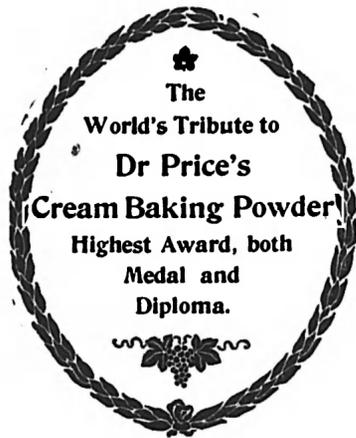


Foremost Baking Powder in all the World.



1893

World's Fair Medal and Diploma

AWARDED TO

Dr. Price's Cream Baking Powder

The highest award was given on every claim, comprising superiority in leavening power, keeping properties, purity and excellence.

This verdict conclusively settles the question and proves that Dr. Price's Cream Baking Powder is superior in every way to any other brand.

NOTE—The Chief Chemist rejected the Alum Powders, stating to the World's Fair jury that he considered them unwholesome.

"The Autocrat of the Breakfast Table."

DR. PRICE'S CREAM BAKING POWDER is the standard for purity and perfection the world over, and is beyond comparison.

Dr. Price's is peculiarly adapted for export, as neither long sea voyages nor climatic changes effect it. Will keep fresh and sweet for years.

How Cream of Tartar is Made.

It is a fact that certain envious manufacturers of Baking Powder, who lacked the tenacity to even place their goods in competition with Dr. Price's Cream Baking Powder at the World's Fair, have since it closed, advertised that they actually received an award.

Cream of Tartar—which enters so largely into the manufacture of Dr. Price's Cream Baking Powder—is obtained from the tart wines of France, Germany, Austria, etc.

NOTE—The Cream of Tartar Refinery controlled by the Price Baking Powder Company is the most complete and extensive in the world.

Baptist and Reflector

THE BAPTIST, Established 1836. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889.

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Speaking Truth in Love.

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OLD SERIES, VOL. LIX.

NASHVILLE, TENN., OCTOBER 4, 1894.

NEW SERIES, VOL. VI. No. 7.

CURRENT TOPICS.

—In Virginia a negro boy outraged a 7-year-old white girl. The negro was captured by an enraged crowd, but they permitted the officers of the law to put him in jail.

—And now there is talk of making Satelli Pope of America and of giving him absolute authority in this country, without the right to appeal to Rome.

—A few weeks ago a mad dog bit a child here in Nashville and the child died soon afterwards in horrible agony. Great indignation was felt at the dog and it would have been instantly killed, if it could have been found.

our heavy burden until it has become too great for us, and something must be done to lighten it, or a failure will have to be faced.

Wake Forest College.

Dear Bro. Folk:—I am sure after ten years of absence it would now be a treat to you to look in upon the work at this Institution.

The Baptists of North Carolina center their efforts in the one aim to lift the college to a high standard of scholarship in its faculty, and are interested in its every struggle to increase its endowment and to extend its patronage till this whole country shall be brought under its influence.

The college now is afloat and breathes the spirit of progress. There are now 191 young men matriculated as students and five more came on the last train.

—In Waco, Texas, there is an infidel publication, but there are so few who are willing to pay for its weekly visits that the editor has been having a pretty hard time of it.

Ph. D. graduate of Johns Hopkins University, the most thorough of American Institutions of its kind, and one in which the South takes especial pride.

The law course has been elevated to a place in the regular course, and now many students take it, some of whom are ministers.

Professors and students are deeply moved with feelings of love and sadness at the dispensation that has visited the Institution in the removal by death from our midst of the faithful and beloved instructor, Prof. J. C. Maske.

To-day all college exercises are suspended that we may be quiet to hear the message that we have received in the certainty of death and the necessity of appearing at the judgment.

JASPER HOWELL, Wake Forest, N. C.

Foreign Missions.

To the Baptists of Tennessee: Dear Brethren:—I have sent letters to your pastors asking them to help the Foreign Mission work as soon as convenient.

Our contributions for the last few months have not equalled our expenditures, but God has blessed our workers on the foreign fields.

Let us now honor the Lord with "the first of the first fruits"

We should not only pay all past due obligations, but provide for those who must soon go out to the foreign field.

Last year over ninety-one cents in every dollar which came here was sent to the foreign fields.

Every church and every member of every church ought to rejoice that each of them can take a part in sending the gospel of Christ to those who linger in darkness and in death.

R. J. WILKINSON, Cor. Sec'y, Richmond, Va., Sept. 22, 1894.

Program for Ministers' Conference.

The meeting of the Ministers' Conference will be held the day (Tuesday) preceding the meeting of the State Convention.

The ministers' periodical literature, Rev. P. I. Lipsey. The devotional element in a pastor's life—Rev. R. P. Mahon. Sanctification.—Rev. M. D. Jeffries.

Denominational schools; ought we to have them?—Rev. J. T. Oakley. The churches and public questions.—G. A. Nunnally, D. D.

It is hoped that large numbers of the brethren will be attracted by these subjects and speakers. Free discussion will be provided for upon each topic.

J. M. FOSBER, I. J. VAN NESS, Committee.

Carson and Newman College.

At the Clinton Association there was such interest elicited by the discussion of education that Rev. J. W. Reed moved that a collection be taken for Carson and Newman College.

Concord Sunday-school on yesterday decided to observe College Day twice a year, and took their first collection, amounting to \$3 18.

J. T. HENDRICKSON.

Conditional Salvation.

Dr. Lofton, to settle this matter of definition (and I am a very poor man) I will give you the finest Jersey cow in Tennessee if you will produce one single authority that contradicts Webster's definition of Calvinism and Arminianism. Now this is fair. Give them or hush. I have access to Dr. Strong's Systematic Theology, and his definition of the two doctrines is in exact harmony with Webster. I will take Webster's Unabridged Dictionary and the Bible and move out against Lofton and his equipment of two-edged tools. Webster says the particular tenet of Calvin was "particular atonement." Bro. Lofton says he is a Calvinist straight. Calvin and Lofton: particular atonement. Bible: "And he is a propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 Jno. ii. 2). "For we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Heb. ii. 9). "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." (Jno. iii. 16-17). "And I, if I be lifted up from the earth, will draw all men unto me." (Jno. xii. 32). "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18). "One mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." (1 Tim. ii. 6). Now, Dr. Lofton, go into your tool box of sharp two-edged instruments and use them on the above. Save out whatsoever. Leave out the eternal and significant word all. Cut out and paint out the whole of these Scriptures and supply and substitute elect for all and foreordained for whosoever, etc. The Bible says Christ died for all—propitiation for the sins of the whole world." Lofton says particular atonement. Again, Calvin and Lofton say particular election. Bible: "The Lord is not slack concerning his promises; not willing that any should perish, but that all should come to repentance." (1 Pet. ii. 9). The above text shows that God does not will the death of any, but Bro. Lofton says that God especially purposed the salvation of the elect few. Then God purposed one thing, the salvation of the elect, and formulated a will, his will, the precise opposite. I brand with criminal blindness that notion but stupefied weakness can fail to see an interpretation that makes God's purpose contradict his will. Surely his purpose must be in harmony with his will. "Who will have all man to be saved and to come unto the knowledge of the truth." "Who gave himself a ransom for all to be testified in due time." (2 Tim. ii. 4). Paul stood on Mar's Hill and said: "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." (Acta xvii. 30). God's will and commands are universal, according to the Bible, yet ha-

purposed to save the elect few according to Lofton. The Bible says: "For the grace of God that bringeth salvation hath appeared to all men." (Titus ii. 11). Lofton says salvation belongs to the predetermined few. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18). Are all men condemned? The Bible says it. Does the free and universal offer of justification of life come to all? Paul said it does, and yet the brother says my position is kicking against election. It is not me, brother, that is kicking. It is Paul. Brand him with "inability," "Dutch," etc. There are none so blind as those who will not see. Doctor, you are going to have trouble tearing up and out this long catalogue of Scripture. If you are not careful you will dull some of your two-edged instruments in the operation. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save—the elect? No—sinners." "All have sinned." Did he come to save all? The Bible says he did. Lofton says particular election or "decreed a few." When I give my interpretation of a passage of Scripture and it is a flat contradiction of other Scripture, the interpretation is false; but if it is in harmony with all other Scripture it is genuine. The weak passage must yield to the strong. And the only safe ground that any man can occupy on this great question is universal atonement. Conditional election and free salvation, and not particular atonement, particular election and a limited arrangement for a few—a heaven-given machine operated by the builder and manipulated without reference to the action of any one part of the machine. All that Bro. Lofton has said in his last to extricate himself from the dilemma in which he is placed on the words efficient and permissive does not help him to simplify his position. Dr. Lofton, will you receive a truth? Listen! An efficient decree is a decree certain in the salvation of the elect; a permissive decree is a decree certain in the permission of the damnation of those not elected. Doctor, is not this fatalism? Can those that are under the permissive decree do anything to be changed over into the efficient decree and vice versa? If not, does it not amount really to two-seedism, much less fatalism? Now, doctor, keep cool. The above is the truth and you know it. The decree that permitted Judas to betray Christ, die and go to his own place, was as much of a fixed action before the foundation of the world as the event of the betrayal was efficient. Both were certain, and neither could have been otherwise. Therefore Judas's doom was fixed in the beginning in the decrees of God. This Dr. Lofton does not want to admit, because it is fatalism, a thing he abhors. But, brother, you must come up and take your medicine like a man. It will do good. Now I believe in election, predestination and foreordination as taught in the Scriptures of divine truth. But I do not believe in such an interpretation as flatly contradicts the

better doctrine with more proof text. "Elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. i. 2). Do you want to know how and when you become the elect? The above Scriptures tell you that through sanctification of the Spirit, and not God's decretive grace. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thes. ii. 13). In the above the choosing is one thing and the sanctification and belief of the truth is another. The parties here mentioned get salvation, not upon the ground of God choosing from the beginning, but from sanctification of the Spirit and belief of the truth. The words "chosen from the beginning" do not mean that these parties to whom Paul was writing were the elect on the account of choice. Neither does it mean that all that God hath chosen from the beginning are sanctified by the Spirit and belief of the truth. We must let God's choice be in harmony with his will. Choosing from the beginning is universal and has respect to a relation effected through the death of Christ, as Eph. i. 4: "According as he hath chosen us in him before the foundation of the world." Here the word chosen in Christ must have a reconciliatory sense, as in ii. Cor. v. 19: "To wit, that God was in Christ reconciling the world [not the elect] unto himself." Not only the Thessalonians were chosen in Christ, but since God is through Jesus Christ reconciling the world to himself without resort to persons, and since God wills not the death of any, but that all should come to repentance, and since God is not partial in will, means and methods, all must have the benefit of the choice, and so many as repent and believe have the benefit of salvation "through sanctification of the Spirit and belief of the truth." Now, Bro. Lofton, how does this interpretation suit you? I want to continue this line of investigation until I notice every passage that intimates election, and that will only take one more article. In conclusion I will say that it is not the heights that men occupy that makes them giddy, it is looking down. GEORGE ABNER OGLE, Milton, Tenn. "Perseverance." The Scriptures quoted are both numerous and appropriate, in my opinion. The teaching that those who believe in Christ, and are born of God, will be kept by his power unto eternal life is certainly the truth. There are some passages that may be, with a little cunning manipulation, made to appear to teach final apostasy; but the fears that such passages sometimes excite are overpowered by the joy of the many positive, unconditional promises. Perseverance is one of the best evidences of a renewed nature. This must have been the view taken by John when he said: "I have no greater joy than to hear that my children walk in the truth." As far as the article relates to the

individual after he believes in Christ I cordially agree, and wish that the entire article had been confined to the theme. But the author has gone out of his way to introduce the Calvinistic interpretation of election. Here is the fatal blunder of Calvinism. That one after he believes is kept by covenant, or decree, and his final salvation thus made certain, is one thing; and that by covenant and decree he is brought into this relation of believer with Christ is another. The two propositions do not imply each other either in nature, Scripture or analogy. There is no law decreeing that Mary Stewart shall marry William Smith; but if she does, the law will keep her there. By law she is not brought to become his wife, but by law she is kept his wife unto the last moment. While on corrections let me suggest that the foundation quotations be made from Scripture. We all do not know Dr. Strong. We all do not know whether he was sound in the faith; but from some uses made of him we are inclined to think he was not. Besides, as Baptists we are in danger of losing our battle cry, "The Bible and the Bible only." G. M. S. Dr. Harper. It is certain that everyone who is interested in the fortunes of Baptist faith and the progress of denominational interests has heard of Dr. W. R. Harper, President of the University of Chicago. He is a young man of wonderful ability and has shown remarkable executive talent in the very sudden materialization of one of the most thoroughly equipped institutions of learning in the world. Through his influence, largely, munificent sums have been given to this school, which bids fair to rival Heidelberg, Oxford and Cambridge. He is a Baptist. The charter of the University provides that it shall be controlled by Baptists and that a majority of its instructors shall be Baptists. But strange things come to our ears from this center of influence. Prominent men, both North and South, say, "hands off." Wise men refrain from approving and seem to be afraid to criticize. It has been left to a young man of comparatively little experience with the varying shades of theological thought to venture upon a somewhat extended examination and arraignment of this man's ideas. I refer to Dr. A. T. Robertson in the New York Examiner, under date of Sept. 6, 1894. There have been squire and editorials in Southern papers against some utterances of the doctor; but no really systematic review of his position has fallen under my eye until now, and I cannot refrain from urging everyone who is set for the defense of truth, and who is truly in sympathy with denominational integrity, to read this paper of Dr. Robertson, and hold in mind the drift of this great teacher, and be warned of dangerous speculation by seeing an example of its ultimate and legitimated results. H. E. TRUAX, Gallatin, Tenn. To-day's mistake may blur the record of a year.

BAPTIST THEOLOGY

BY GEO. A. LOFTON, D. D.

XX.

Baptism.

"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of fellowship with him, in his death and resurrection; of his being engrafted into him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life. Those who do actually profess repentance towards God and faith towards our Lord Jesus Christ, are the only proper subjects of baptism. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

ILLUSTRATION.

The baptism of Jesus, the Christ, in the river Jordan by John the Baptist.

Baptism and the Lord's Supper are the two and only external rites appointed by Christ to be observed in the churches. They are visible and monumental witnesses of Christ's death, burial and resurrection, and signs of the saving truths of the gospel vividly expressed and confirmed to every believer who submits to their administration. They are in no sense sacramental as held by Romanists and others who claim that they are the media of grace and holiness in the creation and maintenance of union with Christ, but are simply symbolical and declarative of the truths of the gospel which they represent to the faith of God's people. They are tableaux vivants—living pictures—dramatic illustrations—of the truth of Christ crucified, buried and risen and of our union with him in all the significance of our own crucifixion to the world, death to sin, and newness of life unto God.

Baptism is the command of Christ, and is of universal and perpetual obligation in the churches. Among the last words of Christ were these: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:19). "He that believeth and is baptized shall be saved." (Mk. 16:16). Peter took up this commission and put it into operation on the day of Pentecost; and through the Acts and the Epistles we find that the ordinance was enjoined and practiced according to its original commission to the end of the apostolic age. Christ himself submitted to it in the introduction of his mission; and he not only recognized John's baptism as from heaven, but he continued the practice of it through his disciples until he confirmed it in his universal and perpetual commission. Hence baptism is a binding statute fixed in the explicit words of Christ, our Lawgiver; and it can never be limited as to time, modified as to form, nor changed as to subjects. Every law binding upon consciences must be enacted in statutory terms, or established in practice and no church can set up laws in religion binding upon consciences, not clearly revealed, or legitimately implied, in the precepts and examples found in the New Testament.

The mode of baptism is immersion, only; and of this truth there is as little room for controversy as that there are three distinct personalities subsisting in the Godhead, or that the human and the divine natures subsisted in the Person of Christ, or that eternal punishment means an endless hell. There is no doctrine in the Bible, however plainly revealed, which has not been the subject of controversy; and the mode of baptism is not an exception to the fact. In the mind of Baptists, however, the one incontrovertible truth is that immersion alone is baptism; and to us the demonstration is so luminous and so conclusive, that controversy upon the subject seems amazing. It is no wonder to us that while thousands change from sprinkling and pouring to immersion, not one in a thousand ever changes from immersion to sprinkling and pouring. But what are the proofs that immersion alone is baptism? 1. The word baptizo in Greek means to dip, or immerse. Every Greek writer and every Greek lexicon gives the word this meaning; and every Greek scholar of any note or standard authority who does not risk his scholarship for his creed—of whatever denomination—will tell you that immersion is the primary meaning of baptizo, to baptize. Many of them, too, not Baptists, will tell you that whatever the secondary or figurative use of the word, the primary is the "ground meaning" always retained. Dr. Conant's "Baptizein" clearly proves from every passage in the Greek literature that there is "not an instance" in which the word "signifies a partial application of water by affusion or sprinkling;" and Sophoclar, a Greek and a Greek Lexicographer, says: "There is no aversion that Luke or Paul and the other writers of the N. T. put upon baptizo meanings not recognized by the Greeks." So says Prof. Harnack,



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and so Dollinger, who asserts that "the Baptists are unassailable." 2. In all the usage of the word in the New Testament the evident meaning, in every instance, is immersion—even to the dipping of "cupe," "pots," "couches," or one's "self" after defilement and before eating, according to Rabbi Maimonides, who says: "Whenever in the law washing of flesh or clothes is mentioned, it means nothing else than dipping of the whole body in the liquid; for if a man dip himself all over except the tip of his little finger, he is still in his uncleanness. . . . A bed that is wholly defiled, if a man dip it part by part, it is pure." There is not a New Testament passage in which sprinkle or pour can be literally the rendering of baptizo and make sense. If you say you sprinkle or pour a man, you must use a figure of speech, or else destroy him by disintegration or liquification. According to Mark 1:9 John could immerse Jesus into the Jordan (eis ton Jordanen), but he could not sprinkle or pour him in, or into, or even at, the Jordan. So of Rom. 6:4, 5, it is possible to be immersed into Jesus Christ or into his death, and buried with him by immersion; but impossible to be sprinkled or poured into him, or into his death, or buried with him by sprinkling or pouring. There was no trouble on the day of Pentecost to immerse 3,000 people in the immense pools of Jerusalem. There were 2,222 Telugu Christians, in 1879, immersed in nine hours by two administrators. It would have been impossible, however, for them to have sprinkled or poured, that is, disintegrated or liquified that number in, or into, or at, the water—even if it was possible to render the word baptizo by sprinkling or pouring!

3. There is not a New Testament passage in which baptizo can be logically or grammatically construed so

as to imply sprinkling or pouring for baptism. The word is never passively employed with the subject water so as to imply that water was applied to the subject baptized, instead of applying the subject baptized to the water. The word is always construed with the subjects baptized, not the element in which the baptism takes place. The preposition en with the Dative is sometimes used with such scholars as Meyer, en is not used instrumentally, but "in accordance with the meaning of baptizo (immerse) in the sense of the element in which the baptism takes place." So of eis with the Accusative before the penetrable element into which the subject is immersed, as in Mark 1:9. Baptism (en to Jordanee potamo) in the river Jordan, Mk. 1:5, is the same as baptism (eis ton Jordanen) into the river Jordan, Mk. 1:9; and (apo tou hudatos) from the water, Matt. 3:16; is the same as (ek tou hudatos) out of the water, into which (eis to hudor) Phillip descended in order to baptize the Eunuch. (Acta 8:38). All these circumstances of going down into the water and coming up out of it—of baptizing where there was "much water" (hudata polla), Jno. 3:23—conspire to confirm the conclusion that baptizo simply means to immerse. The same is true of baptism in the Holy Spirit (en pnenmati hagio) and in fire (pur) not with the Holy Spirit, nor with fire. Baptism in hell fire is not by sprinkling, nor pouring; and nobody ever prays for the baptism of the Holy Ghost by sprinkling. Even the figure of Joel which predicted the Holy Spirit as a pouring out on the day of Pentecost was so fulfilled as to make it an overwhelming flood of influence and power which, like the rushing sound of a mighty wind, filled all the house where the disciples were sitting. 4. The figurative use of the word baptizo in the New Testament also determines its meaning as immerse. Christ represented his overwhelming sorrows and sufferings as a baptism, as well as a cup (Mark 10:28); and Paul (Rom. 6:4, 5) uses the ordinance of baptism under the figure of a burial and a resurrection, about which the greatest scholasm of every denomination are agreed that here, at least, is an allusion to the primitive mode of baptism—immersion, which is accompanied by emersion. So (1 Cor. 10:12) of Paul's striking figure of immersion in the baptism of the Israelites "unto Moses in the cloud and in the sea"—in which they were buried within the walls of the water and under the cloud from the sight of the Egyptians, and out from which they emerged on the other side as the army of Pharaoh. So (1 Pet. 3:20, 21) of the baptism of the partially submerged ark in which Noah and his family were saved from the waters of the flood—the like figure whereunto baptism saves us typically, that is, by the resurrection of Jesus Christ, which baptism symbolizes. 5. The history of the early church and the practice of the Greek church up to the present day afford undeniable proof that the baptism of the gospel and of the apostolic age was immersion. We have but to read such authorities as Schaff, Moeham, Naander, Conybeare and Howson, Dean Stanley and other eminent

scholars and historians to learn that immersion was the mode of baptism for the first centuries; and that the practice of affusion was an innovation which originated in sickness, or was allowed when immersion was impossible, as demonstrated by the so-called "Teaching of the Twelve Apostles." The Greek church which prevails in the East and in Greece, where the Greek language originated, still preserves the primitive mode; and according to Dr. Christian in his work on baptism, even the Presbyterians of Athens immerse because not even a modern Greek can be persuaded to believe, by the most astute and learned affusionist, that *baptizo* means anything else than immersion—the signification of the word in the language of his ancient fathers.

The design of baptism establishes immersion as its mode, as its symbolism goes to show. It is the only "likeness" of death, burial and resurrection, whether of Christ or the Christian, or whether physically or spiritually applied. "Thus it becometh us to fulfill all righteousness," said the Master, when in baptism he foreshadowed his own death, burial and resurrection; and "thus it becometh us" when we follow him, to symbolize our faith in a crucified and risen Savior and our union with him in our death to sin and our resurrection to newness of life. "As many of us as were baptized into Christ, were baptized into his death. Therefore we were buried with him through baptism into death: that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life." (Rom. 6:4). Baptism is the symbol of regeneration which is involved in our union with Christ; and as we are born of God but once we are baptized but once. The Lord's Supper is a symbol of sanctification which is likewise involved in our union with Christ; but as sanctification is a progressive work the Lord's Supper is a symbol of perpetual repetition. Christ "died unto sin but once," and he "lives unto God" forevermore; and so Paul tells us to "likewise reckon" ourselves "dead unto sin," and "alive unto God through Jesus Christ"—that is, once for all and forevermore. (Rom. 6: 10, 11). Hence, the significance of baptism in which we symbolically "become united with him in the likeness of his death," and also "in the likeness of his resurrection." (Rom. 6: 5). Baptism does not literally put us into Christ, nor into his death; we do not bury people to kill them; but we bury people because they are already dead. It is faith which unites us to Christ and to his death; and baptism externally symbolizes what faith internally secures. In regeneration we die to sin and become alive to righteousness; and baptism as a burial and a resurrection signifies the precious fact.

Baptism is also our public profession of Christ as well as entrance into the church. "As many of you as were baptized into Christ did put on Christ." (Gal. 3: 27). Not only so, but such profession involves faith in the whole doctrine of Christ dead, buried and risen, of which baptism is the pictorial expression, and "into which is woven all the essential truths of the Christian scheme." Hence, baptism is God's monumental witness of the truth of Christianity, and has

who refuses to submit to it, or changes its form, aims a deadly blow at the doctrine of Christianity. Besides symbolizing our previous union with Christ, in his death and resurrection, baptism declares that obedience to Christ is the only way of reward and exaltation.

Remission of sin which is declared by baptism is only incidental to our union with Christ, "whose blood cleanseth us from all sin." If it symbolizes it at all, it does not produce it; and though we are baptized with reference to the remission of sins, the idea involves justification which follows regeneration. There is no way to purification, or cleansing from sin, except by previous union with Christ which involves regeneration and which means death to sin and newness of life; and there is no way to enter this union except through faith—the only medium of communication between God and the soul; and there is no way to symbolize that union except in immersion—not by sprinkling or pouring, which is a legal, but never a gospel type of cleansing. Baptism is the likeness of an all-over plunging into death and of an altogether resurrection from the dead; and if it is a symbol of cleansing, incidental to this, it is the figure of an all-over washing from sin by the blood of Christ, in pardon or justification. The temporary and imperfect purifications of the law required only sprinkling; grace washes all over from head to foot. The allusion in Heb. 10: 22; is a legal type applied to grace.

(Concluded next week)

Jackson Items.

The fifth Sunday meeting of the Central Association was held with Pleasant Plains Church, eight miles from Jackson. A large delegation went from Jackson, especially from the First Church. The messengers reported an unusually good meeting. Bro. J. M. Senter conducted the meetings and that is equivalent to saying the meeting was a success. These meetings are made intensely practical, and very few Christians go from them without new resolutions in regard to a better work for themselves in the future.

A good delegation attended the meeting of Unity Association, and the brethren attending report a fine session. A delegation from the First Church was also in attendance on the Beulah Association. The pastors living in Jackson who pastorate for churches in these Associations feel that they should meet with their churches at these fifth Sunday meetings, and when any pastor fails to meet with these gatherings he misses an opportunity of doing much good and of receiving much good.

Yesterday was children's day at the Highland Ave. Church. The meeting was a great success. The theme was Missions.

Bro. H. W. Tribble came from the fifth Sunday meeting to preach to his congregation, and he preached a most excellent sermon.

Bro. I. N. Penick spent last week in holding a union meeting with a brother of the Christian church. The meeting was held at Buena Vista, Carroll County. Bro. Penick's brethren say he gained a grand victory over his disputant. He occupied his pulpit yesterday and reports a good day.

Jackson has on hand a temperance revival. Capt. Dutton of Virginia is the leader and orator. A great good is the result.

New students are enrolled every day at the University. The number is almost double that of the last week.

MADISON.

The Orphans' Home.

How often one finds himself wondering why such a work does not move every heart, and open every purse wide; why men—good men, too, they are—will wait until some one, more nearly connected with the work than they, shall come to them and plead with them to do what they know they ought to do, and indeed what they intend to do "sometimes." Another great wonder is to see how much of self, and how little of real love for Christ, we find in the gifts that most of us make, and the service we render. If all knowledge of our work were hidden entirely from human eyes, would not our zeal be less forward and our charity less frequent? Do we really help the orphans because we love them and consider them of equal value before God with ourselves, or do we do it out of desire for vain glorying before the world? Are not our efforts often made on the basis of great "I's?"

These dear little ones are unfortunate, but just as good by nature, and most of them by family ties, as are we. They have no home; they have no friends. But Jesus died for them and loves them just as tenderly as he does your bright boy or girl.

I appeal to your love for the Master and ask that you prayerfully consider this question. If you are working in the interest of the Home, is it for God's or your own glory? If you have given to it, was it for Jesus' sake or for hope of reward? Have you prayed fervently for the little treasures or have you looked upon them as an expensive burden put upon you?

We need cash very much at this writing. Brother, if you intend to send it soon, why not now? Twenty-seven are still in the Home, six having gone into good Baptist families in the past six weeks. We need cash, food, clothes, corn, hay, potatoes, meat, etc.

T. T. THOMPSON.

Rhea Association.

It was my privilege to attend the recent meeting of this body at Bethel Church, near Roddy Station, on the C. S. E. R. It was a delightful occasion from beginning to close. Rev. G. W. Brewer, of Dayton, was unanimously chosen Moderator and Rev. W. A. Howard Clerk. Bro. Howard also preached the introductory sermon, which thrilled every heart and made us all feel a desire to be more devoted to the Lord's work.

This is a new organization composed of only eight churches, with a total membership of only 518. They have a Sunday-school in every church, and what is a little remarkable, the total attendance exceeds the membership of the churches by 40, being 558. They had over 100 baptisms during the year, and their contributions to missions averaged nearly 15 cents to the member. This is largely in excess of the average East Tennessee Association. The reports on the various leading denominational interests were well written and discussed with real enthusiasm. The hospitality was

abundant, and the devotional spirit pervaded the entire congregation. The presence of the Holy Spirit was manifest. Bro. Brewer is an admirable presiding officer, and enjoys the esteem and confidence of the whole body.

The next session of the Association is to be held with the Spring City Church. This is one of the most energetic little bodies of Baptists in the State. It does one good to meet with them.

W. C. G.

Indian Creek Association.

This body met with Holly Creek Church, September 24th. The annual sermon was delivered by the writer (2 Tim. iii. 16, subject, "The Bible, its Inspiration and Utility") to a large and attentive congregation.

The Association was organized by electing Rev. F. G. Posey Moderator and Bro. A. O. Montague Clerk. The letters from the different churches showed some progress in the work, but not as much as there ought to have been. There were 110 baptisms reported. Something was done for all the objects of our work, but not as much as ought to have been done by this body. One new church was admitted into the Association.

Bro. Holt came in Saturday evening and gave us the finest missionary sermon Sunday I ever heard, and Monday morning his speech on State Missions made everybody feel like they ought to be on the side of Christ and missions whether they were there or not. Bro. Holt's visit among us will strengthen the work very much.

We hurried through the work a little too much, and so next year we will stay another day longer when we meet. Green River Church, three miles from Waynesboro, Tenn., gets the meeting next year.

J. M. MOORE.

Waynesboro, Tenn.

On to Nashville.

Let them come! I repeat it, Let them come! Of course is meant that Baptist host that is preparing to march to Nashville to attend the Baptist State Convention. Come on and take Nashville. Come by hundreds. Take us and we'll take you. Let every Association be represented. Let every church send her messenger. Let every preacher in the State come. Let the deacons come. Let the laymen come. Let us have a rousing meeting. Be sure to bring along \$5 each one of you, if you have it, or can borrow it. If not, come anyhow.

We will have an inspiring report on State Missions. Matters of great importance will be presented. Come to stay until adjournment. The railroads have all granted us the rate of one and a third fare for the round trip. Read carefully their instructions in this paper. Send your name to John W. Hart, Nashville. Be sure and come. Come praying, and bring that \$5 with you.

A. J. HOLZ, Cor. Sec.

Nashville, Tenn.

State Convention.

Delegates to the State Convention, which meets with the Edgely Church October 17th, are requested to send their names as early as possible to JOHN W. HART, Sec'y Committee on Entertainment, Nashville, Tenn.

NEWS NOTES.

NASHVILLE.

First Church—Two good audiences. Morning subject, Agreement in Prayer (Matt. xviii. 19, 20); evening, The Fading of the Autumn Leaf (Isa. lxi. 6); pastor preached on gospel wagon in afternoon.

Central—Pastor Lofton preached; 350 in Sunday-school; \$28 for missions; one received by letter.

Edgely—Elder W. O. Carver preached in the morning and Elder E. L. Grace at night; church making active preparation for the State Convention; 223 in Sunday-school.

Immanuel—Missionary day was observed by the Sunday-school; one received by letter; plans for meeting perfected, Elder J. H. Boyet to aid in the meeting.

Third—Pastor preached. Morning subject, Bich Toward God (Luke xii. 21); evening, Rebuilding Ruins (Neh. ii. 18; 206 in Sunday-school; splendid missionary service; \$20.08 collected.

North Edgely—Pastor Barton preached; 144 in Sunday-school.

Seventh—Good missionary day and three good speeches by Brethren Ed Trice, Eugene Holman and Richard McPherson; \$17.22 collected; one for baptism and one restored.

Howell Memorial—Pastor Strother preached; pastor aiding in a meeting at Springfield.

Centennial—Observed missionary day; collected \$18.54; four baptized, one for baptism.

Mill Creek—Fine day; 192 in Sunday-school; 18 baptized.

First Edgely (col)—Good day; Bro. Joseph Keel preached in morning, Bro. Blackshear and others in afternoon; \$70 raised on church repairs; one received.

MEMPHIS.

First Church—Pastor E. A. Taylor assisted Bro. W. T. Hudson in the ordination of deacons at the First Church, Dyarsburg. Bro. Nathan Maynard supplied at Memphis. At night Brethren J. D. Anderson, C. L. Owen, N. Maynard and Prof. Lowery of Blue Mountain (Mis.) Female College, assisted by the Sunday-school, observed missionary day with appropriate exercises. In the morning the Sunday-school observed missionary day both in exercises and collections.

Central—The Sunday-school took charge. The program arranged by the Board was carried out. A large, attentive and interested audience. Collection was taken for missions; the full amount not yet reported, but it will be a nice contribution from the little folks. Three were received into the fellowship of the church; baptism at night. The pastor begins a series of sermons next Sunday upon the general theme, "With Christ, or Sunday Sermons for Daily Living." The Young People's Union is prospering and a large attendance is had at each meeting. They are cultivating practical godliness that is Christ-like. At their last meeting they raised \$12 to assist one of their members who was suffering great affliction.

Frasar—Good attendance and nice collection for missions; Ladies' Aid Society working with good interest.

Trinity—A good mission sermon at 11 a. m.; a good collection for Home and Foreign Missions was taken up.

Nashville, Tenn., Sept. 27th.

—We have recently closed a glorious and profitable meeting, both to the church and community. Bro. O.

The day was altogether a profitable one. Rudy Mission—Sunday-school well attended at 3 p. m. and good interest shown.

CHATTANOOGA.

First Church—Pastor Jones preached. Morning subject, Faith's Encouragements; evening, A Promise to All; Sunday-school growing.

Central—Pastor Haymore preached. Morning subject, Jesus at the Well of Samaria; evening, Blind Bartimeus.

Hill City—Rev. S. P. Hensard of Concord, Tenn., preached twice. His morning subject was Christ Our Life; evening, Acceptance; three received by letter and one by baptism.

Beech Street—At the morning service Pastor Tunnell's subject was, Pressed by the Multitude, Touched by a Single Hand.

St. James (col)—Preaching by Pastor Mason in the afternoon on Small Things in the Hands of God Become Mighty; at night Rev. J. J. Barnes of Richmond, Va., preached; eight additions since last report.

KNOXVILLE.

Centennial Church—Pastor Snow preached at both hours; interesting service; two requests for prayer; 389 in Sunday-school.

Island Home—Bro. Quisenberry preached three times; two professions and one received for baptism; meeting continues.

Second—Pastor Jeffries preached; one received for baptism; 274 in Sunday-school.

First—Pastor Acree preached to good congregations; 402 in Sunday-school.

JOHNSON CITY.

Pastor W. M. Vines preached morning and evening to large congregations; two received by letter; 153 in Sunday-school, 41 at East Mission, 34 at West Mission; missionary day will be observed Sunday, Oct. 7th. We are looking forward to this service with great pleasure, and trust the Lord will be with us and bless our efforts in this great cause.

—How many churches will send their pastor to the Convention, which meets with Edgely Church, October 17th? Let us have a full and successful session.

J. T. HENDERSON.

—Bro. T. F. Hale closed a series of meetings here last Monday night with two professions and two additions to the church. The preaching was excellent and the interest and attendance good.

J. A. HEARD.

Whitwell, Tenn., Sept. 24th.

—The writer has just closed a glorious meeting, services at night only, in a school-house near Nashville. There were nine professions of faith in Christ. A mission Sunday-school will be organized under the auspices of the Seventh Baptist Church in the near future. The Christians labored faithfully and the Lord was with us, hence the above results. Brethren J. R. Price and Eugene Holman are indeed "fellowhelpers to the truth." Praise God from whom all blessings flow.

B. P. McPHEASON.

Nashville, Tenn., Sept. 27th.

—We have recently closed a glorious and profitable meeting, both to the church and community. Bro. O.

W. Daniel, former pastor, assisted me at this place. The meeting continued ten days with the following visible results: Four added to the church by letter and ten by baptism. About nineteen professed hope in Christ. One has been received by letter and one by baptism since the meeting closed, making our total membership one hundred and eighty-five. We try to feel grateful to the Lord for his blessings.

R. A. KIMSNOUGH, Pastor. Jackson, Tenn.

—As a result of meetings held at and near Lebanon church (Barren Plains, Tenn.) the writer baptized twenty-five converts on yesterday, all of whom were received into the fellowship of said church. Others stand approved to receive the ordinance, and quite a number expect to join soon. Of the number baptized, there were three ladies, whose ages range respectively from 68 to 68 years. The others are of the staunch young men and ladies of the community. So, with an ingathering like this, the outlook for Lebanon is indeed encouraging. The above rite was completed in 18 minutes; my weight is 100 lbs. The Lord be praised.

J. W. DIXON.

Springfield, Tenn.

—I began preaching at Decaturville, county seat of Decatur County, last Thursday night and closed last night. The services were well attended and much enjoyed. This town at present is in the possession of the Methodists. The Baptists at one time had a church here, but some moved off and the railroad came along and missed the place about six miles and everybody thought that the town would die, but it has not done so. It is a live town, happy and prosperous. I was much encouraged at the prospect, and an effort will be made in the near future to revive the organization. They remembered the preacher very liberally in a substantial way.

B. F. BARTLES.

Lexington, Tenn., Sept. 24th.

—Saturday before the third Sunday in September I commenced a retracted meeting at Charity, Moore County. Bro. R. McNatt preached the gospel with power and love Sunday night. Bro. S. M. Gupton did all the preaching after his arrival on Monday evening. Bro. Gupton did much good preaching and endeared himself in the hearts of the people. The Lord blessed us with his love and Spirit, and each service was a good one. Many were turned from sin to trust in Christ. May they ever humbly follow him whom they now profess to so warmly love. Six were added to the church by baptism and several others will join soon. The church is much revived. While rejoicing in the blessings of God may she press onward, making greater efforts than ever before to glorify God.

S. C. REID.

—The First, Third, North Edgely and Immanuel churches, Nashville, and the churches at Gallatin, Dikson, Portland and Station Camp, belonging to the First Division of Cumberland Association, failed to send representatives to the fifth Sunday meeting after having been privately notified. The Edgely, Howell Memorial, Union Hill and New Bethel churches were well represented,

as usual. The meeting was held with the Hebrew church. Under the soul-stirring talks and preaching of Brethren James Waters, A. J. Holt and A. B. Cabanis we have reason to believe that good was done. No religious services whatever are held at this church. However, a meeting was called to consider the advisability of calling a pastor. The people were kind and hospitable. The December meeting will be held at Dickson.

F. O. WALLACE, Ch'm.

Nashville, Tenn.

—Dear Bro. Folk:—The Lord has greatly blessed us in a series of meetings at Mill Creek. We began on the 9th of September and closed on the 29th with 19 accessions, 18 of whom were by experience and baptism. We conducted the meetings ourselves the first week, when Bro. J. T. Oakley came to our aid and did all the preaching until the close. He is a fine preacher, full of the Spirit, and greatly endeared himself to all the people. He makes the way of life plain and his exhortations are very powerful. He is a very lovable brother. Yesterday I had the pleasure of baptizing 16 in the presence of a large congregation, thought to be the largest seen at Mill Creek in many years. The Lord has greatly blessed the good people of Mill Creek church, the membership having doubled itself in less than three years. Pastor and people are all happy and full of gratitude to God for his goodness.

S. H. PAIOR, Pastor.

—Dear Bro. Folk:—I am delighted with the BAPTIST AND REFLECTOR. You are certainly filling the position to which you were born. And to show you my appreciation of its editorials and general management I cheerfully accede to your proposition and pay in advance to April 12, 1896. You will find enclosed the amount of my subscription to said time. Send to my address the "Story of Dias." Do you ask what I am doing here in the wilds of Arkansas? "All the good I can and as little harm as possible," I trust is a truthful statement. I hold some kind of religious services every Sunday with my neighbors, where splendid attention is given and good, I trust, accomplished. I would be glad to return to my home in Memphis, or "Idlewild," as our suburban district is called, if I could secure churches which would guarantee a support. If any of your readers desire a pastor and will consent for him to live there, write; or I might be induced to move if they will give me a competent support.

W. H. BARKSDALE.

Barfield, Ark.

That Missionary Map.

Maps of the following Associations have been sent to the Secretary: Memphis, Big Hatobie, Union, Unity, Beach River, Southwestern District, Indian Creek, Cumberland, New Salem, Watauga, Big Emory, Beulah, Duck River, Rhea.

Will you please, brother, if you are a member of an Association not named in the above list, send me a map of your Association this week? We will have the large map at the Convention, and your Association should not be omitted.

A. J. HOLZ, Sec'y.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

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

FOREIGN MISSIONS.

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

HOME MISSIONS.

REV. L. T. THOMAS, D.D., Corresponding Secretary, Atlanta, Ga. REV. G. G. JONES, Chattanooga, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. R. University should be sent to G. M. Savafo, D.D., Jackson, Tenn. For young ministers at Carson and Newman College, to J. T. Henderson, Messey Creek, Tenn.

SUNDAY-SCHOOLS AND COLPORTAGE.

REV. W. Y. QUINNBERY, Corresponding Secretary, Chattanooga, Tenn.

Women's Missionary Union.

CENTRAL COMMITTEE FOR TENNESSEE: Mrs. R. C. Stockton, President, 1300 Demondin Street. Mrs. J. T. Paris, Cor. Sec. 155 N. Spruce Street. Mrs. L. F. Strickland, Rec. Sec. 133 N. Vine St.

The Nearest Duty.

BY S. E. S. SHANKLAND.

Not to all who answer, "Here am I," does the command ring out, "Go!" To the most of us, circumstances divinely-appointed indicate that we must stay where we are, and do what our hands find to do, do that which is within easy reach. And what is there? Surely Southern Baptists know themselves to be in touch, daily, with 7,000,000 of human beings; not heathen, perhaps, yet far from Christian. Are we shocked at the satanic greed which is pouring ram into Africa, making beasts of savages who might be made men? Then let us see that we warn our hired negro help against spending wages for that which will destroy both soul and body. Do we stand in helpless pity for the great Dark Continent dotted with martyrs' graves?

Here in the comfort and healthful atmosphere of our own homes we may inspire some colored youth with a quenchless desire for the rescue of his race; and that spark, by God's blessing, may light the torch of Christian civilization in the land we can never hope to reclaim except by the means God has himself provided.

Joseph Cook writes: "If the colored populations of the world are to occupy their opportunities, they must develop native leadership. They will immensely outnumber the whites in the tropics; they thrive where the whites perish. There is at present a most impressive lack of able native leadership in the populations of Africa. This lack is to be supplied gradually by the development of native capacity as Christianity and education advance in the Dark Continent, but especially by the training of able Africans outside of Africa to go thither as religious, educational and commercial leaders."

If the educated negroes of America are indifferent to the great work plainly laid upon them, may it not be that our own sordid aims, our lack of missionary zeal, have furnished them but a poor object lesson in the real use of culture and power? Nashville, Tenn.

Central Committee Notes.

This Convention year is fast drawing to a close. Will you not, dear sisters, during the days that remain, be fervent in prayer that God will accept and bless every gift that he has put it into the hearts of his people to offer him?

Doubtless you wonder at the small amount raised for missions. But is it anything to marvel at when only one-third of the societies can be prevailed upon to carefully report the result of work done each quarter? Shall our annual report be less than any previous year, because many feel that their gifts are so small as not to be worth sending in? Let us not make such a mistake. When the scarcity of money is such that few, if any, can make large gifts, it is more important that all shall do what they can.

The ladies of East Nashville are looking forward with much pleasure to the W. M. U. meeting, and the Central Committee joins them in an earnest wish to have a full representation of the societies, and that those who have long been in the work, as well as many new recruits, may feel more than repaid for their effort to attend. One of our Vice-Presidents speaks of her deep desire to meet with the sisters "and catch of the flame that only burns where there is an honest, earnest, self-sacrificing purpose to do with our might what our hands find to do. May those who attend the meeting grow in grace and knowledge, and go forward with redoubled diligence. These blessings surely await those who meet together sincerely desiring them. The needs of the work should be thoroughly understood, then the time should be largely given to testimony, that is, relating helpful experiences and pleading God's promises, giving praise for what has been done, all with a child-like trust to the guidance of the Holy Spirit."

All Associational Vice-Presidents and one delegate from each Woman's Missionary Society and Children's Band will be furnished homes, provided they promptly send in their names to Mr. John W. Hart, Secretary of the Committee on Entertainment, Nashville, Tenn. Mas. B. C. Stockton, Pres. W. M. U.

"Boards"—A Word of Reply.

Dear Bro. Folk:—I have just read your editorial in the BAPTIST AND REFLECTOR of May 3rd on "Boards," and I must beg leave to correct a few statements where you were not quite correctly informed. You say, in speaking of churches sending money directly: "It will have to be sent through the banks and they will charge something for exchange." As a matter of fact, they do not charge us anything. In every section will be some bank that will be glad to transmit such funds free of charge.

The last mail brought me a check from a small country town in North Carolina, and the banker said: "I would take pleasure in sending through the bank all the money needed to convert the world if it were possible for nothing, and thank my Maker for giving me the pleasure of doing it." And it is a fact that these drafts sent directly to us by the churches, net one per cent. more in Shanghai

than do those drawn here on the Board, because ours are payable at sight, and theirs ten days after sight, and they have to be sent to Richmond to collect whereas ours represent money already paid into the bank in America.

Again you say: "Who is to see to the collection and forwarding of this money from the churches to the missionaries?" The church, just as it collects and pays its pastor. This gives real responsibility. You speak of the Board's efforts to secure churches, singly or in groups, to support missionaries. I happen to know that the Board has never urged this with any enthusiasm, discouraging it certainly in one case. But those supporting missionaries really have no real responsibility, and so interest lags.

Again you refer to Bro. Carson Powell's case, and miss some of your facts. I think it is not true that any church as such assumed his support in part or whole, but a society. He did not go out, if I understand correctly, under a church, but as independent of churches as of the Board. Again I am pretty sure that his application to the Foreign Mission Board was before and not after he went to Africa the first time, and he was refused because of his predisposition to insanity. He had been in the asylum. I would not state this sad fact if justice to a badly misrepresented cause did not demand it. Everybody at all well acquainted with his case knows that he was insane before he went to Africa, and that he committed suicide in an insane state, and Gospel his case has been hung at the Gospel Mission movement again and again, when every well-posted Baptist knows that his movement was not like the Gospel Mission in anything except in being independent of the Board.

I do feel that these historical facts should be borne in mind in the discussion of this question. I write these things in love for all concerned.

G. P. BOETIK.

Chefoo, China. [We cheerfully give space to the above. We have no disposition to do injustice to the Gospel Mission movement. We believe the best plan of carrying on our mission work is through Boards, but if others think otherwise they are entitled to their opinion, and we shall be glad to see them put it in successful operation. —Ed.]

Who Are at Work For The Negroes?

The Romanists are sleeplessly at work, and have ordained their first colored priest to labor among his own people. A very large institution has just been completed for this branch of work. Sisterhoods are specially engaged in caring for the children. We have much better opportunities and are first on the ground. If the Romanists supplant us we shall have ourselves alone to blame. Northern Christians have expended liberally for negro education, especially for higher institutions of learning.

Southern States make large annual donations for free schools, and the remarkable record made by this people since their emancipation from slavery is a proof of the wisdom which sought to render them in the shortest

possible time fit for the great change in their condition. But the learning of books is not the sum of their needs. They need the gospel of salvation, of cleanliness in thought and life, of thrifty industry and economy.

Living with them, and really sympathizing with them, as others not similarly situated cannot do, let us take up this work just to our hands and do it "In His Name." Bible classes are held for them by some, missionary societies are conducted with others, while mothers' meetings and industrial schools can combine in one effort many forms of helpfulness.

What God Has Done.

I do not attempt to interpret the mystery of providence in permitting the cupidity of nations superior in intelligence and power, to bring the negroes to these shores. I only know they came as barbarians; and here, in slavery, they were brought in contact with Christian civilization; that millions of them have become willing subjects of the "Prince of Peace," and that to day they are endowed with the rights of freedom and citizenship.

Above all, by the love of Christ let us not neglect them. They are poor, they are dependent. He who "took upon Him the form of a servant and was obedient unto death, even the death of the Cross," who died for them as well as for us, has placed them here and laid their responsibility upon us. They are human beings, like ourselves destined to the judgment, and to the rewards and retributions of eternity. Let us do what we can to extend to them the blessings of redemption, and thus glorify Him who "gave his life a ransom for all." —Rev. Wm. H. McIntosh, D. D.

—Program for monthly missionary meeting for October, 1894. Subject, The Colored People.

1. Items. "Look up."—Declaration adopted at the recent Negro Conference at Tuskegee, Ala.: "We believe education, property and practical religion will eventually give us every right and privilege enjoyed by other citizens; and therefore that our interests can be best served by bending all our energies to securing these rather than by dwelling on the past, or fault finding." "Lift up."—Since 1865 the Southern States have expended upon colored schools \$50,000,000; churches and individuals in the North have added about half as much more.

2. Hymn—"Revive Thy Work, O Lord."

3. Scripture—Luke x. 25-37.

4. Prayer.

5. Questions—What work is doing among the Colored People by the Catholics? By Northern Baptists? By Southern Baptists?

6. Hymn—"Go, Preach the Blest Salvation."

7. Leaflet—"Our Duty to the Negroes," by Dr. T. T. Eaton.

8. Sentence prayers that we may know and do our duty.

9. Call for subscriptions to missionary papers. "Know and you will feel; Know and you will pray; Know and you will help."

10. Business. Collection. Doxology.

—The only safe investments are those where God's word is the security.—Ew

Darden Dots.

Not having noticed anything in the columns of your most excellent paper from our place, I beg leave for space for a few items.

Darden, a beautiful little town, situated on the Tennessee Midland Railroad, twelve miles east of Lexington, bids fair to become one of the noted towns on the Midland Railroad on account of its watering and educational facilities. We have a magnificent school at the academy under the direct supervision of Professor C. S. Fegge, who is strictly a Baptist.

The Baptists of this place are striving hard, though under somewhat difficult circumstances, to complete their house. When completed it will be worth about \$500. The church was organized about fourteen months ago by Bro. I. N. Penick of Jackson, Tenn., with twenty members. We are keeping up a regular Sunday-school and prayer-meeting. We had a glorious revival meeting the third week in August with fourteen additions to the church. "We are now forty-one in number. Bro. B. F. Bartles of Lexington, Tenn., who is now our pastor, is a noble worker.

The Beech River Association convened with Mt. Ararat church, just six miles north of Darden. We had the pleasure of carrying Bro. A. J. Holt out to the Association. His presence did our soul good. Bro. Holt delivered the missionary sermon and gave ten reasons why we should be missionaries. His words sank deep into the hearts of the people. We are satisfied that the missionary spirit is revived in the hearts of the Baptists of this country. We were somewhat disappointed, especially your humble writer, by not having Brethren Thompson and Folk with us also. Bro. Holt preached two able discourses to an attentive audience at Darden. He left for home Tuesday morning. It made our hearts sad to part with such a beloved brother, but such is life here below. But the consoling thought is that there is a home in the sweet by and by, where parting will be no more.

W. F. BOASB.

Darden, Tenn., Sept. 15th.

His Likes And Dislikes.

We have just closed one of the greatest revivals at Bradley's Creek, my home church, we have had for years—24 conversions and 25 additions, all by experience and baptism, and the church worked up as never before. Bro. J. B. Fletcher of Alexandria did all of the preaching but two sermons. He is my kind of a preacher. He preaches the gospel in its purity, and not predestination in its mystery. He urges sinners to action and Christians to work. He works everything that will work and then works himself. I never want another man with me in a meeting that will get up and preach a cut and dried mass of unseasoned theology and then sit down and say, "Take the services, Bro. Ogle," and Ogle as cold as an iron wedge in a frozen land. No, I want a man to fire the audience with holy fire and keep fanning it until it burns all the sin still out of every Christian and melts all the blocks of ice in human form and warms up into praises the frozen affections of the redeemed, and then something is going to happen. Nor do I need a man to come and batter

and re-elected the old officers. The attendance was not very good, but there was more harmony and good feeling than at any time previous for many years. Bro. Martin, the moderator, improves every year and he is fast becoming a good model. Bro. Barrow, the efficient clerk and the Sweetwater pastor, is a host himself. T. R. Waggner, of Athens; J. A. Robertson and Bro. Murphy, of Loudon; Z. C. Manias, of Kingston (Big Emory Correspondent); Bro. Russell, the Tresser; J. Janeway, Bro. Allison and others are a tower of strength. We doubt any other Association in the State having more men of ability. It was a sight to do the heart good to see so many old gray and white headed men who are still spared to do the Master's service and to bear the committee on obituaries report no deaths in the ministerial ranks. Decatur seems to be the centre of the universe. There are eight Associations this year within forty miles of this place. LUCIUS ROBERTSON, Decatur, Tenn.

Geo. A. OGLE.

Milton, Tenn.

A News Letter.

After the Hiwassee Association, with Bro. Billingsly I drove over to Cotton Port and preached on Sunday night. The church at Cotton Port is a weak one financially, but has done a good work in giving us Brethren Tom and John Davis.

Monday morning Bro. J. Davis and the writer drove to Good Hope Church, in Meigs County, and I preached for them Monday at 11 o'clock. We left them in their meeting. Since then the message reaches us that they had a glorious meeting.

Monday night back at Clear Creek, in Rhea County. Bro. Parker and myself remained there about one week. There were about 15 professions and 11 additions to the church by baptism.

Friday morning when we arrived at the Big Emory Association, at Rockwood, we were rather taken aback to hear the bell tolling and to see a line of carriages following a hearse over the hill. This was in many respects the saddest Association I ever attended. Twice the Association had to give way for funerals. Dr. Fitch, the pastor, preached the first one, an able sermon. Bro. Winchester, of Atlanta, officiated at the second and preached one of his simplest, sweetest sermons. Both deaths were little girls. Then the Association seemed to be in a perpetual wrangle. Last year this was one of our best, but this year—Brethren, draw a curtain over the unprofitable events and be yourselves once more.

Revs. S. S. Hale, of Mooey Creek; J. D. Winchester, of Atlanta, Ga.; Murphy, of Loudon, and W. Y. Quisenberry, of Chattanooga, were among the profitable visitors. V. M. Heath, of Rockwood; Rev. Z. C. Morris, of Kingston, and Prof. Tindell, of Harrison, will represent the Big Emory in the Tri State High School Board of Trustees.

The Rockwood brethren, in their homes, entertained us royally. On the way across to Sweetwater we ran upon Bro. Brewer at Concord Church. He and Bro. W. A. Howard are holding a meeting there.

Last Thursday morning the Sweetwater Association met at Sweetwater

and re-elected the old officers. The attendance was not very good, but there was more harmony and good feeling than at any time previous for many years. Bro. Martin, the moderator, improves every year and he is fast becoming a good model. Bro. Barrow, the efficient clerk and the Sweetwater pastor, is a host himself. T. R. Waggner, of Athens; J. A. Robertson and Bro. Murphy, of Loudon; Z. C. Manias, of Kingston (Big Emory Correspondent); Bro. Russell, the Tresser; J. Janeway, Bro. Allison and others are a tower of strength. We doubt any other Association in the State having more men of ability. It was a sight to do the heart good to see so many old gray and white headed men who are still spared to do the Master's service and to bear the committee on obituaries report no deaths in the ministerial ranks.

Decatur seems to be the centre of the universe. There are eight Associations this year within forty miles of this place. LUCIUS ROBERTSON, Decatur, Tenn.

Five Meetings.

On the 24th of June Pastor B. F. Hampton began a meeting at Tracy, in which meeting Bro. C. V. Edwards and myself assisted by doing the preaching. The meeting lasted sixteen days, in which there were 7 conversions and 7 additions to the church, all by baptism. The Baptists being there without a house, they thought it time to arise and build, and took measures to that effect before the meeting closed. I have learned since that they are progressing nicely with a house that is to be one of the largest and neatest of their town.

From there I went 240 miles across Tennessee and Kentucky to Sebrus, Ky, near which place Brethren Taylor and Cox had pitched a tent near Green River Church, under which

they preached some very timely sermons, resulting in much good to the community. The visible results were 20 or more conversions, 8 or 10 backsliders restored, 12 additions to the church, 10 by baptism. I am pastor of this church. Since then I have baptised three more, and still another stands approved.

The next meeting was with Sinking Fork Church, near Hopkinville, and of which I am also pastor. Bro. J. W. T. Givens of Glenville, Ky., gave us valuable assistance with his persuasive and loving yet simple and strong sermons. In this meeting there were about 20 conversions; 18 additions to the church; 15 of these were by baptism. This makes 82 additions to the church by baptism since March, at which time I became their pastor. I attended the Clear Fork Association a few days, and then went to help Bro. Fain, who is pastor at Centre Point, ten miles Southwest of Clarksville. Here there were four additions; two baptisms.

I had hoped to take a few days rest after this meeting, but in the very beginning of it Bro. Barne, pastor of Pleasant View Church, of the adjoining community, asked me to help him. This I consented to do, and not to my sorrow, for I found a church well trained and ready for work in the Master's cause. I do not mean to say that they are wealthy or especially talented, but they are willing. The meeting closed at the water's edge on September 6th with 10 additions to the church. On the same day I returned to Bethel College to resume my studies for another year. School opens with fine prospects. Already 184 are enrolled, of which number 116 board at Nimrod Long Hall.

FRED WITTENBAKER.

Russellville, Ky.

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BAPTIST AND REFLECTOR

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The BAPTIST AND REFLECTOR solicits orders for all kinds of job work, such as the printing of minutes, tracts, circulars, cards, etc. We guarantee that the work will be done both as cheaply and neatly as anywhere in the city. We should be glad to receive your orders.

EVANGELISTS.

A good deal is being said at present about evangelists. Some favor and others oppose them. Our Methodist brethren, we believe, decline to give any official recognition to them, claiming that the Discipline does not allow them to do so. But the Apostle Paul very distinctly says in Ephesians 4: 11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Now what is an evangelist? The word evangelist means literally a good angel. In the scriptural sense, however, it means one who announces the glad tidings, that is, a preacher of the gospel. A distinction seems to be made in the verses above quoted between an evangelist and a pastor. It seems that evangelists are a distinct order in the ministry, differing not only from apostles and prophets, but also from pastors and teachers. The difference between an evangelist and a pastor would seem to be that an evangelist's main business is to preach the gospel, that is, simply to announce the glad news of salvation through Christ, while the pastor is at the same time to be a teacher. Naturally, then, an evangelist will have to travel around more or less from place to place, wherever it is thought that his

message will be needed; while the pastor will be located in one place, and will be expected to teach and to edify the body of Christ in that place. Philip, for instance, was an evangelist. He is called so in Acts 21: 8. We are not sure whether he was ever ordained as a preacher or not. We know, however, of his ordination as a deacon, and we presume that he was afterwards, when he began to preach, ordained to the ministry. At any rate, he went about preaching the gospel. He held a big revival in the city of Samaria, and had a large number of conversions. He held a revival, also, on a smaller scale, upon the roadside, where he preached Jesus and succeeded in converting and baptizing his whole audience. We are told that after this he "was found at Azotus; and passing through he preached (or evangelized, as the word means,) in all cities, till he came to Caesarea," where he seems to have settled down with his family, and where we find him some years later as Paul was returning to Jerusalem from his third missionary journey, and stopped with him for some little time.

Paul, also, himself was an evangelist. It is said of him and of Barnabas when they came to Derbe and Lystra, that "there they preached the gospel." The word for "preached the gospel" is here again the word "evangelize." In 1 Cor. 1: 17, Paul says of himself: "For Christ sent me not to baptize but to preach the gospel," as if a person could preach the gospel without baptizing. The idea seems to be that it was not his business to be a pastor, and to perform pastoral duties, such as baptizing, but simply to preach the gospel, or as he expresses it in another place, "to preach Christ and him crucified." The word for "preach the gospel" in this place is again "evangelize." Paul writes to Timothy and tells him to "do the work of an evangelist." (2 Tim. 4: 5). Just above, in the second verse, he had used the expression "preach the word," that is, evangelize. We know from 1 Tim. 4: 14 that Timothy was ordained, and from 2 Tim. 1: 6 that Paul was a member of the presbytery.

We learn, also, from Acts 8: 4 that "they that were scattered abroad" (that is, by the persecution which resulted in the death of Stephen) "went everywhere preaching the word," or evangelizing. Theodoret, one of the early apostolic fathers, speaks of evangelists as "traveling missionaries." Chrysostom, however, says that they were men who preached the gospel "me periontes pantachou"—without going everywhere. Eusebius says that in his day men did "the work of evangelists, leaving their homes to proclaim Christ, and deliver the written gospels to those who were ignorant of the faith." From this expression

came the idea, in rather an indirect way, that the writer of what we call one of the gospels, that is, one of the accounts of our Savior's life, was an evangelist; and we are accustomed now to speak about Matthew or Mark or Luke or John as evangelists.

From the above facts two things seem to be clear: 1. That in the New Testament times there were some persons whose business it was to be what Theodoret called "traveling missionaries," like Philip and Paul and Timothy and others, and these were called evangelists. 2. That in the literal sense of the word anyone who preaches the Word is an evangelist.

For our part, we believe in the regular evangelist, provided he is a real evangelist, one who announces the glad tidings, who preaches Christ and him crucified. But let it be remembered and emphasized that not all who call themselves evangelists are such in reality. However, there are some preachers whose tastes and dispositions lead them to prefer something of a roving life, and who can accomplish more good for the Master traveling about from one place to another and telling the story of Jesus and his love to different congregations. On the other hand, there are others who prefer the quiet pastorate, and the steady work year after year with one congregation, and believe that in this way they can do more good. Let these remember, though, that they are still evangelists in the broad sense of the term, though not in the technical sense, and that it is incumbent upon them to preach the gospel, as well as upon what are commonly called evangelists. We believe that it is a mistake to suppose that no one but a regular evangelist can preach to the unconverted and succeed in leading them to repentance. This is a part of the pastor's business also. It is a false conception of the pastor's part to leave this work to an evangelist, while he devotes himself to preaching entirely to Christians, and in trying to build them up in the faith. The fact of the business is that some of the poorest evangelists of whom we know are those who profess to be such, but who do very little real preaching of the gospel; while some of the best evangelists of whom we know are those who would not lay any claim to such a title and prefer to be known simply as pastors, but who, at the same time, preach the gospel with such simplicity and power as to be instrumental in the salvation of many souls, as well as in the edifying of the saints.

And we are not sure but that these are the best ones to help a fellow-pastor in a protracted meeting. They haven't the clap-trap and the mechanical manipulation to which professional evangelists too often resort, and may not create so great a stir in a community;

but they are more thoroughly in sympathy with the pastor; they preach the simple gospel with more earnestness and power; and while they may not have so many professions of religion those they do have are more apt to be genuine; and they generally leave the church to which they have ministered in a better spiritual condition, and the religious atmosphere clearer and purer.

We have just this to add in conclusion: It is the advice given by Paul to Timothy: Evangelize, or as it is translated, "preach the word." Whether you shall also follow the other part of Paul's advice to "do the work of an evangelist," to make that your business, will depend upon your tastes and talents. But if you profess to be a minister of Christ at all, be sure that you do the first thing, preach the Word. Preach it simply, preach it earnestly, preach it boldly, preach it in love, preach it relying upon the power of the Holy Spirit to aid you while you preach it. You remember the angel whom John saw in his apocalyptic vision on the Isle of Patmos "Flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Did you never envy that angel his grand privilege? You have the same privilege. The angels in heaven now envy you that privilege, if such a thing as envy can enter the bosoms of those bright inhabitants of heaven. It is the most blessed privilege which was ever given to man, to be an ambassador for Christ, and to beseech men for Christ's sake to be reconciled to God. It is a glorious business in which you are engaged; the highest, noblest and grandest in this world. Will you not join hands with the angel flying in the midst of heaven, and with all the eloquence of your tongue and the earnestness of your soul, assist him in preaching the everlasting gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people? God help you so to do. Amen.

THE CONFERENCE REPORT.

On account of frequent absence in attendance upon Associations, we have not previously had an editorial notice of the recent conference which was held between the representatives of the Southern Baptist Convention and of the Home Mission Society of our Northern brethren. Besides, the conclusions of that conference were so satisfactory to us and we supposed they would be to all others, that we hardly thought it necessary to do anything more than to publish the report of the committee, which we did promptly and prominently. There is only one cause for friction which we see in the plan of co-operation between the Baptists of the North

and South in their work for the negroes as proposed, and that lies in the fact that the Advisory Committee of Southern Baptists may possibly make some suggestions as to the management of the negro schools in the South which our Northern brethren may not be willing to accept. We are not sure but that it would have been better to have an equal number of Southern men as members of the Board of Trustees, along with the Northern men, and let them all confer together as to the management of the schools. This plan, we think, would have probably saved some friction and embarrassment. However, their plan may prove to be the best in the end, as it may give both sides more freedom in discussing the situation. At any rate, we trust that our brethren, both of the North and South, may work together harmoniously in the great work which the Master has laid upon them of uplifting and redeeming the seven million negroes of this country, most of whom are in the South, and the majority of whom are Baptists. We trust also that this conference may mark a new era in the accomplishment of that great work. As Baptists of the South, we have not heretofore done our duty to the negro. We have been hindered from lack of funds. But we trust that now, in co-operation with our Northern brethren, we may be able to do far more than we have ever done before.

QUESTION BOX.

If it is understood that the editor claims neither omniscience nor infallibility, but merely gives his opinions, with the best lights before him, upon the questions asked.

Ques.—Will you answer through the BAPTIST AND REFLECTOR:

- 1. What ought to be done with a member of the Baptist Church who never attends his church services, nor contributes to the support of the gospel? 2. Was John the Baptist ever baptized? If so, by whom and where? B. B. ROGERS.

Whitwell, Tenn.

Ans.—1. Let a committee be appointed to see him and find out his reasons for non-attendance and non-payment. Perhaps he has good reasons. If so, all right. If not, he should be excluded. 2. We have no record of it.

Ques.—Do you think that a church ought to reject a letter from a sister church because the applicant works for wages as a distiller and does not drink nor sell it? Said applicant was in the same business when he joined the Missionary Baptist Church. A BROTHER.

Ans.—We think that it ought to do so. Even if the brother does not drink or sell the whiskey, he is helping to make it for others to sell and drink, and to that extent is lending his influence to the whiskey traffic. It is bad business for him to do, we believe, would be to get into some other business where his Christian light would not be obscured. The fact that "the applicant was in the

same business when he joined the Missionary Baptist Church" does not alter the principle. Each church is independent and is not bound to accept the acts of any other church, unless it believes them correct. In this case we believe the first church made a mistake in receiving the brother while engaged in that occupation. It is time for our churches to be taking their stand in no uncertain attitude upon this liquor question.

PERSONAL AND PRACTICAL.

—Where will the State Convention meet next year? According to custom it goes to East Tennessee. Where?

—If Brother—or is it Sister?—M. A. Webb will give us his (or her) post office we shall be glad to attend to his (or her) request.

—A correspondent of the Journal and Messenger says that the most aggressive Sunday-school work in Massachusetts is being done by the Baptists. There is scarcely a week but some new interest is started.

—In speaking of the William Carey Association last week, we unintentionally omitted the name of Bro. Johnson, the accommodating pastor of the church at which the Association met, as among the ministers present.

—We were glad to have a visit last week from Bro. Edward Bourne of Memphis. He is a prominent member of the Central Baptist Church of that city, and is President of the West Tennessee Sunday-school Convention, and is one of the most efficient laymen we have in the State.

—Remember the meeting of the Minister's Conference with the Edgefield Baptist Church on Tuesday preceding the meeting of the Convention on Wednesday. We hope that a large number of pastors may be present to take part in the discussion of the interesting program which has been prepared.

—Do you read the Young People's Leader, published by the Sunday-school Board of the Southern Baptist Convention? If not, you ought to. It is one of the most enjoyable papers which comes to our office, and seems to be interesting alike both to the young and old. The price is 40 cents. It comes monthly.

—In making mention of the little tract, "What Did Peter Mean?" by Dr. G. W. Lasher, we said that Dr. Lasher made eis, in Acts ii. 38, mean because of. It should have been with reference to, with respect to. We did not have the tract before us at the time we wrote, and were thinking of the logical deduction from Dr. Lasher's arguments.

—Spurgeon's Sermon Notes which we offered as premiums a few months ago proved so popular that we have ordered another large lot and offer them again as follows: For three new subscribers and the money, \$6.00, we will give a complete set of Spurgeon's Sermon Notes, 4 vols., cloth-bound, price, \$4.00. Send in your orders soon.

—In Boston there are four Baptist Associations. They hold their sessions only one day. Each church is assessed two cents per member to pay for the dinner and supper of the

delegates. If we have to adopt the pay plan in the Southern Baptist Convention, how would it do to have some plan like this, assessing the members of all of the churches over the South for the entertainment of the delegates?

—The Baptist ladies of Nashville propose to entertain all who come to the meeting of the Woman's Missionary Union during the State Convention as delegates either from the Woman's Missionary Societies or from the Children's Missionary Societies. Let all such send their names at once to John W. Hart, Secretary of the Committee on Entertainment, Nashville, Tenn., and home will be provided for them.

—The Baptist Watchman of Boston has recently changed from an 8-page to a 16-page form, like the BAPTIST AND REFLECTOR. The Examiner of New York, which claims to be the most widely circulated Baptist paper in the world, announces that it will do the same thing in a short while. This form has become quite popular. Since the BAPTIST AND REFLECTOR started the example, a number of our best papers have adopted it.

—The Baptist Reaper has been started again at Martin, Tenn., with Brethren W. B. Clifton and T. F. Moore as editors. This is intended to take the place of the Baptist Gleaner, which was recently sold to the Western Recorder, and is intended especially as a paper for the Baptists located in what is called the Purchase of West Kentucky and West Tennessee. Brethren Clifton and Moore are both excellent men. They have our best wishes.

—It is a sad spectacle to see the Southern Baptist Convention going begging. As next year will be the 50th anniversary of its organization and as Augusta, Ga., was its birthplace it was expected that it would meet in Augusta. But the brethren there think that it has grown too large for them to entertain and so have declined to invite it. The probability now is that it will go to Louisville. One of two things is certain: Either we must reduce the representation or we must adopt the pay plan.

—Only two weeks until the Convention. It will soon be here. Are you not coming to it? We hope you will. As it meets this year in the central city of the State, we trust that there may be a very large and enthusiastic attendance. There will be a good deal of important business to be transacted in which every Baptist in the State is interested. Let each one so far as practicable be present either in person or by proxy. Send your name to John W. Hart, Secretary of the Committee on Entertainment, and a home will be provided for you.

—Rev. W. W. Boyd, D.D., has entered upon the pastoral duties of the Second Baptist Church, St. Louis, Mo. This is Dr. Boyd's second pastorate of that church. He was pastor of it for some years, but resigned to go to Newark, N. J. As a rule, it is quite risky for a minister to accept the pastorate of a church the second time, but Dr. Boyd's recall was so enthusiastic and unanimous that the second pastorate promises to be a greater success even than the first. The Second Baptist Church at St. Louis is perhaps the richest Baptist church in the West.

—Some one asked us the other day when it was that the first Baptist church in Tennessee was organized. Our impression is that it is the old Cherokee Church, Washington County, in the Holston Association, of which Bro. J. H. Moore, the moderator of that Association, is pastor. Are we correct about this? If not, what church in the State is older, and when was it organized? If the Cherokee Church is the oldest, we should be glad to know the exact date of its organization. We suppose that it was somewhere about the year 1770 or 1775, but it would be a matter of interest to know the precise date. Will not Bro. Moore give us and our readers the desired information?

—We were sorry to miss the visit of our friend, Atha T. Jamison, who called by to see us on his way to attend the Seminary in Louisville. Bro. Jamison will be remembered by many Tennesseans as the son of Prof. B. D. Jamison of Murfreesboro, now of Oakland, Miss. For the last seven or eight years Bro. Jamison has been Secretary of the Young Men's Christian Association in Charleston, S. C. He has for some time, however, felt impressions that he should devote his life to preaching the gospel, and he now goes to the Seminary to prepare himself for that life work. He is a most excellent young man, affable, zealous and thoroughly consecrated, and we believe he will make a very useful minister of the gospel. We pray that God's blessing may rest upon him.

—Being unable to attend the East-annalee Association on account of its coming at the same time as another which we had promised to attend, we concluded to run up to its fifth Sunday meeting and see how the good brethren there were getting along. The meeting was held with the New Hopewell Church in McMinn County. Brethren C. Denton, N. B. Goforth, E. A. Taylor, W. F. Long, J. M. Burnett and Lucius Robertson were the ministers in attendance, and who took part in the discussions which came before the body. That noble Christian layman, C. G. Samuel, was in the chair and by his earnest and pointed talks added much interest to the meeting. Bro. J. M. Burnett preached the introductory sermon upon John's Baptism. The afternoon of Friday was spent in the discussion of this subject and Saturday morning in discussing the order of repentance and faith, and Saturday afternoon in discussing falling from grace. The speeches were always good, leaving out, of course, our own efforts, and the discussions were at times quite lively. On Sunday these doctrinal subjects were dropped and the time was devoted to Sunday-schools and missions. After a sermon in the open air, a collection was taken for State Missions. Brethren Lucius Robertson and C. Denton also preached sermons during the meeting, both of which were quite good. On Saturday night Bro. Samuel conducted a service in which he was assisted by two young boys who were recently converted in a meeting at Calhoun, and who have decided to give themselves to the ministry. The service was said to be quite interesting. We are indebted to Sister E. M. Hensell and Bro. T. J. Cate for kind hospitality on the occasion.

THE HOME.

A Peculiar Boy; or, Success in Failure.

BY UNKA DIN.

CHAPTER IX.

THE FOREST AND BARNYARD IN SCHOOL.

(Continued.)

That night Victor had a vision. Josephine stood before him with a poet's laurel wreath to place upon his brow.

"O, Victor," she said, "the world crowns you with honor and I come to crown you my only own." Never did a school-boy trip to school with a lighter heart than Victor next day. Imagine his dismay when he met a troop of boys and girls shouting:

"The prettiest girl I ever saw. Is you my dearest, ha! ha! ha! When I lie trembling in your eyes I feel like I'm in Paradise. If your heart throbs as loud as mine it can be heard in Palestine."

Josephine's uncle had made that parody and taught it to the children.

Instead of a crown of glory he stood in a storm of ridicule.

The "favorite" was not there, of course. She did not come for two hours.

Meantime Victor was speechless with shame. He wished he were dead.

He inwardly resolved never to trust another girl. "She was a simpleton to show what—as she ought to have known—was for her own eyes only." He would never look kindly at her again. She hadn't as much sense as he thought she had.

At last she came to school. All eyes were upon her. Victor gave only a glance. She looked so humbled, so shy, he relented. He looked no more.

Just before noon recess the teacher made some very cutting remarks about boys and girls in their puppy love. They must put an end to it at once.

Victor wished the floor would fall and let him into the cellar.

At recess, however, he found to his relief the whole school were on his side against the teacher. A big boy called a convention to meet under the big beech tree.

They rated the teacher an old bachelor and a disappointed lover. They resolved that every boy should have his sweetheart, and Victor should be poet laureate to write verses for them.

The girls screamed with delight at the proposition. Josephine's seat-mate slipped a wreath of beech leaves over Victor's brow and led him to his "favorite," saying:

"You've won her fairly, take her, take her."

Josephine cried and ran away. George roared out:

"Victor's a 'perfect little damsel,' Josie. Better take him, some of he boys will run off with him."

Victor wished George was a deaf mute. He was hoping he would not act the male scene. Just as he thought of it George thought of it too, and cracking his heels together three times, trotted stiff-kneed around the crowd braying:

"Oh, jolly! Oh, jolly! Victor's got two wives. Mary and Josephine! Oh, jolly!"

The country school boy has fun the city boy knows nothing of.

That night Victor's thought was all on how to get even with his brother.

He knew he could out-mimic him. So next day he arranged with his teacher to bring "The Forest and Barnyard" into the school the next Friday. One condition, however, Victor insisted on. His father and his grand-fathers were not to be at the exhibition.

The day came. Victor's part was to come at last. The moment came. The house was jammed with the patrons of the school. Victor's father was not there. His mother was. His grand-fathers were not there. His grand-mothers were.

"Victor Lawrence," said the teacher, "will introduce to us now our friends of the Barnyard and the Forest."

Instantly, before Victor had left his seat, the children tittered and peered under the desks for the cat and the kittens, mewing, mewing and purring. Then came the sharp snap and growl of "Old Rat," Victor's dog; then the "skit, skit, skit" and growl of the mother cat and kittens; then the cackle, "ont-cut-ca-daw," of the hens, and the deep answer of the Shanghai rooster, "Touch 'em if you dare."

The uproar of the school was deafening. Victor stopped, rolled his tongue into a cylinder and "coo, coo, cooed," like a dove; swelled his throat and spread his arms strutting like a pigeon on the house-top, giving a guttural, "uhh, uhh, ah," then clapping his hands above his head crowed like a rooster, gobbled like a turkey, "jo-clarred" like a guinea.

Again the uproar was deafening. He stopped, took a paw-paw whistle from his pocket, gave the "bob-white" of the partridge, the sad cry of the whippoorwill, the "peter, peter, peter" of the Tomtit, the "pewee, pewee, pewitic" of Pewee, the rattle-drum call of the wood-pecker, the scream of a hawk, the "charrh" of an old hen covering her chickens and the "kyayarrh, kitcharrh" of the Peacock. The applause was deafening again.

He stopped it by the low bass of a distant bull, gradually getting louder into the "moo-ee-irr, moo-ee-irr." His voice was drowned again by the tumult.

He followed on then bleating like sheep, squealing like pigs, lowing like cows, answering like calves, braying like asses. The visitors held their si

pain of prolonged laughter was so great.

Victor now said: "Some boys think they can sing the sweet song and strut the proud strut of the Mongrel mule."

This is the way they do it. Then imitating George to perfection, he stiffened his knees and trotted around the platform braying:

"Oh, jolly! Oh, jolly! Victor's giver Joseph. Victor's got two wives. Oh, jolly! Oh, jolly!"

The school broke up in the wild-est uproar; every boy trying his throat on the jack-ass and the mule, and even George was proud of Victor.

Victor heard a scampering noise out side and looked. There ran his father and two grand-fathers scurrying down the hill.

Great fallen he shied off, home and refused to eat supper at the first table.

(To be continued.)

HIGHEST HONORS GIVEN To Dr. Price's at the World's Fair.

(Chicago Tribune.)

For leavening power, keeping qualities, purity and general excellence the World's Fair jury decided that Dr. Price's Cream Baking Powder had no equal. On each

of its claims it was awarded a first prize or a diploma. All the baking powders entered for prizes were subjected to a most exhaustive examination, and the jury was the best equipped to make the decision of any ever got together. Their verdict was supported by the testimony of Dr. H. W. Wiley, chief chemist of the United States Department of Agriculture at Washington. Dr. Wiley is an expert on food products and the highest authority on such matters in America. This verdict settles a long debated question as to which among the many baking powders is the best.

—Of the late Bishop Ames the following anecdote is told: While presiding over a certain conference in the west, a member began a tirade against universities and education, thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the bishop interrupted with the question, "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer, "you can put it that way if you want to." "Well, all I have to say," said the bishop, in his sweet, musical tone, "all that I have to say is that the brother has a good deal to thank God for."

America Leads the World



The Crowning Glory of the Age.

Man's enterprise culminated at the World's Columbian Exposition. The memory of it will be a marvel for all time. The fame there acquired will live for years. The manufacturers of

Dr. Price's Cream Baking Powder

appreciate the award to them of highest honors at the Exposition. The significance of the compliment, the splendid character of the indorsement, cannot be underrated. It stamps Dr. Price's as without a peer among the baking powders. The jury of awards, an exceptionally intelligent body, was headed by the Chief Chemist of the United States Department of Agriculture. They found Dr. Price's Cream Baking Powder strongest in leavening power, perfect in purity, and of uniform excellence.

"Foremost Baking Powder in all the World."

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor. 74 East Second Street, Chattanooga, Tenn. To whom communications for this department may be addressed. Young South Motto: Nulla Vestigia Retrosum.

"The Undiscovered Country."

Could we but know The land that ends our dark, uncertain travel, Whose hills those happier hills and meadows low; Ah, if beyond the spirit's inmost cavil, Aught of that country could we surely know, Who would not go? Might we but hear The hovering angels' high-imagined chorus, Or catch betimes, with wakening eyes and clear, One radiant vista of the realm before us, With one rapid moment given to see and hear— Ah, who would endure?

Were we quite sure To find the peerless friend who left us lonely, Or thro' by some celestial stream as pure, To gaze in eyes that here were loveliest only— This weary mortal coil, were we quite sure, Who would endure? —E. C. Stedman.

Young South Correspondence.

I know you will be pleased when you see by our "receipts" how very near our goal we have come. I am quite confident that by the time the State Convention meets we can report our pledge of \$100 on the debt of the Foreign Board redeemed, and the Young South well under way on its work for the second half year under the present management. I am full of hope for the near future, and I am so gratified at the widespread interest shown by this batch of letters. Read with me now.

First of all is one from Morristown in regard to that pretty quilt contributed by the ladies of the Baptist Missionary Society in that town. So far I have had but one offer for it, and that for only half its value. Now Mrs. Mason suggests that the Young South readers buy it for \$10 and present it to the Baptist Orphanage in Nashville, the money swelling the mission fund. What do you say, children, grown-up folks, boys, girls, all? Shall we give this beautiful quilt to the Orphans' Home? I think this is a lovely plan. How much it will brighten a room, what sweet thoughts it will bring to the little ones who feel its warmth and admire its bright coloring and dainty embroidery! Let us do it right away. My children will each give 25 cents to start the ball rolling. What will you give? Ask your mothers for help in this work. They will be sure to think tenderly of the destitute orphaned babies as they prepare your winter comforts. Be sure to make all understand that they have the great privilege of helping two good causes at one time. Every cent you contribute will go to our fund for mission work in Japan, and the orphans will sleep warm under the

YOUNG SOUTH QUILT. Now let me have dozens and dozens of responses right away to this most charming proposition. Be sure to specify what you wish given in this way. I shall keep a list of all who give and send it with the quilt, so the ladies in charge of the Orphanage and the children themselves may know the names of their kind benefactors. I am so much obliged to Mrs. Mason and the Morristown ladies for this beautiful suggestion. May I hope to take the quilt with me if I go to Nashville on October 17th to the

Convention? Is that too much to expect from even the Young South? As the boys say, you will have to "hustle" to accomplish it. We shall see. Let me hear from those "Earnest Workers" in Shelbyville, from the "Sunbeams" here and there, from the "Bands," and from you, and you, and you!

From Brownsville comes another cheery note:

"In accordance with your recent request, I hasten to send you all I have on hand. It is given by the Infant Class of Zion Baptist Church. The children were much pleased with the pyramid and gladly gave their nickels and dimes. We hope to send more soon. Truly yours, Mrs. PAUL JONES."

I will so gladly send other pyramids. Will not some other teachers send a 2 cent stamp for one to use in their classes? I wish we could hope for such prompt returns from all. From Decherd I have three messages for the Young South:

"I am a little boy eight years old. My papa and mamma are Baptists and take the BAPTIST AND REFLECTOR. We children love to hear them read the letters from the little folks on your page. My pyramid seems so long in getting full that I send you what I have and papa's birthday offering to be added to the fund for the debt of the Foreign Board. Your little friend, RICHARD L. PARK."

And his sister says: "I wish to send my little mite to help pay the debt. I have been collecting in a chapel bell, and mamma has given me her birthday offering. I am sorry to say we have no Baptist church here. There are very few Missionary Baptists in this town. Sincerely yours, ERNAL PARK."

I hope a very short time will remedy that sad state of things in Decherd. With its grand Terrill College and Mary Sharp so near, Baptists, first-class, gospel spreading Baptists, ought not to be lacking. And when you read these earnest words from these children's parents you will agree with me that there is a splendid nucleus for the best of Baptist churches in Decherd now:

"Our little ones have been saving their pennies for you, and we enclose enough to make the amount \$2. We wish you abundant success in your noble work, and ask God to bless you in every effort you put forth in his cause. Ms. AND Mrs. L. Y. PARK."

From Lebanon two sisters write: "I send you 50 cents from my missionary chickens and 50 cents that I have earned. OLA RUSHING."

"I enclose 50 cents for the Foreign Mission debt. LENNA RUSHING."

I wonder if this is from a sister of our little friend, George Day Dodson: "Enclosed you will find my birthday pennies. Do with them as you think best. You will hear from me again soon. I feel a great interest in the success of the Young South. Your little friend, ANNA MAI DODSON."

I wonder if I might give this 12 cents to the quilt fund. What does Anna say? Would she like to strike two blows for the dear Master at once? Here's a sweet letter from Willard, Tenn:

"I am a little boy not yet five years old. With my mamma's help I have

collected \$1, which I send for the Young South Mission Fund. I send stamp for a pyramid, which I hope to fill by Christmas for the Orphanage. Mamma says I want to give everything to the orphans, but she thinks it best for this dollar to go on the debt. Just seven weeks ago my dear old grandfather died, and I want to tell the little boys and girls this fact about him. He never used tobacco nor drank whiskey in his life! I think we ought all to be like him in that respect, don't you? It hurt us dreadfully to give him up, but we know he is in heaven. He was a member of the Baptist church for fifty-seven years. With many good wishes, B. LIGON JAFFREYS."

Ah! what a fine record that is. I am so glad we have it. No whiskey, no tobacco, honored in life, mourned for in death, but not without hope! May this dear boy ever follow closely in his footsteps! May the Young South lads all emulate his example! From Paris come these few sweet words:

"Enclosed find \$1.50, \$1 for the Orphanage and the rest birthday offerings from myself and three children. God bless the Young South! ONE OF HIS LITTLE OWNS."

And Georgia sends this: "I send you \$2.50 for the debt. My cousin, Miss Josephine Winn, gave me a little barrel, and I put every cent of my money in it, and my friends added enough to make this amount. Respectfully, ALLEN B. LYLE."

As far as I can remember I have never had a letter from Georgia before, but this is a fine beginning. If there are any more such fine workers as this in the South's Empire State, we shall be so delighted to welcome them, one and all, to the Young South ranks.

This lad from Nina says: "I send all I have been able to get so far. I am in school now, and have but little time, but I will continue to work. Hoping these pennies will do some good, I remain your 7-year-old friend, WILLIS ROSSARS."

And this from Antioch is short and sweet: "I love to read the Young South page. I take a great interest in it. Enclosed you will find \$1 to help pay our debt. With love, DELIA SWITZ."

"Our debt." That's the way to look at it, and good people must pay their debts. Brownville writes again: "You will find enclosed post-office order for \$1 to help pay the Young South's debt. I hope you will soon have the desired amount. May the Lord bless you in this noble work for him. Sincerely your friend, (Mrs.) FANNIE YANCOY."

The following letter pleased me much. I am so glad Hill City is waking up: "You will please find enclosed \$1 to be used on our debt. It was contributed by the "Sunbeams" of Hill City Baptist Church. We meet semi-monthly, and we wish to work for Japan and the Young South Missionary. The children have never before been organized into a working band, and are quite enthusiastic. Yours truly, Mrs. S. H. JOHNSON."

So you see the postman has been most generous to us this week. I

have one more I am not quite ready to publish. The Young South is most grateful to each one of these dear friends, and I hope earnestly for a prompt and liberal response to this grand opportunity I offer you now of lifting the last bit of our debt, and making this bandmate gift to the Orphanage, made possible through the thoughtful kindness of the Morristown ladies. Shake out those banks, those bells, those pyramids! Send in the birthday offerings! Let me have an encouraging report to make next week. Good-bye till then.

LAURA DAYTON EAKIN.

Receipts.

Table with columns for donor names and amounts. Includes entries like 'Hill City Sunbeams', 'Mrs. Fannie Yancoy', 'Mama Gardner', etc.

Total received since March 20, 1894. \$108.94

Of this total (\$102.94) \$8.10 belongs to the Orphanage fund, and 54 cents has been used for postage on pyramids sent out, leaving to meet the pledge for the Foreign Board debt \$94.90, of which \$44 has already been sent Dr. Willingham. Mrs. Eakin hopes next week to announce the debt paid in full, as far as the Young South is responsible.

Our Symposium.

At the request of several I have continued this feature of our page for another week. If you prefer some other flower to the White Rose, speak now, or forever after hold your peace. As for the books, "Ben Hur," "Pilgrim's Progress" and "Luelle" have each the same number of votes. Which will you take, or is there some other greater favorite? Send on your votes, for one more installment will certainly close the Symposium. L. D. E.

The Chinese Girl.

A charming article on this interesting subject from the pen of Rev. N. B. Williams will appear soon.

The recent parliamentary elections in Japan have resulted favorably to the friends of Christianity and the policy of encouraging foreigners. The fact of being a Christian has not operated unfavorably in the case of any candidate.—Ed.

Advertisement for CUTICURA SOAP. Includes text: 'For all Facial Blemishes Use CUTICURA SOAP' and an illustration of a woman's face.

What's the use of having a first-rate lamp if you put a wrong chimney on it?

The "Index to Chimneys" tells what chimney belongs to every lamp and burner.

Geo A Macbeth Co, Pittsburgh, Pa, will send it free.

Pearl glass, pearl top, tough glass.

RECENT EVENTS.

-Rev. J. D. Chapman, D.D., has moved with his family from Milledgeville, Ga., to Macon, the better to prosecute his work as field agent of Mercer University.

-A window in a church edifice to cost \$1,000! A memorial window is being placed in the rear of the chancel of Grace Episcopal church, Petersburg, Va., in honor of its late rector, Rev. G. I. Gibson, who for more than half a century served that congregation.

-Rev. T. W. Young has resigned the pastorate of the church at Portland, Ky., to accept the First Baptist Church, Ann Arbor, Mich. Brother Young is a Tennessee boy and we are proud of his success. We wish we could have got him back to Tennessee instead of having him go farther away from us.

-Eliza Montgomery, a colored female preacher from North Carolina, is holding a camp-meeting in Franklin County, Virginia, which is largely attended, it is said, by both whites and negroes. She is said to be a fine-voiced speaker, and has worked her horses, particularly those of her own race, up to a pitch of excitement bordering on frenzy.

-Rev. D. C. Herrell, pastor of the Leicester Street Baptist Church, in Perry, New York, expects to spend November next in the neighborhood of Knoxville or Chattanooga, and he would be glad to correspond with any church in the vicinity of the places named that may wish a supply for the time mentioned. Plenty of references if desired.

-Rev. J. E. Morgan of Luakville, Tenn., starts on a trip to Texas and Oklahoma next week. Bro. Morgan has been preaching to several country churches in East Tennessee for the last two years, and he has done a good work for the Master, having baptized in that time more than 250 persons into the membership of his churches. We commend him to the brethren in Texas and Oklahoma.

-Suppose the 112,000 Baptists of Tennessee each averaged an income of 10 cents a day—and that is a low average—we should have an aggregate of \$11,200 a day. Now if each gave a tenth of his income, or a tithe, for the advancement of the Lord's kingdom, it would be one cent apiece a day, and for all one year \$408,800. What possibilities are right before us if every one would only do his duty!

DR. W. J. MORRISON, DENTIST, 815 1/2 Union Street, Nashville, Tenn. Telephone 382.

Railroad Rates to the Convention.

As will be seen from the correspondence below, Mr. Slaughter, of the Southern Passenger Association, has granted to visitors and delegates to the Tennessee Baptist Convention to be held in Nashville Oct. 17th-22nd, a rate of one and a third fare for the round trip. A lower rate was requested, but could not be secured. This rate applies to the following railways: L. & N., N. C. & St. L., E. T. Va. & Ga., K. & C. G., M. & N. Ga., M. & C., Cin. N. O. & Texas, M. & C. G., S. R. Co., from and to points in Tennessee only. But these instructions should be carried out fully. Tickets will be on sale going Oct. 15th-17th, returning Oct. 19th-22nd.

ATLANTA, GA., Sept. 26, 1894.-Rev. A. J. Holt, Secretary, Dear Sir:-Blank form 11 properly filled and signed by you, making application for reduced rates account this meeting, has been received. I am now authorized to offer you rates of a fare and one-third on the certificate plan, as explained in circular letter form 14 enclosed herewith, for persons attending this meeting, certificates to be signed by you as Secretary; rates to apply from points in the State of Tennessee. Persons coming from points at which through tickets to Nashville cannot be procured should be instructed to purchase tickets to Chattanooga or McKenzie (as may be most convenient), and there repurchase to Nashville, taking certificates from both agents from whom tickets are secured. The certificates obtained from the agent at Chattanooga or McKenzie (as the case may be) will be honored at Nashville for the reduced rate returning to the point at which they were secured, and the other will be honored for the reduced rate returning thence to the starting point, if presented on or before October 25, 1894. If these rates are accepted by you, please advise me promptly, in order that our members may be given ample notice. Yours very truly, M. SLAUGHTER, Ass't. Com.

INSTRUCTIONS TO DELEGATES.

Through the courtesy of the Southern Passenger Association, persons attending the Tennessee Baptist Convention to be held at Nashville, Tenn., commencing October 17, 1894, will be granted a reduction in their return railroad fare only, under the following conditions:

1. Each person must purchase a first-class ticket (either unlimited or limited) through to the place of meeting, for which he will pay the regular tariff fare, and upon request the ticket agent will issue to him a certificate of such purchase (Form 2).

2. If through tickets cannot be procured at the starting point, the person will purchase to the most convenient point where such through ticket can be obtained, and there repurchase through to the place of meeting, requesting a certificate properly filled out by the agent at the point where the purchase is made.

3. The reduced rate for the return journey will only apply to points to which through tickets are on sale at the place of meeting, and at which through tickets to the place of meeting were purchased. If through tickets to the starting point cannot be procured at the place of meeting, the person will purchase to the most convenient point to which such through ticket can be obtained.

4. Tickets for the return journey will be sold by the ticket agents at the place of meeting, at one-third the highest limited fare, only to those holding certificates (Form 2), signed by the ticket agent at the point where the through ticket to the place of meeting was purchased and countersigned by the secretary or clerk of the convention, certifying that the holder has been in attendance upon this convention.

5. It is absolutely necessary that a certificate be procured, as it indicates that the full fare has been paid for the going journey, and that the person therefore is entitled to an excursion fare returning. It will also determine the route via which the ticket for return journey should be sold, and without it no reduction will be made. 6. Tickets for return journey will be available for continuous passage only; no stop over privilege being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within three days after the date of adjournment of the Convention. 7. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary or clerk, on the certificate, which identification includes the statement that one hundred or more persons, who have purchased full fare tickets for the going passage, and hold properly receipted certificates, have been in attendance at the meeting. The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer. N. B.-Please read carefully the above instructions, be particular to have the certificates properly filled and certified by the railroad agent from whom you purchase your going ticket to the place of meeting, as the reduction on return will apply only to the point at which such through ticket was purchased. Yours truly, A. J. Holt, Sec'y.

In addition to the above, the Tennessee Midland Railroad has also granted the same rate, as per letter below. Application has been made to the Baltimore & Ohio, and also to the Illinois Central and Chesapeake, Ohio & Southwestern, and I doubt not rates will be granted, though the Secretary cannot at present definitely state. For further information consult your nearest ticket agent, and be sure to come, and bring with you at least \$5 for State Missions.

A. J. Holt, Sec'y.

MEMPHIS, TENN., Sept. 20, 1891.-Rev. A. J. Holt, Secretary, Dear Sir:-Your favor of the 19th mat., to hand. Rates for conventions of this kind are usually one and one-third fare for the round trip on the certificate plan. We are willing to make this rate in the case of the meeting at Nashville. Tickets will be on sale from the 15th of October to the 17th inclusive, good returning to and including the 22nd. As we are unable to sell through tickets to Nashville, we will be obliged to sell tickets to Hollow Rock Junction, and passengers off our line will have to purchase another ticket from Hollow Rock Junction to Nashville and return. Yours truly, A. J. WELCH, G. P. and T. A.

MOBILE, ALA. Sept. 28, 1894.-Rev. A. J. Holt, Secretary, Dear Sir:-Be-

ing a careful selection from the multitude of questions answered in the columns of The Baptist. Edited by Rev. O. L. HALLIVY, D.D.

1000-QUESTIONS ANSWERED-1000 ... A NEW BOOK ...

By Rev. J. R. GRAVES, LL.D. Being a careful selection from the multitude of questions answered in the columns of The Baptist. Edited by Rev. O. L. HALLIVY, D.D.

This book will contain the cream of Dr. Graves' best thoughts on Exegesis, Theology, Church Government, and on miscellaneous subjects. Ready for delivery about Nov. 15, 1894. Price, \$1.50.

To secure 500 unpaid orders by Nov. 15th, and to help meet the expense of the first edition, we will deliver two books and a fine steel on the line of Dr. Graves, for each order received with \$1.50 before Nov. 15th. We offer the following club rates:

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plying to yours of the 28th, regarding the meeting of the Tennessee Baptist State Convention, to be held at Nashville, October 17th, I beg to say that in view of the attendance and the fact that other lines will make a rate of one and one-third fare on the certificate plan for the round trip from points in Tennessee, we will be pleased to do the same, on tickets purchased through to Nashville, or on local tickets purchased to Union City or Humboldt, Tenn., on our line. It will be necessary for delegates when purchasing tickets to either of the three points to procure a certificate showing that they paid full fare. Such certificates when properly filled out, signed by you or whoever will sign certificates at the meeting, and presented to the N. C. & St. L., agent at Nashville, or to our agents at Humboldt or Union City, will entitle the holder to a ticket for return passage at one-third fare. Please understand that certificates showing the purchase of through tickets to Nashville must be presented to the N. C. & St. L., agent at that point only, and certificates showing the purchase of tickets to Humboldt or Union City must be presented only to the agents at those points. Yours truly, E. E. POSEY, G. P. A.

\$100 Reward \$100. The readers of this paper will be pleased to learn that there is at least one disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system; thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

RUDY'S PILE SUPPOSITORY is guaranteed to cure Piles and Constipation, or money refunded. Send two stamps for circular and Free Sample to MARTIN RUDY, Pharmacist, Lancaster, Pa. No PORTALS ANSWERED. For sale by all first-class druggists everywhere. 50 cents per box. Spurlock, Neal & Co. and Herby, Demoville & Co., Wholesale Agents, Nashville, Tenn.

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EMBROIDERING FLOWERS BLUE BOOK. Our new "Blue Book" giving full directions for embroidering 50 different flowers and leaves, showing the colors of silk to be used for each. SENT to any address on receipt of 4 cents in stamps. The Standard & Armstrong Silk Co., 5 Union St., New London, Conn.

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DYSPEPSIA FLOUR. Also Special Diabetic, Pure Barley, Oatmeal, and Patent Flour, Soft and Pastry Flour. Imported from Europe. Pamphlets and Sample Free. Write Farwell & Shinn, Watertown, N. Y., U.S.A.

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To Florida in a Hour. That is the way you go on the famous "Dixie Flyer" train, which carries elegant vestibuled sleeping-cars through from Nashville to Jacksonville, Fla., by Chattanooga, Lookout Mountain, Kennesaw Mountain, Atlanta, Macon, and Lake City, leaving Nashville 7:30 a. m., daily, taking up direct connections in Union Depot, Nashville, with night trains. The rates by this line are as low as the lowest, and you get the benefit of superior service, lightning schedule, and pass through the largest cities, grandest mountain scenery, more points of historical interest than any other line leading to Florida and the Southeast. Berths secured through in advance upon application. Call on or write to W. W. Knox, Ticket Agent, Union Depot, A. H. Robinson, Ticket Agent, Maxwell House or W. L. Danley, General Passenger and Ticket Agent, Nashville, Tenn.

Associational Meetings.

OCTOBER. Holston Valley-Cave Spring ch, nine miles northeast of Rogersville, Thursday, October 4. Providence-Grassy Valley church, Knox county, Thursday, October 4. Tennessee-Thorn Grove ch, Knox county, Thursday, October 4. Cooco-Ooltewah ch., Thursday, October 4. Judson-New Hope church, five miles north of Bonanza, Hickman co., Friday, October 5. Enon-Mt. Tabor ch, Smith county, Wednesday, October 10. Sevier-Sevierville ch, Thursday, October 11. Dover Furnace-Pleasant Hill ch, Friday, October 12. Walnut Grove-Cross-Keys church, Thursday, October 18. New River-Meets at Oneida, on the C. S. R. R., Scott Co., Tenn., on Thursday, Oct. 18. Weakley County-Greenfield ch, Wednesday, October 24. Ebenezer-Friendship ch, Maury county, Friday, October 26. Riverside-Falling Springs church, fourteen miles west of Livingston, Overton county, Friday, October 26. We have no minutes of Mulberry Gap Association, and cannot give the date of its meeting. Would thank any one for suggestions as to any corrections needed in the foregoing. Tennessee Baptist Convention, at Edgely Church, Nashville, Tenn., Wednesday, October 17, 1894.

Harvest Bells. Song Book, round and shaped notes and words only, is the best of all. Recommended by more Ministers, Superintendents and Teachers than any other song book. Address W. E. PANN, Eureka Springs, Ark., or BAPTIST AND REFLECTOR, Nashville, Tenn.

Half Rates To Arkansas, Texas And The West. The last cheap rate excursion of the season to Arkansas, Texas, Southwest Missouri, Kansas, Indian Territory, Nebraska, Oklahoma, etc., will be run on October 9th over the Nashville, Chattanooga & St. Louis Ry., the McKenzie Route and favorite line to the West. Tickets will be sold at one fare for the round trip plus two dollars, good to return within twenty days. Two fast trains daily from Atlanta, Chattanooga, and Nashville via McKenzie and Memphis. For further information call on or write to nearest agent, or W. L. Danley, G. P. and T. A., Nashville, Tenn.

The Markets

The following are the market prices of the articles mentioned, with the latest corrections: COUNTRY PRODUCE. Beeswax, 22c per lb. Broomcorn, straight, Red Tipped, 2 1/2 8 per lb; long, good quality, 8 1/2 8 1/2. Butter choice 7 1/2 8 per lb. Country bacon (from wagon), clear sides, 9 1/2 10 per lb; shoulders, 80; hams, 110; lard, 9 1/2 10; choice lard, 10 1/2 11. Feathers, prime, 82 per lb; mixed 18 20. Tallow, 4 1/2 5. Ginning, clear of strings, \$2.00 per lb. Eggs, 12 1/2 13c per doz. Peanuts, 12 1/2 13c per lb. Chickens 15 16c each; hens, 5c per lb. Irish potatoes, seed, 1.35 1.50; bbl: from wagon, \$1.25 1.40. New Irish potatoes, \$4.00 4.50 per bbl. Sweet potatoes, \$1.10 per bbl. Onions, 2.50 per bbl. Dried peaches, halves, 5 cents per lb; dried apples, 6c per lb; dried blackberries, 6c per lb.

Apples, green, \$5.50 per bbl.

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-Preamble and resolution of the Hopewell Baptist Church, Sumner County, Tenn.: WHEREAS, Elder S. L. Summer and wife having been excluded from this church in September 1864, and refusing to give up his ministerial credentials, and after some thirty years, they asked, by a petitionary letter, for restoration upon the ground that if they had done wrong, they prayed the church to forgive and restore them to fellowship, the church after receiving their request did, with some reluctance, restore them to fellowship; and

WHEREAS, Soon after this he expressed and made public the statement that they had been restored to the fellowship of Hopewell Church without making any acknowledgment, whereupon the Hopewell Baptist Church, after laboring with and informing him that the church was deceived, and all availing nothing, did in conference assembled February 1894, rescind the act of their restoration; therefore, be it known to all whom it may concern that the said S. L. Summer and wife stand at this present time excluded from Hopewell Church. Done in Conference, Saturday, September 15, 1894.

J. S. PADDOE, J. T. WILES, Committee.

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Mr. I. P. FRIZZELL, 341 Pearl St., New York. DEAR SIR: Four persons figured on lighting our church. Your estimate was the highest. We investigated all of them. The committee was of the opinion that it was better to pay a little more and know what we would get, than to pay a little less and to take chances. The figures are now all in, and are just right. Everybody is pleased with them. We don't know but we might have done just as well with some of the other parties for a little less money, but we believe in reputation, and that the man who has been in business the longest, and has done the greatest business, gives you more for your money, and that the man who under-sells makes it up at the expense of the customer. Sincerely yours, Wm. J. COOPER, Secretary. By order of the Board of Trustees, First Presbyterian Church, Asbury Park, N. J. July 11, 1894.

-By the time this reaches you, I presume we shall have started boarding pupils and the usual proportion of day scholars. S. W. AVERTT, Judson Institute, Marion, Ala.

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CLAIBORNE.—W. H. Claiborne was born in Macon County, Tenn., Dec. 10, 1826; died Sept. 23, 1893. He professed faith in Christ in the year 1888 and joined the Hopewell Baptist Church in September, 1889. He was a man of sorrow and acquainted with grief, the cause of his death being cancer in the eye. Yet he bore his affliction with more patience and faith than any man I ever saw. When his pastor, myself and others would visit him and would quote select passages of Scripture to him he would laugh and say, "Yes, I have found so much spiritual food in them," and would turn to us and give us advice so rich and encouraging, saying, "You preachers need help while remaining here. I am all right; my heart is fixed." I could only thank God for such faith even under the hand of affliction, which he said he received cheerfully as chastisement for his disobedience in his younger days. We humbly bow to the will of God.

Resolved, That we have lost a true Baptist and useful member. Resolved, That we tender our sympathy to the bereaved family and also that a copy of this paper be furnished them. J. S. PARDEK, Chm.

ROSE:—"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yes, saith the Spirit, that they may rest from their labors; and their works do follow them." The dark wings of the death angel have crossed our vision and borne another sainted one from earth to her heavenly home. Mrs. Ellen J. Rose, at the advanced age of 63, has been taken to her reward. Born on Nov. 16, 1830, she died on her birthday, Nov. 16, 1893. She was married March 16, 1848. At 16 years of age she became a member of Union Baptist Church, McMinn County, Tenn., and has ever been a faithful and useful Christian woman. Her last days were full of hope and faith and joy. One by one the saints are gathered home to an eternity of activity without weariness; of life without sorrow or pain; to a life of eternal blessedness into which no shadow of sin can enter. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

Resolved, That a copy of these resolutions be forwarded to his parents and the BAPTIST AND REFLECTOR for publication. THOS. G. MOSLEY, Supt. FITCH JONES, Sec'y.

STUART.—Mrs. Maria Stuart was born in Sussex County, Va., Sept. 27, 1800, and married Mr. Lewis Stuart Oct. 8, 1815. She united with High Hill Baptist Church, Virginia, in 1846 and in 1848 moved to West Tennessee; joined the Baptist Church at Harmony, where she lived a good, noble and consecrated Christian life, endearing herself to all. Being left a widow in 1867, she never failed to speak of her deceased every day up to death. She had ten children, five living; 61 grand children, 87 living; 96 great grand-children, 85 living, and 3 great, great grand children, making a total of 170. Remarkable was her memory. She seemed to forget nothing. Up to death, July 31, 1894, when she was 94 years old, she could give names, dates of birth, baptism, marriage and death of all relatives. She retained recent events too. For a number of years she has been quite feeble. Her senses, except a slight defect in sight, were not in the least impaired. Her living children are Messrs. John and Ben Stuart and

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OBITUARY.

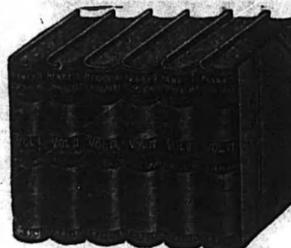
Notices—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and should be paid in advance. Count the words and you will know exactly what the obituary will be.

Brooks.—Mrs. M. C. Brooks died at the residence of her daughter, Mrs. W. J. Fleming, Collierville, Tenn., August 15, 1894, in her 78th year. She had been a devoted member of the Baptist Church for sixty years and a subscriber to the BAPTIST AND REFLECTOR for about twenty-five years. During the whole six months while in bed not a murmur, ever waiting and trusting patiently for her summons on high. She was remarkable for her energy and faithfulness, strength of purpose, and greatly impressed those virtues upon her children and those with whom she came in contact. Of eleven children only four are left to mourn her loss. Just five days after her death, God in his all-wise Providence visited our home again and took our darling little baby. Only nine months old, but so precious and the light of our household. Mother and baby gone—how lonely and sad. No mother to comfort us; no merry baby's prattle; no lullaby's sung. All is hushed and still. So sad, but we feel that there is a great work for us to do in trying to raise our three remaining children so that when we meet again it will be an unbroken family. FRANKIE FLEMING.

DONALDSON.—Sister Fannie Donaldson, wife of Bro. Pat Donaldson, was born Oct. 29, 1833, in Wilson County, Tenn. She was married on the 9th of March, 1881, and died June 20, 1894. She professed faith in Christ and joined the Baptist Church at Rutland's, Wilson County, in 1878 and remained a devoted, consecrated Christian during the remainder of her life. She was dearly beloved by all who knew her and those who knew her best loved her most. She was very devoted to her church, rejoicing always in its prosperity and mourning over its adversities. She was also devoted to her husband and little boy, and one great aspiration of her life seemed to be to raise her son up in the nurture and admonition of the Lord. God bless and save him. And while she seemed to take a very great interest in her own family, yet she had a kind word and bright smiles for everyone. One always felt better for associating with her. Just before she passed away she sang in a clear, sweet voice that soul-cheering song, "When the Misty Have Cleared Away," and soon after closing the song, with a sad, sweet smile upon her lovely and almost sainted countenance, she said, "I am ready to go," and passed into unconsciousness, from which she never awoke in this world. But up where angels dwell, away beyond the stars, we have every reason to believe that the beatified spirit of Sister Donaldson is at rest forever with her God. Her husband, brothers, sisters, friends, weep not as those who have no hope. Our loss is her eternal gain. So let us remember her goodness, emulate her Christian life and be prepared to meet her where congregations never break up and Sabbaths never end, in the earnest prayer of her pastor. J. B. FLETCHER.

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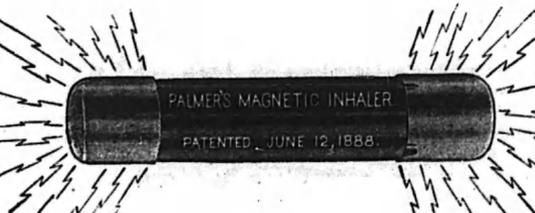
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NASHVILLE, TENN., OCTOBER 11, 1894.

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As To Mobs.

BY W. D. TURNLEY.

Editor of Baptist and Reflector:—The first paragraph in your issue of this week has put me to thinking. Let me tell you what I think. I quite agree with you in the sentiment that "it is the law's delays which, more than anything else, leads to lynching."

To speak colloquially, we do not "size up" the crowd correctly when we call them murderers. They are guilty of the blood of the poor wretch they have lynched; but they are conscious of an innate desire for justice as the impelling force that urged them on.

was promulgated from Sinai. Now let us learn a lesson from Moses. He is said to have permitted a certain thing "because of their hardness of hearts;" but from the beginning it was not so.

First, mobs are not always anarchistic. Secondly, special provisions of law are proper for emergency cases. Thirdly, the special law ought to take the spirit of the mob and harmonize it with the spirit of law.

quittal. This is my remedy—a special provision for emergency cases. Clarksville, Tenn., Oct. 5th. Several Things. "Woman's Position in the Church," by Pastor James Evans, should be read until its salient thoughts are lined down into the brain and heart, then filed for reference and republication another day.

"THE CHURCHES AND THE POOR." This was so timely. "How to reach the people with the gospel" should be the pastor's study. The poor are not reached in our towns and cities.

For what? Our mission work. The design? To tangibly bring before the people the barren fields—those claiming our attention, our prayers and our means. It would cost something, but would give rich returns in interest, funds and laborers for the work.

the rattle of coin and the cheers as the people eagerly responded. Just so as to our church work. Tangible object lessons are the want. They awaken latent zeal and grace.

BEARING FRUIT. The Catholic schools in Missouri are gaining ground slowly. Year by year the foundations are laid more securely. The stones are found in Protestant homes.

Holden, Mo. —Richmond College opened with 150 students and Wake Forest with 208.