God's marvelous blessings on our labors and our rapid growth in numbers, wealth, schools and power. Our brethren will respond with liberal offerings, our churches at home will be greatly strengthened, a mighty tide of revival power will sweep over the land and thousands will be brought into the kingdom of God. May the Lord hasten the day when every Missionary Baptist Church will be missionary in spirit and in deed. J. H. BURNETT, Pastor. Auburn, Ky.

A Correction. Dear Bro. Folk:—In the last number of the BAPTIST AND REFLECTOR you made a mistake in regard to the new liquor law of South Carolina. You said: "The agent receives only a small commission, and the profits from the sale of the liquor nearly all go to the State treasury." Now the mistake is this: The agent gets no commission at all. He gets only a stated salary and the profits all go into the State treasury. To give the agent a commission would be but little better, if any, than the old law. Because if the agent were to get any of the profits he would do all he could to sell liquor. But as it is he would rather not sell; for if he sells little he gets a stated salary and if he sells much he gets the same salary. See the wisdom of the lawmakers. But you make another mistake in the following: "All profits over six per cent, on the capital invested by an individual in the business will go to the State." There is no individual capital invested. The State invests all the money and the State gets all the profits. I make this correction in order that the liquor law may be better understood, and hope that it may be accepted as such. W. M. FINNOR, Link, S. C.

—Fee, which once was a luxury, has, since artificial freezing has so greatly increased the supply and diminished the cost, come to be regarded as one of the necessities of life. In fact, it is often cheaper to use it than to try to do without it. But to get out of it all the good there is in it you need a good REFRIGERATOR, such for example as the ALASKA REFRIGERATOR, which is made in a variety of styles, and of dimensions suited to the wants of a small or large family, provision store or hotel. You will find ALASKA at the elegant new House furnishing warehouses of the PHILLIPS BROTHERS MFG CO. College Street, Nashville, Tenn.

The Unity Fifth Sunday Meeting. R. W. Smith has for several times been re-elected moderator—an honor due him for his ability, faithfulness and liberality. He and Rev. U. A. West had ridden horseback over forty miles. Bro. West is doing a great work in an humble way, of which records are kept above. Fourteen churches were represented, several of them sending contributions for our State work. The topic of systematic beneficence was taken hold of by the representatives of eleven churches in such a way as to make me almost know that good is going to come of it. The young brethren of the University contributed a great deal to the interest of the meeting. The presence of that aged and godly man, Rev. D. J. Franklin, was a blessing. How beautiful to see the joys of age blend with the enthusiasm of youth in a righteous cause! The hospitality and good will of the Henderson people united to make this one of the most pleasant occasions of my life. It reminded me of that last Concord meeting at Eagle-ville. G. M. S.

Educational Conference. The American Baptist Education Society and the Southern Baptist Educational Conference will meet in joint session Thursday, May 11, 1898, at the First Baptist Church, Nashville, Tenn. 10 A. M.

Call to order by Dr. Edward Judson, of New York, President of the American Baptist Education Society. Address of welcome and response. Program of the Southern Baptist Educational Conference, Dr. W. R. Rothwell, of William Jewell College, Missouri, President of the Conference, in the chair. Annual election of officers.

PAPERS AND ADDRESSES: "Secondary Education," by Dr. N. K. Davis, University of Va. "Legal Relations of Baptist Schools to the Denomination," by Vice President A. F. Williams, Bethel College, Ky., and Dr. W. S. Webb, Mississippi College, Miss.

S. P. M., DR. JUDSON PRESIDING. Annual Reports of the American Baptist Education Society. Annual election of officers. "Affiliation with the University of Chicago," by H. L. Stetson, D.D., of Des Moines College. Program of Southern Baptist Educational Conference resumed.

"College Examinations and Degrees," by Dr. H. H. Harris, Richmond College, Va. "The Education of our Girls," by President Chas. L. Cooke, Hollins Institute, Va.

S. P. M. Meeting of the American Baptist Education Society. Addresses by Dr. Judson, President Harper, of the Chicago University, and Hon. J. L. M. Curry.

F. T. GATES, Sec'y. Am. Bap. Ed'n. Soc'y. THOS. HUME, Sec'y. So. Bap. Ed. Conference.

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Worth a Guinea a Box. Stubborn tendencies to digestive troubles in children will always yield to a mild dose of Beecham's Pills (Tasteless) It Breaks the Record.

The new "Washington Limited" train inaugurated by the N. C. & St. L. Ry. between Nashville and Washington City, makes the run in unparalleled time of twenty-five hours, leaving Nashville 7.30 a. m. daily, arrives at Chattanooga 12.25 p. m., Knoxville 3.45 p. m., Washington, Eastern time, 9.30 a. m. and New York, Eastern time 3.00 p. m. It is one of the finest trains in the country, having Pullman Vestibule Sleeping Car through from Nashville to Washington, with magnificent new Dining Car and Day Coaches from Chattanooga, making the run five and a half hours quicker than by any other route. It is truly a record breaker, and will be a blessing to the people going East.

—If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.

BROWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility. "A wolf in sheep's clothing"—the substitute offered by the "cutter" as being just as good as Ayer's Sarsaparilla. If you don't want to be bitten, insist upon having Ayer's Sarsaparilla, even if it is a little dearer. Depend on it, it will be cheaper for you in the end.

Many Persons are broken down from overwork or household care. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile and cures malaria. Get the genuine.

The Markets. The following are the market prices of the articles mentioned, with the latest corrections:

COUNTY PRICES. Beeswax, 22c per lb. Broomcorn, straight Red Tipped, 4 @ 4 1/2 per lb; long, good quality, 4 1/2 @ 5 1/2. Butter, choice 15 @ 20 per lb. Country bacon (from wazon), clear sides, 12c per lb; shoulders, 10c; hams, 11 1/2 @ 12; jowls, 6c; lard, 8 1/2 @ 9 1/2 choice 12 @ 13c. Feathers, prime, 44c per lb mixed, 25 @ 30. Tallow, 4 @ 4 1/2. Ginseng, clear strings, dry, \$2.40 per lb. Peanuts, 2 1/2 @ 3c per lb. Chickens, 10c per lb; hens 7 per lb. Turkeys per 7 1/2 @ 10. Eggs, 8c per doz. Irish potatoes (from store) Early Rose, \$2.75 per bbl; Burbanks, \$2.75 @ 3.00.

WASTE Not, want not. Vacuum Leather Oil keeps leather new-looking soft-feeling and strong; 25c. and your money back if you want it. Patent lambskin with wool on swab and book—How to Take Care of Leather—both free at the store. Vacuum Oil Company, Rochester, N. Y.

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Take some of the suds on a damp sponge, washing only a small part at a time and quickly wiping off with the sponge which has been dipped in clear water and squeezed. Wipe dry with a soft, clean cloth. Avoid using too much water. Hang the shade as soon as finished, but do not roll up until dry.

Don't start house-cleaning without plenty of Ivory Soap.

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CHALK TALKS.

(NO. XX)



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No Good.

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“WHO is that well-dressed, fine looking fellow standing in front of the hotel?” “That is Col. Tom Jefferson Mills—he’s no good.” “What’s the matter with him?” “Why, he is a dead beat, the biggest liar in the community, and you can’t depend upon him for anything. I tell you he’s no good”—and so my informant goes on to the end of the chapter in doing up the elegant looking colonel.

I had an introduction one day to a robust, rosy cheeked gentleman in good attire, with a clerical coat, and full of good manners, fine address and splendid conversation. He passed the compliments of the season and retired. “Who and what is he?” I asked of my friend when he was gone. “Why, don’t you know the Rev. Dr. B. Franklin Swanson? He’s no good, however, though a clever-hearted and accomplished fellow. Unfortunately he drinks whiskey, is very fond of ladies, and is always beating about on his cheek and letters of introduction, of which he has a hat full from most of the leading clergy of the country. He preaches well, but he jumps the boarding houses and dodges his tailor’s bill, and a man who preaches one thing and practices another is no good, you know.”

“That is rather a hard looking case,” I remarked one day, as a stout, burly looking man in seedy clothes and tangled beard passed down on the other side of the street. “Oh, that’s Bill Adkins, he’s no good. He won’t work nor take care of his family, although he is a fine mechanic and can get good wages. He is always begging and borrowing around town and about all he does is to press brick—with his feet—to no purpose.”

“It is a most irritating thing to have one say, ‘No Good’ of you, because, while the significance of the expression is pungent and vigorous, yet it



I don’t know how often I hear it said of men and women, boys and girls, black and white, “NO GOOD.” Sometimes the “N. G.” placard is tied on to the back of an individual in a bad, as well as in an indifferent sense, implying a bad body as well as a nobody, but the expression has become very common and characteristically cutting in its application. It is about one of the most significant and keen-edged criticisms which can be passed upon a man or a woman’s character; and although exceedingly terse and laconic, it is “enough said” when somebody says of you: “No good!” So severe and comprehensive is the characterization that when one man says, “No Good” of another, you ask no further questions and hurry about your business; and this little critical short cut is but an illustration of the rapid and practical age in which we live. We have no time to circumlocute or perambulate about anything or anybody; and the most modern method of disposing of a bad or an indifferent thing is to cry, “No good,” and move on. Even if the expression should be slanderous it is too new in its coinage for legal verbiage; and hence there is no statute covering the case at present.

“It is a most irritating thing to have one say, ‘No Good’ of you, because, while the significance of the expression is pungent and vigorous, yet it

is laceratingly indefinite and intangible. You know what the fellow means who says it, but you could never reach him in a court of justice unless he should define himself, the very thing which “N. G.” was invented to obviate. “No Good”—that’s enough! You needn’t say a man is a thief, a liar, a dead beat, or a vagrant, or a hypocrite, or any other sort of a villain. The “No Good” appellation leaves you to infer anything you please out of a dozen things of which a man may be guilty; and it is provided in a general and quick way to dispose of a man’s character without further particulars—and you can just imagine whatever suits you, since you know that something is wrong. It means this when said of a man: “Let him alone—don’t touch him with a forty-foot pole—he won’t do—and don’t ask me any further questions;” and if there is any other method or designation by which to more effectually annihilate a fellow being in the estimation of another, I know nothing of it. If you stigmatize your neighbor by the name of some vice or crime, he will be apt to hear of it, and he may defend himself; but he never bears the “N. G.” that is whispered of him! It is stuck upon his back and he never sees it, while everybody else is reading it.

Of all the stigmas by which a human being is marked, in general, I

think this is the most contemptible. Even from the standpoint of indifference I should despise to be called “No Good.” I had about as soon do something to get into the penitentiary for as to have the appellation. Call me almost anything, but don’t call me “N. G.” It is the stigma of infamous negation, the blight of nothingness and nobody labelled and placarded with human contempt, if it is not something positively bad and vaguely denominated by a leprous advertisement to the world which makes all men beware of you and cry: “Unclean! unclean!” Oh, if I am a good for nothing do nothing, a dead beat or bum, a scoundrel or a moral leper, call me by name, but please don’t tack upon my back the loathsome and abhorrent initials of character called “N. G.” for everybody to read but myself. I heard a man speak of a minister, one day, as a good man. “Yes,” said another, “he is good for nothing.” “Good Lord have mercy, I thought to myself, did anybody ever say that of me?” and I have always felt that I wanted to die when I reached the “N. G.” department of human life.

The truth is that the world, whether it practices it or not, has a very acute conception of the article we call “GOOD;” and I have been so impressed of late years with the idea that I have fallen into the habit of asking my brethren and friends when I meet them: “Are you doing any good?” *Cui bono?* What good? Aye that is the question of all questions; and it is not to be wondered at when the quality of good is wanting, or lost, in a man that the world pins upon his back the worthless designation, “No Good.” The truth is, the man who is doing no good is, by negation, doing harm; and when you say “No Good” of him you are stigmatizing him with evil, whether he is doing positive wrong or not. Truly did Christ say: “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” There is no neutral or negative ground upon which human responsibility can place its foot; and he that serves not God and his fellow man with the best he can do is a robber, as much so as if he took by violence what did not belong to him.

When we look abroad into the world what a multitude of people; both negatively and positively, of whom it may be said: “They are no good.” Of course everybody says of the criminal and vicious classes: “No Good;” but, heavens alive, what about the so called good people? There is a preacher in the pulpit who, with all his high position and opportunities, does but little or no good; and there are whole churches with every talent