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To The Diseppointed.

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- There are sougs en ugh for a hero.
 Who dwells on the heights of fame
 I sing for the disappointed.
 For those who missed the raim
- I sing with a tearful eadence
 For one who stands in the dark
 And bnows that be also best arrow
 Bas bounded back from the mark
- I sing for the breathless runner, The easter, askious sout,
 Who falls, with his stringth exhausted.
 Almost in sight of the goal.
- For the bearts that break in ellence
 With a corrowall unknows.
 For those who are I companions,
 Yet walk their way alone
- There are rougs enough for the lover Who share love's tender pain. I sing for the ane whose passion is given and in vain
- For those whose spirit comrades Have missed them on the way, I a rg. wi h a beart o'er flowing. This minor strain locay.
- And I know the soler syntem
- A pris for that p'n unner Who barely lost the race
- For the plan would be imperfect
- Unisse it held some "the e That Dild for the toil and talent And tove that are wasted nere.

-Ella Wheeler Wilcox

The Life More Abundant, and Some of Its Conditions.

(Concluded)

Opening address of V. D David, the Tamil evangelist of India, on "Round Top," one Sunday afternoon, at the recent Northfield Conference.

"i am come that they might have life, and that they might have it more abundantly." Jno. x. 10.

NOW, WHAT IS THE LIFE MORE ABUNDANT? it is not "it;" it is Himself-the Lord Jesus Christ himself. Life means "peace." "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ ' (Rom. v. i) The life mora abundant means "peace that paseeth all understanding." "And the peace of God, which passath all understanding, shall keep your hearts and minds through Christ Jesus " (Phil. iv. 7) Life means "joy," the life more abundant means "joy unspeakable and full of glory." "In whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory." (1 Pet 1.8.) See the difference? All these things can be had in His own person-Jesus Christ himself.

In His fulness He is like a Japanese box. At the first aight of the box you see a round ball, but there are many balls within. You open the first box and you see another inside. You open this and you will see another within. You will find so many boxes inside. But after all the Japanese box must come to an end; but the Lord Jesus Christ is a wonderful beavenly box, "in whom all fulness dwelleth." "For it pleased the Father, that in Him should all fulness dwell." (Col. l. 19.) "For in Him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9)

He is kife. "Jesus said unto her, I am the resurrectiou, and the life; he that believeth in me, though he were dead, yet shall be live:" (John zl. 25), He is with God. They wanted to yield something and keep stringth, He is song. "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song;" (Isalah zil. 2.) He is peace. If I were to mention all the things one by one, the whole Bible is in Christ. Many have not found the secret of the abundant life. They go to meetings and frequent churches, but they do not go for this one person, Jesus Christ. They go for blessings hut do not go for the Blesser; they go for nuggets of gold, but do not go for the Gold Mine; they go for fruite of flowers, but do not go for the Tree; they go for mossy, has do not go for the Banker.

But how can I express this life more abundant, the Lord Juste? All fulness dwelleth in Him. Since all fulases le there, outside of Christ all is emptiness; you can not flad the same fulness in two places. Not

only is Be full, but He "filleth all in ail." (Eph. i.

Eight years ago I found this life more abundant. For eleven years previously I was wandering in the wilderness, having possessed only the life in Christ. The abundant life means glorious life. "But the God of all grace, who hath called us here unto His eternal glory by Christ Jesus." 1 Peter v. 19-victorious life, "Now thanks be to God, which always causeth us to triumph in Christ." 2 Cor. ii. 14fruitful life, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. John zv. 18-strong life, "I can do all things through Chrfat, which strengtheneth me." Phil. iv 13-praising life, "In whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory." (1 Peter 1.8.) Many more things I could say of this wonderful life, but i am not going to give fell details of the life more abundant now; but I want to tell you, all fulness is in Him. Those who have Him, have all; for everything is in Christ. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all." (Col. 111. 11)

Now the next question is:

WHAT ARE SOME OF THE PRINCIPAL CONDITIONS before you get this life more abundant? Three things

are processary: 1 Truth in the inward parts. "Behold Thou desireth truth in the inward parts." (Pealm lvl. 6)

You are attending many meetings, you hear many truths, you say: "Very good, nicely put, well explained, grand man he is, wonderful preacher." O, dear friends, this will all end in smoke unless you are honest. Honesty is the best policy. God wants honest people; if you are not honest you will get no blessing. God points out things in your life; you do not like to be honest; you like to have a convenient religion, a goody goody religion. You do not care about straightforward talk. You do not listen to straightforward talk because you are not honest. I never found that a single dishonest man was ever blessed. God wants honeat people. If you are not willing to be honest, it would be better for you to hold your peace and never ask God for this life, for it is simply a mockery.

Have a definite transaction with God; do not play with God or mock Him. When God speaks to you, be honest with Him; let Him deal with you. Do not be afraid of His touching your heart do not be afraid

of the light. He is a wonderful Doctor. He is not like the doctors who want to feel you all over before they understand the case. The Lord Jesus Christ ean put His finger on the right spot at once to make you smart. O friends be honest with God about your condition. God finds comparatively few people who are honest with Him and that is why thousands of people go to meetings and return home as bad as they went. The reason is-not because the Lord did not speak to them-not because the preachers were not plain with them-but because they did not want to be honest back something, when He told them to yield all.

2. Expect great things only from God. "My soul, wait thos only upon God; for my expectation is from Him." (Pealm lxll. 5.)

Expectation must be only from God-not from any man. Do not see your preacher, do not praise a man, do not talk much about a man, do not call a man wonderful. You will be eadly disappointed; you are to have your expectations only from Him. My friends, I want you to give very good attention to this point. If you expect anything from a man you will be disappointed, and it will serve you right. Don't praise man, but expect great things only from God.

3: Obedieses. This is the most important point if yon want to find the life more abandant. "And we are His witnesses of these things; and so is also the

Holy Ohost, whom God hath given to them that ebey Him." (Acte v. 32.)

O, would you like to obey God? You must come down-pride of life, position, strength, wealth and reputation-all must come down. Obey in all thesa points. "Obedience is better than sacrifice." If you don't like to obey, it is better for you to blame yourself and not God. No disobedient child will

ever get a blessing from God. Do not think you know much, but know enough to obey. On what twig are you perching? Come down from your twig. You may be a clergyman, you may belong to the laity, you may be a teacher, evangelist, preacher, whoever you may be, listen to God, and some down. obey. If you do not obey,

von are simply mocking God. The Lord knows all the nooks and corners of your heart. You cannot keep one thing from Him. If you are not obedient, do not blame anybody else afterwards if you do not get a blessing; you have to blame yourself. God has spoken to thousands and thousands of people before this, but they have not found any blessing because they did not obey.

Zaccheus was lodging himself upon a twig, and Christ said, "Zaccheus, make haste and come down." He obeyed; he made haste and came down, and found life eternal-and life more abundant too. "And when Jesus came to the place, he looked up and saw him, and said unto him, Zuccheus, make haste and come down; for today I must abide at thy house." "And he made haste and came down and received him joyfully." (Luka xix. 5, 6)

I know a lady who had been to the conference at Keswick fourteen times, and she was not any better. She came to me and said, "Well, brother, I have not found any blessing in Keswick, though I have been

there fourteen times." 1 said, "Well, didn't God speak to you?" "Yes." What then? Ah! there must be something in you that you do not obey God."

"O. I think there is "

Why did she waste the fourteen times at Keswick and go home empty? Because she did not obey.

O, you great people, you educated people, obey God-obey. I do not wish to dwell on this subject now; I only

want to give the outline, and some of the conditions before this abundant life can be received Only as you are right on these conditions, according to His word, will you find a blessing, or rather the Blesser coming into your heart. If not, you will go back home empty as you came, and it will serve you right. O, my friends, it breaks my heart to see thousands of professing Christians not possessing anything from Ood; and moreover thousands of workers who have "life," but not "the life more abundant." You preach, you do all you can, but not a bit of good is there in all that; for you are like a locomotive without steam, a clock without a spring, a needle without an eye, a pin without a head. You can prick, but cannot sew, because there is no eye.

This is your life. O, humble yourself, confess your sine to God, return to Him now for life, not only for life, but for the life more abundant. Take these thoughts into your heart, ask God to deal with you definitely, see whether you are right according to His conditions, and if not, get down on your kness, ask God to show you, and be honest with him, expect great things from Him, and be willing and obedient to His voice, and the mighty power of God will fill you up, and Josus Christ will take possession of your heart. Out of you rivers of living water will flow, thousands of souls will be converted and sanctified and filled through you.

God bless you. Take these words as from God, not from me. I have given you everything from the Word of God, and you will have to answer to God and not to me. O, do not waste your time; do not pace off this message; do not despise His Word; but come down, receive His truth, and the Lord will

Address delivered by Geo. A. Lofton, D.D., bafore the Baptist Congress, Chicago, November 18, 1807.

1. By Denominational Bellefs we mean Denominational Creeds. Denominational existence and anthority imply a creed; and a creedless denomination is an absurdity. Whether written or unwritten, every denomination bas a creed or a theology which is its authoritative interpretation of the Bible. Even the Lloeral Religions, though decrying creeds and churches, present the anomalous aspect of conflicting beliefs which agree in disagreeing with themselves as well as with all others. The very negation of all beliefs is a belief in something in unbelief of the Bible.

2 A creed is essential to all orderly and authoritative denominational existence. Whether there ought to be different denominations basing their existence upon the Bible is another question; but since Christians divide along denominational lines, it is but right that they should be differentiated by distinctive beliefs and maintain them. Creeds originated in the early history of Christianity from controversy with error; and latterly they have developed and multiplied by variant shades of opinion even among evangelical Christians themselves. Of course, the very purest of our creeds have some imperfection; and where so many differ about the same things, somebody must be right and somebody wrong, or else all are wrong. Nevertheless each one believes he is right; and hence the necessity of an authoritative belief upon which to base denominational existence, however variant the shades of denominational difference.

3. If the above position is true, then a denomination should limit its teachers, especially its ministry. to the interpretation of its creed, according to its peculiar views of the Bible. Every associated body or organization has the right to fix the terms of relationship or fellowship among its members, private or official. The minister is but the mouthpiece of the church or denomination to which he belongs; and when he reaches dissent from his denominational beliefs he should retire or be retired. Otherwise no denominational belief or denomination could maintain its integrity or confidence among men. This does not violate the principle of religious liberty, though the teacher may be right and the denomination wrong in any given variation from his creed; but whether right or wrong, if the body cannot agree with bim, both are in honor bound to separate in order to denominational unity and peace within its ranks, according to the terms of relationship. If the teacher is right it is better for the denomination to come to him on the outside than for him to remain on the inside with division and strife and with no prospect of successful controversy. But the teacher may be wrong and the denomination right. In any case denominational existence and authority had better be maintained, even if the teacher is the sufferer; and any teacher can afford even martyrdom, if need be, to rectify his denomination in error. The surrender of some personal rights for public good is essential to every form of organization and government; and in all matters of difference the teacher had better bow to the denomination than for the denomination to bow to him, or else retire. Luther was worth more to Rome outside of her communion than in it; and in his excinsion from her fellowship he was worth a thousand times more to Protestantism and to the world. Rome, however, from her standor wrong, the established principle that denominationalism has the right to exist, implies the right to limit its teachings to its creed; and the best way to reform wrong denominationalism, if we fall in its ranks, is to separate from it and reform it on the outside.

4. But enother question arises: What degree of liberty, or latitude, should our preschers enjoy within the limits of our creed? I enswer that within the range of substantial conformity they should be allowed the liberty of teaching and preaching. For instance, within the pale of Baptist orthodoxy, there is only substantial agreement as to much of our doctrine and practice, and in some things a wide difference of opinion. Baptiste are often in conflict with all other people, and ganarally have a frac fight among themsalves upon a multitude of questions which involve our orthodoxy, polity and methods of work. Within certain lines we are flexible in theology and elastic in government; and in most of our go where he belongs, without disturbance. methods of ac-operation and work we simply follow the spirit and analogies of the New Testament. We man discovers comething new, let him turn on the development towards perfection within the substan-

AND THE PARTY OF THE

vary from extreme to modified Calvinism; and though some Baptists have sometimes been Arminian and even Socialan in theology, these forms of belief are no longer tolerable in our ranks. We divide without separation as so the questions of alien immersion, ordination, history, succession, laying on of hands, and the like; and then within the range

BAPTIST AND EEFLECTOR, DEC. 2, 1897.



of substautial agreement upon all important questions, our ministry enjoys much liberty or latitude in our evolutionary development as a denomination towards New Testament perfection.

No denomination is more democratic in its opinions and practices within substantial limits; but in some things there is a deadline of doctrine and practice beyond which no teacher must go. There are several fundamental peculiarities and principles which are inflexibly fixed in our Baptist creed; and any teacher, whether preacher or professor, who substantially varies from these ought to leave the denomination. The following are some of them:

1. The Scriptures are the inerrant and inspired Word of God-the sole rule of faith and practice among Christians-and whatever may be our different theories of inspiration, the Bible is the truth of God without mixture of error, as originally revealed. 2 We believe in the Trinity of the Godhead.

3. We believe in the Diety of Christ crucified and risen; and that his atonement was a vicarious satisfaction for sin and essential to the salvation of a sinner through repentance towards God and laith in our Lord Jesus Christ.

4. We believe in salvation by grace independent of works; that the believer is regenerated by the Holy Spirit through the Word; and that be is justified by the blood of Christ through his imputed righteous-

5. We believe that immersion only is baptism.

6. We believe that the church of Christ is simply a local body of immersed believers; and that the Lord's Supper is a collective church act which symbolizes the unity of the body in which it is celebrated, and declares the sufferings of Christ.

7. We believe that the officers of a church consist only of congregational bishops and deacons; and that while ecclesiastical authority cannot extend beyond the pale of a local church, neither can ministerial authority, which is only moral, extend beyond the pele of e focal church.

Whetever else we may differ about, we are substantially agreed upon these fundamental articles of belief. Fundamental to every other fundamental are the authenticity and the inspiration of the Scriptures which lie at the bottom of our faith and hope. A shadow cast upon the Bible is an eclipse upon the Sun of Righteousness, as revealed from Genesis to Revelation: and be who puts a doubt upon its plenary point, had the right to ex communicate Luther; and inspiration, its authenticity or authority, as endorsed Luther, from his standpoint, had no right to remain by Christ and his apostles—or set up by them—ought in Rome unless Rome could agree with him. Bight to be allowed no place in the Baptist denomination

But it may be objected that our creed is an imperfeet human document and that, under the search light of progressive science and investigation, our teachers are better able than the denomination to expose error and develop truth. This is true, if they be true. Our development is largely due to our teachers and leaders; but all the heresies and schisms of the past have originated with our teachers and leaders; and without the discipline of taschers limited, at least, to the substantial interpretation of our creed, the very license grauted would soon work the destruction of our creed. . The concensus of a denomination, in any givan controversy, is the best conservator of its orthodoxy; and, within the pale of the fundamental and substantial, every teacher should be kept in line by that concensus. If a Baptist turns to Presbyterial views let him go to the Presby-

But than it is enggested that if a good and laarned

light; and it is held that there is no danger to the the truth on the train of investigation, even if investigation ditches the train. Religiously speaking. there is "nothing new under the sun," worth knowing, outside of the Bible; for what is new is not true. and what is true is not new, in fundamental revelation. On the inside of the Bible, by stucy and research, we discover "things new and old" sontinnally and exhaustlessly; but we should beware of the man with something religiously new on the outside of revelation-and we should be careful to watch and wait for the results of his discovery. In the meantime, if be is in our ranks, we should ask him to step on the outside until we can see if be is ritht, or eatch up with blm. The fads and fancies of infidelity, represented by the Liberal Religions of today, are but old heresies dressed up in new clothes; and the fact is, that there is really "nothing new under the sun" in infidelity or atheism except the varied and versatile methods of presentation which we should emulate in the development of the faith on the inside of the Bible. I am not troubled over-much about the Higher or Lower Critics who are leading us to a thorough and more scientific investigation of the Bible and its setting in geology, archeology or history; but until it is settled that Moses is not the author of Genesis, or that is aish did not write is aish, or that Daniel is an afterthought, or that the histories of Adam and Abel and Noah and Abraham and Jonah are only traditional tales, adopted as vehicles of truth, which Christ and the apostles endorsed as inspired and unbroken Scripture, I think the critics had better establish a circle of their own on the outside of our lines until we can see whether or ro these things be so. Unquestionably this is heresy according to our "way;" and if Baptist denominationalism still claims a standard of orthodoxy and our churches have any disciplinary authority based upon our beliefs, then this heresy which is at least apparent should be called upon to step down and out of our churches and institutions until we can adopt a spotted Bible, or put it upon a par with the Koran or the

It may be objected that the minister is called of God and above the ordaining and disciplinary authority of the church. The call of God is evidenced by the New Testament qualifications laid down for the guidance of the churches; and when heresy and immorality, on the part of the minister, intervenes, God's call submits to the authority of the churches and the general concensus of the denomination for recognition and discipline. The Spirit and the Bride co-operate in the administration of Christ's kingdom; and the only rational method of controlling our teachers is to subject them to church authority and denominational consent. The church of Christ with Chr st as Head, the Spirit as Guide, and the New Testament as Law, is the "Pillar and Ground of the Truth;" and, influenced by the concurrent opinion of the denomination, the minister should be held, though called of God, to the substantial interpretation of our standards of belief, or else retire.

We must have a standard and a standard-bearer of some kind. There must be a governing power with the authority to maintain law and order both in church and State; and both the officer and the subordinate must obey the law or suffer the sonsequences at the hands of constituted authority. Our only safety lies in constituted authority, even if that authority goes wrong sometimes, or needs ultimate improvement, and there can be no denominational integrity or existence without authority over its teachers and leaders as well as its people. A creed or a code cannot be sustained by public opinion without disciplinary authority which can limit liberty and avoid license within the substantial bounds of doctrine and practice, law and order. Baptists are opposed to absolutism in any form, political or religious, but they are equally opposed to anarchy in any sense. Our system is an organised democracy governed by the perfect law of Christ and guided by the Holy Spirit of God; and the bishop and the descon-the ministry of the churches-are equally subject with the laity to the law of Christ, both as to what they do and what they teach. Nothing would be more destructive of our church order, or of our denominational unity, than the unlimited liberty of our ministry in matters of faith and practice. Baptists are raally the only people in the world guarded by the teachings and practices of the New Testament; but they are not free, without general conviction and consent, to tolerate extra-Scriptural or anti-Scriptural preaching and practice among our teachers, whether professors or ministers. Our creed tarians; if a Presbyterian becomes a Baptist, let bim is our life and our Palladium so long as it is avangelical in our opinion; and while we may not be per fect in all our teaching and practices, we must seek

tant limits o our police in the Bible and tolerate no hing without the concensus of general conviction inside of our fundamental peculiarities and principles. We are always ready to stand the verdict of the future against our standard orthodoxy; but we must be overthrown, if fall we must, from without and not from within, so long as we hold that the Bible is the inerrant Word of God and that our greed is a transcript from its inspiration and authority. The best way to destroy a bad creed is to stand up to it and enforce it against the tests of time and truth; but the best way to destroy a good creed is to eliminate all authority from its claims and give unlimited liberty to its teachers to interpret it as they choose. An unlicensed teacher would be the end of all church authority and of denominational existence in the course of time.

in conclusion, my position may seem narrow, or extremely conservative; but I think I occupy mid dle ground of safety upon the subject under consid. eration; and i believe my position to be the only rational ground upon which the claims of denomina tional integrity and authority can ever stand. There is certainly need for conservatism at this time; and if I am not right then there is no room for denominationalism at all. I lay down the proposition as a Baptist axiom, that, for the sake of unity and peace, it is better to let the teacher suffer in any given case of discout, though he prove right in the end, than to surrender the principle of denominational authority and integrity based upon the claims of a Scriptural creed in any case of substantlat disagreement.

What is Sin, and What is the Remedy for it? SERMON BY REV. J. B. HAWTHORNE, D.D., PASTOR OF THE FIRST BAPTIST CHURCH, NASHVILLE

"Sin is the trangression of the law." First Epistle

of John III. 4. Here we have God's definition of sin. This is what the human conscience everywhere declares it to be. This is what human history proves it to be. Men have made many fruitless efforts to overthrow the doctrine that sin is a violation of divine law. They have tried to maintain the foolish philosophy which says that there are two Gods; that sin is the offspring of one and virtue of the other; that good and evil are essential to each other, and must, there-

fore, exist forever. Other men have belabored themselves to prove that sin is inherent in matter, and therefore is physical; that it belongs entirely to the body; that it is strong when the body is strong, and weak when the body is weak, and that the soul is in no degree responsible for it. If either of these philosophies be true, it is worse than folly in us to be concerned about sin. If we are not resonable for it, and it is something entirely beyond our control, then our guilt is only imaginary, and the men whom we are wont to call felons are as innocent as angels of light. But if the Bible be true, and human conscience does not lie, sin is the transgression of divine law, and if it be the transgression of divine law, to commit sin is to incur guilt, and all who are guilty before God are under sentence of death.

1. "Sin is the transgression of the law." Paul is here speaking of God's moral law-a law written on the human constitution, and clearly revealed in the Sacred Scriptures. This law forbids us to do certain things, and lays upon us the obligation to do certain other things. To reach some conception of your guilt you have only to take the Ten Commandments as interpreted by Christ's sermon on the Mount, and in the light of them ask yourself this question, "How often have I done what is here forbidden, and failed to do what is here required of me?" You cannot recall one trangression in a thousand; and yet you can remember enough to keep you counting for the rest of your life.

that law wisa, and just, and good? Doss not obedience to it render human character beautiful and lovely? Should not every human being covet a life in harmony with the perfect law of God?

Is not virtue more desirable than vice? Should not every man desire moral cleanness? In there anything more beautiful than innocance? How bewitchingly lovely is a young life from which the morning dew of purity has not been brushed away by the hand of corruption! If conformity to divine law is the very essence of good character, and makes life peacaful, Lappy and luminous, why do men despise

and viciate that law? 3. Sin, as seen in ite last analysis, is selfishness. Any revolt agains, Ood, any violation of his holy is simply the assertion of self-the determination to do what we like to do, and not what we ought to do. What is behind murder? What begets murgratified, even at the cost of a human life and the everything beautiful and good. an plan appearance of the off of the order of the contract of the partition of the order of the spiritual of the order of

destruction of a human home. What is that? It is is lying? It is self seeking to mislead for its own advantage. What is drunkanness? It is brutal selfhood feeding its own vile passions. What is the drunkard-maker? The incarnation of a selfish ambition. To gratify his greed of gain he would wreal; a human life, corrupt a human soul, drown a peaceful home in sorrow, multiply widows and orphans, debauch a city, destroy a nation and turn paradise into pandemonium.

To a selfish man the world is nothing but a great mirror, in which he sees nothing hut a million-fold refl ction of himself. Nothing interests him but the sound of his own name, the ory of his own lust, and the sight of his own possessions. All sin, in its ultimute analysts, is the sin of self. You breek God's law only because you want to displace it with a law of your own. You reject the God of the universe only because you want to be a god unto yourself.

4 What are the fruits of sin? We shall never abhor sin as it deserves to be abhored, until we have an intelligent conception of the terrible mischief of it. Sin makes us debtors to divine justice. To me debt is one of the ugliest words in the English language. When I was a little boy my father came home from business one day, sat down by my mother, and uttered the most distrassful moan I had ever heard. When she asked for an explanation of bis conduct, he said, "My dear wife, I am in debt." I was too young to know the meaning of the word, but supposed it to indicate some very serious bodily ailment that required the immediate attention of the family

Not many months after this incident, my father returned from market with the proceeds of his cotton crop, and taking a number of papers from one pocket and a roll of money from another, he said to my mother, in a voice that was simply jubliant, "Wife, I'm out of debt." I did not know what that was, but supposing it to be some great deliverance, I ran as fast as my little feet could take me to every member of the household, exclaiming at the tep of my voice, "Father's out of debt! Father's out of debt."

Oh! the mosning and groaning of the world today over debts-debts that were so easy to make, but which are now so hard to pay.

Young man, I solemnly warn you against the ruinous folly of burdening yourself with debts. I beseech you to record a vow that you will never put upon yourself this harrowing shliction. If you have an income of only a hundred dollars a year, live within it. Live within it, if you have to sleep in a garret, wear second-hand clothing, and subsist on bread and water. As you value your own self respect and manhood and the proud satisfaction of standing before the world and saying. "I owe no man anything," give a wide berth to those who would persuade you to live beyond your income.

The bitter experiences which we have under the burden of financial obligations are but faint intimations of the incomparably deeper misery of conscious indebtedness to divine justice. That is a debt we can never pay. That is a debt which accumulates daily and hourly and with fearful rapidity. See if you can arrive at any definite conception of its present proportions. Calculate the indebtedness incurred by the commission of just one sin. But how can you calculate it without being able to measure the majesty and holiness of God's law, and the endless consequences of your sin upon the order and happiness of God's universe? if you had the exact data with which to begin if you knew the indebtedness incurred by one transgression, and the whole number of your transgressions, it would require the rest of your life to calculate your present indebtedness to God's justice.

My friend, what you owe must be paid, even to the uttermost farthing, or the penalty will be inflicted upon you. The magnitude and awfulness of that penalty can not be expressed in thalanguage of mortals. It is "banishment from the presence of God have God in all his thoughts." What shall we say and the glory of his power." But no human mind con compass the significance of these inspired words. we tell them that they are beyond the orbit of hope? If you knew what Christ suffered, in that hour when he turned his dying eyes to a darkened heaven and cried, "My Godl My God! Why hast thou forsakan mep" you might measure the agony of a human soul, "banished from the presence of God and the glory of his power" into everlasting darkness. Shi net only lays upon us a burden of a debt which we can never remove, but it fastane upon us the chains of a bondage from which we can sever emincipate ourselves. A few years ago I visited a state prison. As I looked upon the poor creatures there, I tried to fathom their anguish. I thought of their fruitless sighing for liberty, their constant yearning for pure air and the gladdaning sunshine, their loathing of der? Nothing but a selfish passion that must be the prison food, and their sease of isolation from

I went into a cell occupied by a man who was anself appropriating what does not belong to it. What der sentence of death. The only light that relieved the darkness of that cell came through a little opening in the wall. The air was freighted with impurity. I looked into the face of that doomed man, and read there the record of the terrible struggles through which he had passad. Bis once stalwart form had wasted to a skeleton; the dungeon dark, the foul air, and the unwholesome food, added to the woss of conscience and the pange of incurable grief had sapped the foundations of his strength.

All that was only a shadow of the bondage of sin. No chains are so real and so galling as those which bind the guilty soul, and no darkness is so dense and horrible as that which envelops the slave

Oh! ye who profane God's name and desecrate God's Sabbath; and, ye who deceive and defraud in business and politics; and ye who frequent barrooms, gambling houses, and other places of uncleanness, I am gullty of no extravagance of speech when I say that ye are the devil's galley claves. The last vestige of your freedom is gone. Every day and hour you do the bidding of the same Task Master whom devils and damned spirits serve.

This terrible bondage grows worse and worse as the years come and go Every day you sink to some lower depth. Every sin which you commit today will be prolific of greater sins tomorrow. Every act of uncleanness whets your appetite for something still more foul and loathsome. If this be your bondage in the present world, what must it be in that other world, which is the dumping ground for all the filth of God's universe.

Who can measure the possibilities of a human soul. In a career of depravity, where all restraints upon ite devilish passions are removed? What imagination can depict the horrors of existence in such a place? What artist can paint the abominations of that receptacle of all uncleanness, and the terrors of that gulf of outer darkness through which no star will over float to tell of coming day?

Another of the baleful fruits of sin is alienation from God. The man who is under the dominion of sin is absolutely without fellowship with God.

A wicked man said to a Christian minster, "You may speak to me on any subject but religion." That man was not an inudel; his convictions were on the side of religion; but loving sin and serving satan, he shrank from contact with that Holy Being in whose nostrils sin is an intolerable stench.

This is what keeps so many men away from the house of God. This is why the drunkard, the gambler the whoremonger, the forger, the swindler, the demagogue, the ballot-box stuffer, and the political trader do not come to the Lord's sanctuary. They have no fellowship with God, and they do not care to go where they will be reminded of him. Such alienation from God in this world will ripen into an everlasting separation.

My impenitent friend: The voice of God to you today is. "Come unto me. Come and abide with me, and I will be a Father to you, and will bestow upon you a heritage of everlasting blessedness." But your response is "No; I will not come. Depart from me." By and by there will be a day when God will cease to invite you, and when he will turn upon you with words borrowed from your own lips-"Depart from me." From that hour, between him and you, there will be "a great gulf fixed." Then will come the "horror of great darkness," and the wall of woe to which no voice of pity will ever respond. I have presented a frightful ploture of the present condition of the ungodly man. That picture is not ovar-drawn. No mathematician can calculate and no figures can express the magnitude of the sinner's indebtadness to divine justice. Worse than his indebtedness is the slavery into which he has sold himself.

All this debt and bondage and degradation have so allenated his heart from God that he "will no to those of whom this is a truthful picture? Shall Shall we tell them that "there is no eye to pity and no arm to save" men who have fallen so low?

No. No. Thanks be to God, it is our great privilege and our unspeakable joy to tell them of "one mighty to save, even unto the uttermost." God's infinite mercy has provided for them a great Debt-Payer, who is competent to meet all of their obligations to divine law.

What is the significance of such words as these-"He died, the just for the unjust." "He who knew no sin was made sin for us." "He died for us." "In due time Christ died for the ungodly." "While we were yet sinners, Christ died for us." "He bear our sins in his own body on the tree"?

The obvious and unmistakabla meaning of these Scriptures Is that Jesus Christ became our substitute-

and something of expension actions will be a

all of its demands against us-that by the sacrifice of himself he paid all of man's indebtedness to eternal justice.

Having accomplished all this by his atoning work, he is now the "end of the law for righteousness to every one that believeth." Mark the condition-"to every one that believeth." Christ died for you, but his death availeth nothing on your behalf until you believe. "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth on the Son hath everlasting life." "He that believeth not the Son shall not eee life, but the wrath of God abideth on him."

great white throne of justlee and mercy, and let this be your prayer: "Oh! righteous Judge, my debt is infinite, and I have nothing with which to pay even a fraction of it. My plea, my only plea, is that Jesus paid it all-all the debt I owe." Do this, and up there, where the records are kept, God will say to his registering angel, "That man's account is settled. Let it so appear in the Book of Remembrance."

But the great salvation revealed to us in Jesus Christ provides not only for the obliteration of our debts, but for our freedom also from the love and power of sin. The same mercy which pays the deht will bestow the freedom; the same love that saves us from hell will prepare us for heaven. Every true be- I came here from my country home to attend this liever in Jesus Christ has received a new birth. "If any man be in Christ, he is a new creature; old things have passed away; behold, all things have become

When you think of the degradation and wretchedness from which men are saved, and the dignity, freedom, purity, happiness and giory to which they are lifted by God's great scheme of redemption, can you doubt the reality of what the Scriptures cell, "the joy of salvation?" Can you wonder that redeemed men rend the air with shouts of gladness? Can you wonder that these Christian sanctuaries resound with hosannas and hallelujahe? Can you wonder that men to whom this great salvation has come would rise and touch the heavenly strings and vie with Gabriel while he sings in notes divine?

A Correction.

Dear Bro Folk: - In your report of the recent meeting of the Big Hatchie Association at Denmark occurs a remark that calls up past scenes and suggests the correction of a slight mistake in a matter of history. You say: "In 1851 the Big Hatchie Association met in Denmark church, as we were told by some who were present, and Dr. T. P. Crawford was at that time ordained as a missionary and sent out by the Association." The facts are that the Association met at the Denmark church in 1850, at which time they appointed Mr. Crawford as their missionary to China, and in April, 1851, he was ordained at that church, of which he was then a member, by a presbytery called for the purpose. The "credentials" given him by that presbytery and some correspondence on the subject, somewhat browned by time, lie before me. The document is dated "Denmark, Tenn., April 28, 1851," and bears the signatures of eight ordained ministers. It is too long to quote in full, but one paragraph states :

"In this our certificate of ordination we further state that Bro. Crawford has been selected by the Big Hatchie Association as their missionary to China, and having finished his collegiate course in the Union University of Tennessee, he has, upon examination, been appointed by the Foreign Missionary Board at Richmond, Va., to labor as a missionary at Shanghai, China." The signatures are as follows: "Champ C. Conner, pastor of Denmark Church and Moderator of the Big Hatchle Association; Henry L. Pettus; A. Maelay; George Tucker, pastor of Baptist Church at Jackson, Tenn.; Abraham Whitson: George E. Thomas: Hugh Coffee: William Nolen."

I am not sure that even one of these beloved brethren is now living-most of them, I know, have crossed the river. Dr. Maelay of New York, then an old man, was traveling through the South in behalf of the American Bible Union, and in a lettar before me Bro. C. C. Conner states that be (Dr. Maolay) at this visit to Denmark collected \$600 for that Society.

The Big Hatchie Association bad promised to sapport, through the Riebmond Board, Mr. Crawford and bis (prospective) wife at a salary of \$750 per annnm. The passage money to the field-the incidentale, including house rest, a teacher of the language. axchange, ste -ware to be paid by the Board. Only the salary of \$750 was to be paid by the Associatios, and at that time this sum did not yield mora than 650 or 700 of the ounces of silvar paid as annually by the mission transarer at Shanghal. The ar-

that he took our place under the law of God and met rangement was made for ten years, but before this period expired the contributions fell off considerably, and some years afterwards the body formally withdraw from the obligation. Our expenses, however, including full salary, were always met by the Board at Richmond until a few years ago, when the connection with that body was dissolved, and we began work in far Inland China under new conditions. (MRS) M. F. CRAWFORD.

Tal-an-fu. China.

A Gracious Revival.

I am here at the close of a precious revival conducted by Dr. T. T. Eaton of Louisville, Ky., who Lift your eyes today to him who sits yonder on the did all the preaching. Seldom has it been my privilege during a long life to listen to more faithful and effective gospel sermons than those preached by Bro. Eaton at this meeting. He was listened to by large congregations for twelve days and nights with profound interest. Lawyers and doctors and preachers of all denominations attended his meetings, and the common people heard him gladiy. Even the children seemed to understand the way of saivation, and a number of them from nine to twelve years old turned to the Lord and gave satisfactory testimony of the new birth and were received into the church. Men and women have been received for baptism and others are known to be ready to offer themselves. meeting, expecting to be entertained by some of my Baptlet friends. But I found that the hospitality of Murfreesboro was not sectarian in its character. I received so many hearty and pressing invitations from others that I scarcely had time to enter the homes of my old friends. I shall never forget the kindnesses shown me by the people of Murfreesboro. It was disinterested, genuine and cordial. Too much cannot be said of the hospitality of the people of Murfreesboro.

The Baptlet Church here and its pastor are a faithful band of Christians, contending for the faith once for all delivered to the saints. They seem to be determined to follow Christ through evil report and good. They will not follow men, because the Master hath said, "Follow Me," hence there is a strong tide of opposition to contend with. Brethren of Concord Association, they need your sympathy and encouragement. Let us pray for them and cheer them while contending earnestly for the faith.

S. A. DAVIDSON Murfreesboro, Tenn.

From Brother Smith.

I had not seen the BAPTIST AND REFLECTOR for several weeks until yesterday, having moved from Scottsville, Ky , to this place. This is a fine country and there are lots of Baptists here, and they treat us exceedingly kindly. I shall devote my time to preaching the Word, and hope to visit my native State soon. I am quite sure no one knows the work and worry and responsibilities and cares of editing and publishing a Baptist newspaper except those who have tried it. Those who complain of papers being too high-priced just simply don't know anvthing about it, and most of those who complain would not, if they could, run a paper at two or three times the price. One of the grandest things for newspaper men, I mean Baptist newspaper men, would be to have every one of their patrons edit and publish a Baptlet paper a year or two. After that there would not be much grumbling. It is true that there are some very special and peculiar charms connected with the life of a Baptist editor, but the work and worry and cares and responsibilities greatly overbalance those charms. Many seem to think that an editor can feed and clothe his family, furnish them graciously supplied us with Thanksgiving turkeys. all the necessaries of life, buy paper, ink, etc., pay printers, postage, etc., without any of their help. But if they were to try editing and publishing awhile they would learn many things.

By request of the editor of the BAPTIST AND RE-FLECTOR I shall occasionally have something to say through its columns.

I send Christian greetings to all of my old friends and acquaintances, and ask a special interest in the prayers of every reader of this paper.

Cave City, Ky.

A Church Organized.

Being requested by the Baptista of Coon Creek, Rev. W. L. Norris, pastor of the First Baptist Church, Dyersburg, Tenn., and Rav. E. B. Pendleton. a member and deagon of said church, came last Susday aight, November 21st, to organise a Baptist eberch at that place. Pastor Norris was elected Moderator and J. W. Acderson, Clark.

After sieging and prayer the conneil proceeded with the organisation by the Moderator reading and commenting on the articles of faith as set forth in

Brown's Manual. Bro. Norris also read the Cove nart in said Manual, referring at length to that part of the Covenant that speaks out against the sale and use of intoxicating drinks as a beverage; as he regarded that the most important question in political and the greatest evil with which the churches of God have to battle. Then all those holding letters of good standing who would endorse this Manual and this Covenant, and would strive earnestly and prayerfully to live up to it, were invited forward and organized into a church. To which church Rev. E. B Pendleton delivered an appropriate and impressive charge, making most prominent the guiding, the presence and abiding power of God, the Holy Spirit.

Rev. W. L. Norris then preached the first sermon to the church, subject, "Some Essentials to Church Prosterity' Among the essentials he urged the necessity of having some weil defined, clean-cut principles upon which to operate. (1) A regenerated. clean church membership. (2) Have the pure gospel preached without fear or favor "Preach the Word." (3) Prohibition, absolute, unconditional, and disfellowship for any member who uses or is engaged either in the manufacture or sale of intoxicating liquors. (4) The world for Carlet.

After the sermon we had a song, and closing prayer by Rev E. B. Pendleton.

REV W. L. NORRIS, Moderator J. W. ANDERSON, Clerk.

lackson Items.

Dr. J. B. Sesrey of Corinth, Miss., has been conducting a series of meetings with the Highland Avenue Church for eight days. He has made a deep impression on the large congregations that have attended his preaching. He will continue preaching through this week. The church is reaping a good

The Second Church called Dr. Heagle to the pastorate in October, but owing to lilness he has not preached for them curing November. Bro. J. B. Spight, one of the young students, has been supplying during the time.

D. W A. Whittle has been called as a supply for the First Church, time indefinite. He is a ripe scholar and preaches fine sermons.

The University has accessions to the student body almost daily Dr Crugler of Saybrook, Ili , placed two daughters in school last week. He brought them South to shield them from the cold blasts of the North. There is room for all who wish to come if they are such as these.

Prof R A Kimbrough is pastor of Center Church. Gibson County. This church expects to have him preach for them twice a men'h in the future. He has had fine success with his Hickory Valley Church in Hardeman County He has had baptisms almost every time he has preached there during the summer

A report has gone abroad that Bro. W J. O'Connor, the efficient Statistical Secretary of the West Tennessee Baptist Sunday school Convention, is dead. i wish to say to those interested that he is living and doing his work as of yore His brother, E. G. O'Connor, died in October.

Prof II. C Irby was confined to his bed with rheumatism from November 1st to the 15th. This is the second time he has lost any time from his classes during his connection with the University, which is twenty ti rec years

Jackson, Tonn , Nov. 29th.

Seminary Notes.

Turkeys and cramberries! An unknown friend Thanksgiving Day was enjoyably spent in New York Hail. The families of the faculty and married students added to the pleasures of the dinner. Speeches were made by Profs. Whiteltt, Sampey, Kerfoot, Carver, Dargan and Robertson. In this great family gathering a true thanksgiving spirit seemed to dwell. Dr. Kerfoot preached the Thanksgiving sermon of the Baptlet union services at Twenty-second and

Walnut-street Church. Dr. and Mrs. Whitsitt extended the hospitality of their home to a few students to celebrate the doctor's birthday, which occurred Thursday.

Dr. Crumpton of Reorgetown, Ky., was with us Sunday.

Dr. Sampey delivered his lecture on Egypt on Friday night. The places of importance were shown. 'Tigiath' seemed at bome among the relies of antiquity and hard Egyptian names seamed not to trouble him to remember or pronounce. He will deliver four lectures on Palestine.

Missionary Day will be held on Friday, December

"Adoniram Judson" was the subject of the paper by Bro. J. R. Moore on Monday aight. BOND.

NEWS NOTES.

Pastors' Conference Report.

Nach ville. First Church-Pastor Hawthorne preached to two fine audiences. Three baptised and three received

by letter. Meeting growing in Interest. Dr. R. B. Carrett will do the preaching this week.

Central-Pastor Lofton preached at both honrs. 383 in S. S.

Edgefield-Pastor Rust preached in the morning and Dr. Folk at night. Pastor Rust called away by death of an uncie. Three baptized and two received by letter.

Third-Pastor Golden preached at both hours to good audiences. 162 in S. S.

Seventh-Pastor Wright preached to good audiences Meeting continues through the week. The church greatly benefitted.

North Edgefield-Pastor Sherman preached at both hours. Six received for baptism and 36 baptized. 197 in S. S. Young people's meetings very interest-

Immanuel-Pastor Ramsey preached at both hours. successful, One received for baptism. Baptized four in State

Centennial-Pastor Feazell preached at both hours to very large audiences. Three received for baptism and one by letter. Pastor lectured at Boscobel College at 3 p. m.

Howell Memorial-Pastor Burns proached at both hours Good audiences.

Mili Creek-Pastor Price preached at both hours. First Edgefield (col.)-Good services. Bro. H. Harding preached in the morning and Bro. W. M. Coiller at night.

Evangelists Sid Williams and Brown were present They have just closed a good meeting at Frank-

First Church-Good congregations. Morning subicct, "The Moral Condition of Chattanooga." Pastor goes today to Nashville to assist pastor Hawthorne in a meeting at the First Church. Central -Large congregations. Four additions by

letter. Pastor began a meeting in which he is to be assisted by Bro. M. E Broadus. Second-The Church called Bro. H. P. Fitch of

Cleveland. Heech Street-Pastor Martin presched at the morning service. One received for baptism.

Hill City -Good congregations at both hours. St. Elmo-Three, received for baptism. Also two by letter since last report.

Memphis.

Central Church-A fine day. Excellent congregations. Pastor delivered a lecture on "Success." Trinity-Good day. M D Early presched in the

forenoon. Pastor preached at night. One joined by

Ebenezer-Good day. Preaching in the morning by pastor. No service at night. Rowan. - Fine congregations. Two additions - one

by letter and one by baptism Central Avenue-Good day. Johnson Avenue-Fairly good day. Especially

interesting Sunday-school. Bro Early was present in the Conference.

Knoxville. First Church-Dr. P. T. Hale of Birmingham preached all the week and Sunday. Large Sundayschool, good interest. Three received for baptism.

Meeting emtinues. Centennial-Pastor Snow preached. Baptized one. Reselved two by letter. Thankegiving service and \$25 raised for Orphanage. 337 in S. S.

Second-Pastor Jeffrics preached. Celebrated College day in Sunday-school with a collection for Carson and Newman. Fine session of S. S. Assoclation in the afternoon. 299 in S. S.

Third-Rev. R. M. Murrell, whom the church has called, preached at night.

- Saturday and Sunday I was at Rocky Valley. Had a good audience Sunday. I have been called to this church for the sixth year and have accepted for 1898. Hope much good will be done. I am about vell from my late affiletion. JOHN T. OAKLEY.

-We had a delightful Thanksgiving service at Watertown. Round Lick and Shop Springs Baptist churches agreed to have a union service on Thanksgiving day, and notwithstanding the rain both hurchos were represented. I asked them for \$25, which I had pledged at Fayetteville for the Orphaus' Home debt, and they cheerfully gave me \$29 for thu Home. Besides this our ladies are getting up a sice box full of useful things for the orphans, but with such leaders as Sisters W. N. Waters and T. A.

Young, and such a number of willing workers to follow, it is no wonder they have a nice box. Is not a pastor allowed to be proud of such a field? I am. J. P. GILLIAM. I can't help it.

Watertown, Tenn.

-Have just closed a meeting at Stony Point which resulted in two conversions, 10 restorations, 41 penitents and a general revival throughout the neighborhood and church. The meeting continued 13 days and nights. This is one of our promising mission churches. Good Sunday-school and Woman's Mis-E. LEE SMITH, Missionary. clonary Society. Greeneville, Tenn.

-Sunday was a good day with us at Lucy, Tenn. Preaching by the pastor. Collection of \$4 for Ministerial Education. This church has only been organized about five months, but has a bright future. The pastor's salary is paid promptly. Have a good Sunday-school and prayer-meeting. Bro. J. W Williams is the efficient Superintendent We are making an effort to build. Pray for us that we may be M. M. BLEDSOG.

-Our Sunday-school Convention at Parsons showed up in very good style. The attendance was not large, but several topics pertaining to the work were discussed in a spirited manner. The next meeting goes to Wildersville. I give my hearty endorsement to Bro. Holt's article in regard to the Beech River Association discussion with Bro. Hopper. Bro. Holt gives the facts exactly as they occurred, while the Flag article makes many misstatements.

B. F. BARTLES. Lexington, Tenn., Colporter Beech River Associa-

-Last Sunday the Lord blessed us with a better day and larger crowd than usual. Subject, "Some Essentials to Church Prosperity." The church kindle granted me the night service to do work in the country. I drove ten miles in my buggy, administered the ordinance of baptism to three candidates, and at night assisted in organizing a Baptist church at Coon Creek, where Bro. Pendleton and myself recently held a protracted meeting. There is an exceedingly fine opening here for the Baptista, a rich country, which will soon be thickly settled.

Dyersburg, Tenn

-This has been a good ony with the saints at Smithwood. Morning subject, "The Growth of the Jerusalem Church." One very valuable addition at the morning service in the person of Prof. J. C. Blasengame, president of Holbrook College. Our church is doing good work along missionary lines. The Woman's Missionary and Aid Society sent a box of goods worth \$41 to Rev. J. B. Carroll and family, missionaries in the Indian Territory. The goods were all new, and were bought and sent this last month. The meeting at Maryville was a great success. Results have been given by the pastor. Maryville is a promising field, and I want to suggest that all the help that the State Board can give the Maryville people ought to be given. Bro. W. A. Ferrell, the pastor, has a hold upon the town, and his own people love him dearly. The pastor and people are working together, and that assures suc-J. T. HICKMAN.

-The last second Sunday was the regular time for holding our annual election for pastor. The day was all that could be desired, and as a result there was an excellent attendance of members present. When nominations were declared in order, only one name was presented, that of our present and dearly beloved pastor, I. N. Penick. it was at once apparent that he was overwhelmingly our only choice for pastor, as the large standing vote unmistakably attested. To say that we love Bro. Penick but feebly and mildly expresses the warmth of our attachment for him. Besides, he has a stronger hold on the irreligious element of Newbern, possibly, than any other pastor in town. He has not yet signified his acceptance, but our prayer is that if it is for the glory of and for the best and highest Interest of Newbern Church for his present relations with us to be continued, may the Holy Spirit so deeply impress his heart and mind that be shall not err is deciding where the path of duty leads. W. M. PRIOR, Colporter.

-Rev. T. T. Eaton, D.D., LL.D., of Louisville, Ky., has been with us in a meeting and visiting his old friends. He preached twenty-two sermons, which were listened to with the profoundest attention and interest. He appealed mainly to the intellect and conscience, and while the learned and professional men were greatly addied and Interested, the unlearn-

ed and the children were reached and brought to Christ. Hie preaching was on a much higher plane than the ordinary evangelistic or revival presching. and I think there has been a general uplift in our whole religious community. Dr. Eaton is specially effective in reaching men. A few years ago he beid a meeting in his own church in which there were raceived thirty-two, thirty of whom were men. I never bad more entirely satisfactory help in a protracted meeting. We wished he could have remained another week. We have received twenty one into the church. I baptized fourteen last night, including my daughter Gertrude. One awaits baptlem and others, I hope, will join soon. Pray for us. I. A. HAILEY.

Murfreesboro, Tenn.

-The BAPTIST AND REFLECTOR comes regularly to the college reading-room. Teachers and students read it with much interest....Rev. A. J. F. Hyder of Milligan College has recently moved among us that hisdaughters might attend school . . . Rev. E H Hicks. a graduate of Holly Spring College, has been called to the pastorate of the church at Bluff City.....Rev. J. J. D. Sherwood of Yerger, N C., has resigned the care of the church at this place. His successor will be elected at the first meeting in December. Bro Sherwood's stay with ne has been very pleasant. We give him up with regret ... Rev. R. B. Shoun, a Carson and Newman student, has accepted the care of the church at Shoun's X Roads....Rev. Geo. Edens, who has had charge of the colportage work in the Watauga Association, is with us no more. He will enter Carson and Newman College Prof. V. L. Jones, a graduate of Carson and Newman, is meeting with merited success as principal of Masonie Institute at Mountain City Prof. B. B. Dougherty,

D. D. DOUGHERTY.

Carson and Newman, '96, has charge of the Latin

department in Holly Spring College.

-A ten days meeting closed in our church Tnesday night. It was a very encoessful meeting indeed. There were sixteen professions of faith and several renewals. The church has greatly revived. The benefit that the church received was very marked indeed. Eight united with the church and more will follow. Bro. W. M. Egerton of Cleveland, Tenn , did the preaching, and he did it well. It was the opinion of everyone that he is the finest preacher that has ever visited our town. Bro. Egerton is full of the Spirit and his sermons reached the hearts of his hearers. Until recently he was a lawyer in Hendersonville, N. C. About seven months ago he gave up a lucrative practice and entered the gospel ministry. He is pastor of the First Baptlet Church, Cleveland, and no wonder his church is proud of him. Bro. Egerton certainly has a bright future before him, and bids fair to become one of our leading preachers. Our church is moving along nicely under the leadership of Bro. D. A. Glenn. We have bright prospects before us. I have never seen a church more united and enthusiastic than ours is at present. JAS. D. JENKING.

Elizabethton, Tenn.

Work for the Dear Paper.

i first visited Gleason and met the young pastor, Bro. Stigler, and a few brethren. Did some work and heard words of encouragement about the church. Went to McKenzie and worshiped with Bro. S. C. Hearne, and heard him preach a fine sermon. Went next to Paris and met the inimitable Bro. Ball and family, and heard him preach at night one of the best sermons of his life. It made a fine impression on saint and sinner. Many bowed for prayers. I was kindly entertained at his home by himself and his dear family. I was glad to find Sister Ball entirely recovered. The missionary ladies of the town were all busily engaged packing a large box of clothing for the Orphane' Home at Nashville. The great, big-hearted Pastor Ball, though so busy, took me in his buggy and drove me to see his members. He spoke words of kindness about the paper and gave me all needed help. No wonder I did such good work, and no wonder Paris church is in such a prosperous condition every way, with such a nobla, generous, able and lovable pastor. God bless him. There are many members that I would like to speak words of kindness abont, but space forbids. Went to Tresevant and did some more work and thence home. May the Lord bless the work done in his name.

J. M. NOWLIN. Martin, Tenn.

-Referring to some things we said in a recent editorial the Baptist Outlook says: "The BAPTIST and REFLECTOR reminds us that there is a hereey of ilfa as well as of doctrins, of practice as well as of beilef. Orthodoxy in the one respect cannot surely ba more important than orthodoxy in the other."

Missions.

MISSION DIRECTORY.

State Missions.-Rev. A. J Holz, D.D. Missionary Secretary. All communic designed for him should be addressed to him at Nashville, Tenn. W. M. Wood-COOK, Treasurer, Nashvills, Tenn.

foreign Missions.-Rev. R. J. WILLING-HAM. D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knozville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for formation may be addressed

etome Missions. -Rev. I. T. Tionenon, D. D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. JEFFRIES, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed

ministerial Education.—All funds for young ministers to the 8. W. B. University should be sent to G. M. Savage, LL.D., Jackson, Fenn. For young ministers at Carson and Newman College, send to J T Henderson, Mossy Creek, Tenn

orphans' Home. -Sendall montes to A. J Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T Cheek. Nashville. Tenn All supplies should be

Woman's Missionary Union Passidest -Mrs. A.C S Jackson, Nashville, CORRESPONDENCE SECRETARY - MISS M. M. Clai

borne, Maxwell House, Nashville, Tenn. ROCORDING SECRETARY -Miss Gertrude Hill, EDITOR-Miss S. E S. Shankland, 26 N. Vine

Street, Nachville, Tenn.

State Missions.

Tennessee Baptiste have a just reason for being grateful to God for the remarkable success that bas attended their labors in State Missions. Every contributor to this work feels an interest in it Even those who have not heretofore contributed to its success can but rejoice in the manifest blesslags of the Lord which have attended the labors of His servants if they rejoice in the salvation of souls, nearly 2,000 of which were reported by onr

missionaries and colporters. Not the least among the things for which we should be thankful these thanksgiving times is the truth that the State Board does not owe a single missionary or colporter for work done to November 1st. What will be tne effect of this statement? Last May arrangements were made at the Southern Baptist Convention at Wilmington to meet all the indebtedness of the Foreign Mission Board by giving pledges and thi ty days for the payment of the debt of \$13,000. Hut the brethren digged a pie before them to fill up the pit behind them, and they soon found themselves in the pit before them Southern Baptists, when it was announced that the debt was provided for by these pledges, contented themseives by paying these pledges and then ceasing. The payment of the res being but little more, if any, than their usual contributions, and the expenses of the work meanwhile going right on, the Foreign Board soon found itself in a worse condition than it was before. This Secretary said at the time that this would be the case. We must remember that the work is going right along, and because the debt is paid at one time does not obviate the need for continued effort. Let it not be thus with our State Mission work, nor indeed with any of our work. The missionaries were all paid November ist. Now it is November 20th, and we owe for twenty days of labor for fifty men. So we must continue to give. Let us keep up giv-Ing all the year round and all our lives long. The State Board has acsumed greater responsibilities this year than ever. The remarkable snoesss of our work has rendered it so popular that there are mora calls on

the State Board for balp, than ever

before. Give us \$50,000 this year and Viceroy Li and Marguerite Whong. we will occupy 1,000 stations and sw op the State with evangelical of-

THE ABSOCIATIONS

are rapidly wheeling into line, as one by one they pass resolutions of cooperation with the State Convention.

Two Associations notably passed such resolutions at their late sessions -the Southwestern District and Beulah of West Tennessee. An effort was made by a Rospel Missioner at Beech River Association to sever this Association from all connection with our organized work, and a resolution to this effect was offered. But the Association very decidedly rejected the resolution and avowed herself in full co-operation with our organized

If there are now any Missionary Baptist Associations in Tennessee that are outwardly opposed to co-operating with our organised work, the Secretary is not informed of it. Some are not working with us, but they are not working against us, and we are hoping they, too, will soon unite their efforts with those of their sister Assoclations in the spread of the gospel throughout the State and into the regions beyond.

An effort which would be a blessing to those who put it forth and to us all will soon place the organized work of Tennessee Baptists in the very forefront of all the evangelical efforts of | dear native dialect. our Southland.

A million lost souls in Tennessee are perishing for the Bread of Life. Tens of thousands of Biblelees homes must be supplied with the Word of God. A hundred thousand children ere yet to be gathered into Sunday-

schools. Men of Israel, help! Let us ln God'e name "go up and possess the land," for by His belp we are abundantly able to do it.

A. J. HOLT, Cor. Sec. Nashville, Tenn.

An account of Marguerite Whong, su attractive Chinese girl who recently visited America, is found in the Woman's Missionary Friend. Miss Whong is but eighteen years old, and the daughter of an educated Chinese gentleman. She is a bright, intelligent and charming girl, and an earnest

Christian. On her return voyage Li Hung Chang was a fellow passenger. He noticed and sent for the pretty Chinese girl, and the account of their interview, which resulted in her appointment to represent China in the World's Conown quaint English words to an American friend:

"Today such a wonderful thing has happened. How i wished for you when the great man Li walked past your little girl and looked at her with s real grand-papa-ly expression. immediately afterward he sent his interpreter to inquire who I am, where I came from, how long i have been abroad, what school I enter, etc. We talked in English, as he could not talk our dialect. Then he went and brought Mr. Lo, the Fonchow secretary of whom Dr. Baldwin told us. We had quite a little talk, for although he was a stranger and a Cuinese man, i was so happy to meet one who could speak to me in my own

"Soon as Li sent for me i came to our cabin and put on my pretty silk suit, then asked Mrs. Hartford to go with me When we came before him i knelt down real low, but the dear man, he rise from his seat, come and assist me up, and, bless you, he want to shake hands with me, and we did.

"We sat down, and he asked me all about the family from my father down to little Sa Muol. He asked me how old i am, who is my English teacher. After many more questions Li said he

wished to appoint me to represent our dear China in the World's Congress of Representative Women to be held in London in 1898. Just think of it! Your little girl having something to do with the Chinese government!

"This is really the first time I feel any happy to come home, and I think I understand now; God has the arrangements made before already, and put me on this ship with Li, and is going to use me to shine his light for China. Don't worry about your little girl should be proud, or anything like that, for she will learn to be more meek than ever from her Jesus, her Master. I tell you it will be a great change for gress of Representative Women to be China, on account of Lie visit to Ameriheld in London in 1898, is told in her ca and England. Why should China tive women of the world?" I thought Chinese government shall never have anything to do with women; and now soon this new way is opened for all the poor women and girls or my country to be accounted side by side with

> "His excellency commanded me to learn Mandarin thoroughly and keep on with my English also, because he desires me to go to Peking and see him before starting to London, in 1898; also when we come back we must carry the report to him ourselves, and he will also present us to the empress of our

"I trust our Father for all things. and for this also Oh! in some way you must help mel i know our work is getting greater and greater so we, you and i together, must work to save this poor lost nation, and by and by, when we are through in this world, we will go to see our Heavenly Fatner, who is Lord of lords and King of kings, and hand-in-hand report our work before his throne. We are called to help save China, and so it is His will to make Li notice and have some thing to say to your loving little girl, Marguerite Whong."

Shall we not be thankful that in the

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scross th port he mus

dangers of the particular channel. In the voyage of that there are many peritous places where we need the help of a pilot who has a thorough knowledge of the special difficulties and dangers to be avoided.

In those delicate physical weaknesses and discrete popular to women a general was

diseases peculiar to women a general practitioner or ordinary doctor has no opportun ity to become thoroughly proficient. Still less to be trusted is the advice of any mere

nitrse or unscientific person.

Only a specialist who has given a life o

Only a specialist who has given and study to this particular field of practice, is competent to treat the diseases of woman intricate and complicated organism.

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the pains of motherhood.

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The greatest book for women ever pub-lished is Dr. Pitter's thousand page illus-trated "Common Sense Medical Adviser," sent free in paper covers for cost of mailing one cent starnes; cloth bound Stamps Address Dr Pierce as above.

great congress of women China wi be represented by a Christian girl!

-Word comes from China that Li Hung Chang's visit to Europe has had a most beneficial effect on the women of his own country. The Chinese statesman expressed himself as being mighty well pleased with the English speaking women and their ways, and it seems that he is trying to help his country women to be more like them. On his return he appointed the first | was the Scriptural form of baptism" Chinese woman to practice medicine in her own land as physician to the women of his household. This lucky woman is Dr. Eng. She is the daughter of a mandarin who was converted to Christianity and was graduated from an American university. Later she obtained the degree of doctor of medicine at the Women's Medical so successful in her work that she is of baptism." Will Bro. Lofton please College in Philadelphia. She has been called the miracle lady. She and Miss tell us how these English Baptists with us on the subject of the Lord's or two spent very pleasantly In a sosent the celestial empire at the women's Word' while they knew "immersion our "close communion," as it is congress in London next year.-The was the Scriptural form of baptism," New York Sun.

Dear Brethren and Sisters of Tennessee: My heart was made humble when I read Bro. Willingham's note in last week's paper telling of what Tennessee Baptists have given to Foreign Missions during the last six \$584.14 to give the Bread of Life to dare not do anything but dip." the millions who are dying without it, and who are crying to us for this look in the eyes of Him who gave Him-

Bro. Willingham's request that we all day" as "Baptists of our day," who by giving the fruit of one day's labor, The first day I can make any money planation is in order, Bro. Lofton. baptism, we make it strictly a local every cent of it shall go in helping on Let's have it. this glorious work of giving the Bread 4. In Brother Lofton's last reply, think of administering the ordinance each one who reads this try to get "as a people in their principles" had our own local church, and no other

everyone else interested in this work? Let's do it for His sake, for the sake of the dying heathen, and for the good it will do us. If some of you can mak o only five cents or one cent He will willingly receive and bless it. I want all | had never been "based upon any the children to help, too.

Suppose we all try to make this day's work come into money, so that we can send it up to the Foreign Mission Board by Christmas Day. Let's make a Christmas gift to the Master of this day's service. What say you? Send your gift to Bro. W. M. Woodcock, Treasurer, at Nashville, Tenn., and tell him what it is for, or, if you prefer, send it directly to Dr. R. J. Willingham, Richmond, Va. Be sure to send it in time for him to get it by Christmas Day. May the Master's richest blessing be upon you as you undertake this for His glory. W. Y. QUISENBERRY.

Baptist Loyalty to Christ and the Scriptures."

REPLY TO UNO. LOFTON

The last reply of Bro. Lofton is so rich i will ask the readers of the BAP-TIST AND REFLECTOR to observe the following points:

1. Dr. Whitsitt and Bro. Lofton have contended that Edward Ba ber "invented immersion" among the English Baptists (they now say) in 1641; that is, Bro. Lofton says: "Barber discovered anew immersion among the English Baptists, 1641."

Under No. 4 in Bro. Lofton's last reply this whole matter of Barber's "invention" or "discovery" of a "lost art" among the English Bantlets is smashed into smithereens by Bro. Lofton's own statement that "it seems from their literature, however, that, like the Catholics and Protestants of the 16th century, they did know that immersion was the Scriptural form of baptism." Now will Bro. Lofton tell us in a more "recent explanation" how Barber "discovered" immersion as something "lost" when the English Baptists "did know that immersion prior to 1641? Ahem!

2. in Bro. Lofton's first reply he said of the English Baptists: "According to their light and their liberty they were always loyal to Christ and his Word against Catholic and Protestant usurpations and inventions." But in his last reply he says these English Baptists prior to 1641 "did know that immersion was the Scriptural form could be "loyal to Christ and his but universally "practiced sprinkling and pouring for baptism." What do | clated equally with the other. This Word anyhow? Eh?

English Baptists prior to 1641 that is needed, but a consistent practice Hon. Robert C. Winthrop, of Boston, "for their day they were as good among Baptiste. It seems to me that if the fit companion of such men as Web-Baptists as we are for our day.'

in his last reply he says under No. 2 of the Baptist of our day: "We find months. Just to think of it, 125,427 nothing but immersion as the meaning Baptists gave in six months' time only and practice of baptiso, therefore we in their practice of the one as they are peace, and the most discordant defend-

Will Bro. Lofton please tell us how After thinking and praying over and be as "good Baptisis for their tural form of baptism dare not do onything but dip." Another recent ex-

of Life to the starving, Now will not No. 2, he says: "I said that Baptists of haptism to any axcept members of

alwaye existed from John the Baptist till now-that "generally and characteristically" they had always been distinguished by their "prototype"that "through all ages" their success other name or by any other agency than the name of Christ and the Word of God (as they understood 4)." Well, under No. 4 in the same article Bro. Lofton says the English Baptists prior to 1641, according to their literature, "did know that immersion was the Scriptural form of baptism."

If the Baptists have always been "loyal to God's Word" as "they understood it," and the English Baptists knew prior to 1641 that "immersion was the Scriptural form of baptism," then Dr. Whitsitt's boasted theory that immersion was "invented" or "discovered" in 1641 is unfounded, else Bro. Lofton's statement is unfounded. "A house divided against itself cannot stand." Every "recent statement" lets in more and more light, i rejoice with exceeding great joy that Bro. Lofton now admits and says the "literature" of the English Baptlets prior to 1641 seems that "they did know that immersion was the Scriptural form of baptism." "The morning light is breaking."

JOHN T. OAKLEY.

Clinton Notes. Everything is moving along nicely in our church now. The first Sunday in this month was the time for our Communio:. For some reason their service had been omitted for a year or more, but a good large congregation was present, and I am sure that all enjoyed the service. It is strange indeed to see how very sealous most Baptists are for the ordinance of baptism, and yet how careless with refererence to the ordinance of the Lord's Supper. After all that has been said about these two ordinances from the pulpit and press, yet there is a widespread misunderstanding as to their import and purpose. There has been so much contention, outside of the Baptist ranks, over the meaning and mode of baptism, that it has caused us to devote our interests, in too great a measure, to that, and lose sight of the beauty and importance of the Lord's Supper. They are certainly of equal importance and each one is necessary to the full meaning of ers and evergreens, and a well arthe other. I am persuaded that there | ranged literary and devotional proare quite a number, even of our own people at this late day, and possibly more than we are willing to admit, that are not in the strictest fellowship reason this ordinance is not appre-Bro. R. J. Willingham's Request. you mean by loyalty to Christ and his point has been argued until it seems 3. Again Bro. Lofton said of the a virtue; It is no longer argument that every Baptist Church would consider the Lord's Supper as a local church or- certain class of politicians as "the dinance in the same sense as they do most clamorous advocates of silence, baptism, and would be as consistent the most belligerent champions of of the other, that it would do more to | ers of harmony." The tribe thus so harmonise the brotherhood and allay felicitously described is not yet extinct. the English Baptists could "know the prejudice of the world against our We could easily name a score of our Bread of Life! Oh, how must this that immersion was the Scriptural position than everything else. Cer- friends who belong to it. They insist form of baptism" and at the same tainly both the ordinances were given time practice sprinkling and pouring to the local individual church for ob- talking and all the fighting that goes servance and protection, and we have on in the world, and it stire up their no mora authority for taking one outbe a foreign missionary for one day knowing that "immersion is the Scrip- side of the aburch, or for administerlocal church, than the other. As for

church is invited to participate in the

This is all right; no one objects to it, and nobody feels slighted. But why is it so different with the Lord's Supper, and why should it be different? The one is done to commemorate our Lord's suffering and death and the other his burial and resurrection. Why should we be more liberal in our commemoration of his suffering and death than of his burial and resurrection? I ask, why? As for myself I can see no good reason, and am persuaded that this would have a greater tendency to forever settle the "close communion" controversy than anything else. I believe in close baptism, just as close as is our practice. and I believe in close communion even closer than is our practice. I believe in local church independence and local church authority and local church responsibility and local church everything. The New Testament knows no federation of church authority or responsibility.

On the Sunday mentioned above 1 had the pleasure of administering the ordinance of baptism to one young lady in the beautiful waters of old Clinch River.

Allow me to mention briefly just here another beautiful service which took place in our church on Saturday night, November 13th. It was a farewell reception given to Mr. D. N. Webster and family, who departed on the following Monday for a future home in Missouri Bro. Webster was one of our most worthy members. He was a deacon and a public man, and will be greatly missed, as he was presest at every service and always ready nnto every good word and work. Words of praise for Bro. Webster are h ard from every one. As a citizen we bad no better, as a business man he was honest and upright in all his dealings, and as a Christian his life was worthy of imitation. The prayers and good wishes of his many friends in Clinton go with him to his far Western home. The people seemed to vie with each other in giving expression of their appreciation of Bro. Webster, but nothing was mora appropriate and suggestive than the reception given at the church. Fully four hundred people were present. The large auditorium was beautifully and elaborately decorated with flowgram was carried out, lasting for an hour and a half, after which they all retired to the basement, where fruit and candy were served, and an hour and people I would say to Bro. Webster, Trust in the Lord always and ha will surely direct thy steps.

W. E. RUTHERFORD, Pastor. Clinton, Tenn., November 17th.

-That accomplished statesman, the ter and Everett, once spoke of a wrath when anybody dares to disputa their claim. This paragraph is not personal .- Christian Advocats.



BAPTIST AND REFLECTOR.

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Renew your subscription now and get the Bible. Why not secure some of our other great premiums offered?

A Few Words More.

We had hoped that we should not have occasion to say anything more in reply to the Flag. But its continued attacks upon us by Brethren Hall and Carswell make it necessary for us to say a few words more, which we shall do as briefly as

1. In answer to Bro. Hall's question with reference to Hardshell baptisms we perhaps did not make ourself quite clear. We meant to say:

(1) We are opposed to alien immersion. (2) If the Hardshells be regarded as "aliens"

we are opposed to receiving their baptism. (3) But if they be regarded simply as members of the Baptist family in error we should be in

favor of receiving them. (4) Many of our best brethren in this State and all over the South so regard them. This is true of Landmarkers as well as others. To mention names would require too much space, as they are numerous. In Texas at the recent Ministers' Conference this question was discussed and there was considerable division upon lt. For ourself, we have been disposed to agree with those who regard the Hardshells as members of the Baptist

family, though as a matter of fact we never did receive their baptism, nor did ws ever have much use for them. But really we attach very little importance to the matter. It is one on which Baptists may differ and still be Baptists. It is s

matter of opinion and not of principle. (I). Bro. Hall himself spoke of their "sloughing off from us an a little sehiam," indicating that he

regarded them as members of the family who had fallen into some error. This was further indicated by the fact that he joined heartily in a movement to have the Hardshell Baptists unite with the Goapei Mission brethren in carrying on mis-

(6) We confess that we can see very little difference in reality between the Hardshells who give nothing to missions because they do not believe in missions, and those who claim to be Misslonary Baptists but give nothing the year round to missions Both are greatly in error. Claiming to be a Missionary Baptist does not make one The proof of the pudding is in the eating. The proof of being a Missionary Baptist is—being

2. Let us add with reference to what we said about Dr. Whitaitt's resignation that our position on the subject is that taken by the Texas Baptist Convention a week or two ago. If we are "on the fence" so are the /. This position may not suit an extremist like Bro. Hall, but it is the position held by the great body of conservative Baptists in this State and all over the South.

3. While indicating our position in the Whit sitt matter we have had in mind the peculiar conditions in this State and we have tried to act in such a way as we thought would be for the best interests of the Baptists of Tennessee. When our course has been endorsed by the Baptist State Convention almost unanimously we certainly have no apologies to offer to Bro. Hall for it. Let him remember that in attacking us for it he is attack. ing the Baptists of Tennessee through their State Convention.

4. Bro. Hall is mlataken in supposing that we meant to object to his freedom of speech. So far as we are concerned he is at liberty to speak as often and as much as he pleases. We still think, however, as we said, that "it is a mighty good thing to know when and how to speak." and we have our opinion as to his way of apeaking.

Bro. Hall says of Conventions:

"We are in favor of them, though they are not named in the Scriptures. But when they presume to take the place of the churches, and to direct their work as the Lord required it of them, and delegate the whole matter to a far-off body that has absolute independence of the courcines, we undestaingly say they have trampled upon the right of the only bodies that do have a scriptural existence—the churches of

Let us ask Bro. Hall:

(1) Are you in favor of unscriptural organizations? You are letting the gap down pretty wide.

(2) Do you mean to charge that the Conventions and Boards have usurped the place of the churches? Are you in favor then of doing away with

6. In regard to Bro. Carswell we have simply to say: Let him answer the questions we asked him and then we can tell better whether he is a Martinite or not.

A Catholic Critic.

than any Baptist pastor in Tennessee, though he is just rounding out his tenth year. What is the matter? Why these frequent changes in the pastorate? Why all this restlessness on the part of the people and Is it a part of the general restlessness of the age? Is it the result of the hard times? Are the pastors themselves at fault, or is the fault with the burches? Who can answer these questions?—Bap-"We can. It is not the general restlessness of the

age, neither is it a result of the hard times. The 'pastors' are partly at fault, and the 'churches' much more. If the pretors' preached about God and hell and the Ten Commandments (with all the 'note' [eft in], their Hegira might be yet a little while delayed; there are still enough good Proteswhile delayed; there are still enough good Protestants everywhere to make respectable congregations. But the ministers, as a rule, are not brilliant men; and the people can easily read more learned and diverting discussions of the Roard of Trade, the latest novel, the tariff, sound money, or the Cuban war, than the Bunday pulpit is able to offer. The 'churches' have the delack and the weaknesses of all things human. They have neither Mass nor sacraments to attract men of faith when the sermons fail. In short, no 'church' founded by man can do the work for which the Son of God founded His Church, with its divine armory and sacramental equipment. The questions of our Bautist contemporary are easy. Ask something hard '—The Ave Maria (Catholic).

This is certainly a severe arraignment of Protestant misisters, and if true it would be thoroughly deserved. But while it may be true of some, we deny very emphatically that it le true univer-

sally, as implied, or even to any great extent of Protestant ministers in general, and certainly not of Baptist ministers particularly, about whom we are prepared to speak more especially.

But the most surprising thing about this arraignment was the source from which it came. The idea that a paper representing a church whose worship is materialistic and consists in large measure of mummeries and flummeries, forms and ceremonies gone, through with in a cold. formal, perfunctory manner, whose priests. especially in the older countries, are often drunklecherous rascals and their sermons only dilettante exhortations to confession or penance, or political harangues, and delivered in a monotonous sing-song tone-the idea that a paper representing a church of this kind should be found arraigning Prostestant ministers!

It is true that "the churches" have "neither Mass nor sacraments to attract men of faith when the sermons fail." And we are glad of it. We prefer a spiritual to a materialistic worship And when men are attracted we prefer that they should be attracted to the real Christ and not simply to a poor image of him.

We agree with the Ave Maria that "no church founded by man can do the work for which the Son of God founded his church." But the essential mark of the Church of Christ is that its worship is spiritual, not material. He himself said to the woman at the well of Samaria, who had been accustomed to just such materialistic worship through forms and ceremonies as Catholics now have. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth. (John iv. 23 24)

The Mantle of Love.

In our Sunday school lesson last Sunday occurred the expression, "Charity shall cover the multitude of sins." What does that mssn? In the first place the proper translation of the word "charity" is "love." Charity, as we understand the word now, is one form of love, the love of benevolence, but the idea in the Greek word used here, "agape," is much broader than that. It means love in general. There are three ways in which love covers the multitude of sins:

1. It does not see the sins. Love makes us blind to the faults of those whom we love. We really are not conscious of them. At least, this

2. We do not want to see the sins. If we love a person we are not hunting for his faults. We look for his good side and not his bad side. If his faults appear we try to turn our eyes from them. We throw a cloak over them and cover

3. If, however, we are compelled to observe the fault, if it is forced prominently upon our attention, then we do not harbor any hatred for the person on account of it, or nurse any vengeance against him. We stand in a forgiving attitude, if the sin has been against ourselves, forgiving in our heart and ready and willing to express our forgiveness in word or in act as opportunity may

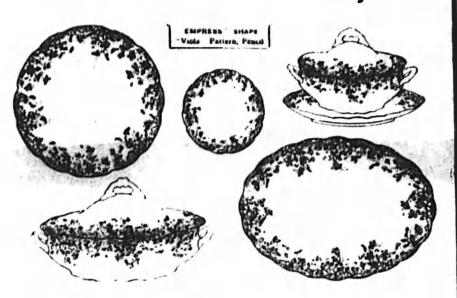
This, we believe, gives some idea of the expression, which may have been a matter of discussion in some Sunday-school classes, as we know it was in one. Do you wear the mantle of love?

Texts Suggested.

We see it announced that one of our prominent Baptist preachers in the North preached Sunday before last in commemoration of the 414th Anniversary of Luther, taking for his subject, "Peerless Protestant Patriots." In the evening he preached on "Good and Bad Books," Thanks. giving morning he preached on "The Shadow of the Castle Garden; or the Danger of Unrestricted Immigration." From the reputation of the preacher we imagine that all of these sermons were interesting, and the subjects sbly handled. If we may be allowed to do so, however, we would suggest that the following subjects would perhaps have been somewhat more appropriate, or, at

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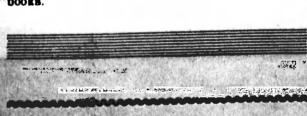
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They that scaled the covenant. NEHEMIAII, 10. The points of the covenant. gavest before them, neither turned B. C. 445. 25 Rê'hūm, Hā-ahāb'nah, Mā-a-a-a'they from their wicked works. 36 Behold, d we are servants this d Deut. 28. day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold we are servants in it: unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, Deut. they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we make a sure corenant, and write it; and our princes, Le vites, and priests, the area of the realing, or scaled.

3 A seal unto it. CHAPTER 10. Now shope that sealed were, No-he-tal'ah, the Tir'sha-tha, the son of Hach-s-ll'ah, and tor, the Zld-kl'jah, 2 ° Sër-a-l'ah, Åz-a-rl'ah, Jör-e-ml'-2 Pash'ūr, Ām-a-rl'ah, Māl-ohl'jah, 4 Hāt'tūsh, Shēb-a-nl'ah, Māl'inch, 5 Ha'rim, Mer'e-moth, O-ba-dl'ah, 5 Dan'iel, Gin'ne-thon, Ba'ruch, 7 Me-shul'lam, A-bi'jah, Mij'a-min, 7 Mē-shūl'lam, Ā-bl'jah, Mij'a-min, s. Ac. se exaction of every debt. 8 Mā-a-zi'ah, Bil'ga-1, Shēm-a-l'ah: exaction of every debt. these were the priests.

9 And the Lévites: both Jesh'u-a
to charge ourselves yearly was the
the son of As-s-nl-sh, Bin'nu-i of the
third part of a shekel for the service
the son of As-s-nl-sh, Bin'nu-i of the sons of Ben's-dad, Kad'mi-el; 10 And their brethren, Sheb-s-ni sh, Ho-di'jah, Kel'l-ta, Pel-g-l'ah, 11 Mi'cha, Bê'hôb, Hash-s-bl'ah, 12 Zac'cur, Sher-e-bl'ah, Sheb-a-18 Hô-di'jah, Ba'ni, Bên'i-nû. 14 The chief of the people; Parosh, Parhath-morab, E'iam, Zat'thu, Ba ni,
15 Būn'ni, Āz'gad, Bēb'ā-i,
16 Ād-ō-ni'jah, Bīg'va-i, Ā'din,
17 Ā'tēr, Hiz-ki'jah, Ās'sur,
18 Hō-di'jah, Hā'shum, Bē'sāl,
19 Hā'rīph, Ān'a-thōth, Nēb'a-i, 2 Chr. 1. 4 the altar of the Lord our God, as it is written in the law: 85 And to bring the 20 Mag pi-ash, Me-shul'lam, He'sir, pch is n. 85 And to bring the analysis of all pch is n. 85 and to bring the archive of all pch is n. 85 and to bring the archive of all pch is n. 85 and to bring the archive of all trees, year by year, which 21 Me-shez's-be-el, Za'dok, Jad-22 Pēi-ş-ti'ah, līā'nan, Ān-ş-l'zb, lav, la 22 live, la 22 live, la 23 Hō-shē'a, Hān-ş-ni'ah, Hā'shub, law, la 22 live, la 23 Hō-shē'a, Hān-ş-ni'ah, Shō'bek, law, la 22 live, la 23 live, la 24 live, la 24 live, la 24 live, la 25 live, la 25 live, la 26 live, la 26 live, la 26 live, la 27 live, la 27 live, la 28 live, 22 Pei-s-tl'ah, 118'nan, An-s-1'zb, 84 Hal-lo hesh, Pli e-ha, Sho bek,

26 And A-hl'jah, 114'nan, A'nan, 27 Mal'luch, Ha'rim, Ba'a-nah. 28 4 And the rest of the people. the priests, the Le'vites, the porters, the singers, the Neth'l-nims, I and all they that bad separated themselves from the people of the lands nnto the law of God, their wives, their sons, and their daughters, every one having knowledge, and baying understanding;
29 They clave to their brethren,
their nobles, and entered into a curse, and into an oath, A to walk in God's law, which was given by Mo'ses the servant of (lod, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes; 30 And that we woold not give our daughters unto the people of the land, nor take their daughters for sour sons:

81 And if the people of the land bring ware or any victuals until the sabbath day to sell, mat we would not buy it of them on the sabbath or on the holy day: and that we would leave the seventh year, and the 82 Also we made ordinancea sor us, of the house of our God; of the house of our cod, and for the At Kin. 21 1 o continual meat offering, and for 2 Chr. 34 31 the continual burnt offering, extend sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for is 'ra-el, and for the work of the house of our God. 84 And we cast the lote among the priests, the Le'vitee, and the priple, P for the wood offering, to bring u into the house of our God, after the into the house of our God, areas the bouses of our fathers, at times ap-pointed year by year, to burn upon

fruit of all trees, year by year, wato

and of our cattle, and the firstings of our herds and of our God, unto the pricets that minister in the house of our of our that minister in the house of our of our that minister in the house of our of our that minister in the house of our of our that minister in the house of our of our that minister in the house of our of our that minister in the house of our that minister in the son of Jol's-rib, the son of Zeob-37 And that we should bring the | Lev. 22 17. | 8-ri'ah, the son of Shl-lô'nl. | firstfruits of our dough, and our of-list. | 12. | 8-ri'ah, the son of Shl-lô'nl. | 6 All the sons of Pê'res that the fruit of all manner | 12. | 12. | 13. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 14. | 1 6 All the sons of Pê'res that dwell at Je-ru'sa-lem were four hundred ferings, and the fruit of all manner a. I. threescore and eight valiant men. of trees, of wine and of oil, unto the 7 And these are the sons of Ben'ja priests, to the chambers of the house of our God; and "the tithes of our ground unto the Le'vites, that the min; Sāl'lu the son of Mē-shūl'iam, same Le vites might have the tithes in all the oitles of our tillage. 35 And the priest the son of Aar'on shall be with the Le'vitee, when the son of Ja-sa jah. 8 and after him Gab ba-1, Sal la-1, the Le viles take tithes: and the Le'vites shall bring up the tithe of the tithes unto the house of our God, to "the chambers, into the treasure "the standard of Se-nu ahwas second over the city. so For the children of is ra-el and offering of toe corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuthe children of Le'vi shall bring the Dout 12 4, ary, and the priests that minister and the porters, and the singers: and we will not forsake the house of our Gods CHAPTER 11. 1 The rulers, Witnestery men, and the tenth man chosen by los, dwell at Jerusalem. 3 A catalogue of their names. AND therelers of the people dwelt A at Jeru'za-lem: the rest of the people also east lots, to bring one of ten to dwell in Je-ru'sa-lem the aver. 18. holy city, and nine parts to dwell in 71. 38. other cities 2 And the people blessed all the men, that willingly offered them bludg. & 2 selves to dwell at Jê-ru sā-lēm.

3 ° Now these are the chief of the province that dwelt in Je-ru'sa-lem: hut in the cities of Ja'dah dwelt

every one in his possession in the every one in his possession in the level of the priests, and cities, to will lay ra-el, the priests, and the Leviles, and the Neth'f-nime, and the children of Sol'o-mon's level of the had, of the ohlef of the Leviles, and the oversight of the outward business of the house of God.

4 And 'ab, Je-ru'sā-iem dwelt cer tain of the Hildren of Jū'dah, and of the children of Bēn'ja-min. Of the children of Jū'dah; Ath-a-l'ah the son of Zāb'dı, the son of Cab'dah; Ath-a-l'ah the son of Zāb'dı, the son of Zāb' son of Us-1 ah, the son of Zech-a-ri'ah, the son of Am-a-ri'ah, the son and Bak-bük-l'ab the second among his

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the son of Jô'ed, the son of Pā-dā'-jāh, the son of Kōi-a-i'ah, the son of Ma-a-se lah, the son of Ith'I-el, SCVCI nine hundred twenty and eight. 18979 And Jô'el the son of Zich'ri was their overseer: and Jū'dah the coa 10 AOf the priests: Jê-da'jah the son of Joi'g-rib, Jâ'chin. JI TVE 2 115(1)

11 Ser-a-l'ah the son of Hil-ki'ah, house of God. 12 And their brethren that did the work of the house were eight bundred twenty and two : and Ad-a-l'ah

the son of Jer'o-ham, the son of Pěl-a-ll'ah, the son of Am'si, the son of Zech-a-ri'ah, the son of Pash'ür, the son of Mal-chl'ah, 13 And his brethren, chief of the

fathers, two hundred forty and two: and A-mash's-t the son of A-sar's-el, the son of A-has'a-t, the son of Meshil'le-moth, the son of Im'mer, 14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zab'diel the son of one of the great men.

15 Also of the Le'vites: Shem-a-l'ah the son of Ha'shub, the son of As'ri-kam, the son of Hash-a-bi'ah,

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BAPTIST and REFLECTOR, THE THE PART OF TH

more good: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "The Blood of Jesus Christ, his Son, cleanseth us from all sin." "Thanks be unto God for His unspeakable gift." These subjects are quite old fashioned, we know, and yet we believe that while old they are ever new and never lose their charm for human hearts.

Questian Box.

Oues —Is it right to have anything voted off by selving votes on it at church fairs? We have refused to let anything of the kind be done in our church be cause we held that it was one form of gambling, and that it could not be allowed in a Reptlet church it that it could not be allowed in a Baptist church i would like to know your good opinion on the matter and know if we were right, as we don't want to do anything that is not right. We felt that it was gambling, and we could not ask God's blessing on our work and bring gambling into our church. Please answer and oblige AN OLD SUBSCRIBER Ans. - You were right.

PERSONAL AND PRACTICAL.

-it turns out that the minister who married that couple in the lion's den, to which fact we referred last week, was a young student at Boston University & theoligical school. He was offered a fee of \$100 to do so. He has been expelled from the institution.

20.00

-Spain has offered to Cuba and Porto Rico, her rebellious colonies, a form of autonomy, retaining, however, the reins of government in her own hands. It is the shadow without the substance, and we do not wonder that the Cubans reject it with scorn

-We are glad to learn that our friend, Rev. J. T. Oakley, who was recently stricken with facial paralysis, is much better. We hope that he may soon be fully restored. He promises, by the way, to send us in a short while an article on "Reminiscences of nineteen years in a Country Pastorate."

-A prominent pastor in the State writes us: "I think you have disposed of Bro. Hall and done it in such a way as not only to gratify your friends, but to lead him into a better frame of mind. He will find that the gospel of abuse with which he has been filling his columns of late will recoil on his own

-Rev. J. O Rust, the elequent paster of the Edgefield Church, this city, has returned from Brooklyn, where he supplied the Washington Avenue Church for two Sundays. He says he never bad a more delightful trip in his life. His people were rejoiced to see him back. He was called away suddenly to Hopkinsville, Ky., Sunday night on account of the death of an uncle.

-in the death of Mr. H. G. Scovel of this city on last Sunday one of the oldest landmarks of the Baptlet cause in the city was removed. Mr. Scovel had for some years been prominent in Baplist circles. It was his liberal contribution to Union University at a critical time which saved that property. He leaves several children to mourn his loss. All of them are true Christians and thorough Baptists.

-It is announced that the First Baptist Church at Jackson has called Dr. W. A. Whittle to serve them indefinitely pending the call of a regular pastor. Dr Whittle is now teaching in the Theological tensively and is a man of much culture. He has the honor of being a fellow of the Royal and Geographleal Society of Lonuon. He is a popular speaker. We congratulate all parties upon the arrangement.

-The hosts of friends of Dr. J. M. Frost, the beloved Secretary of the Sunday-school Board, will be very sorry to learn that he has been right sick for some days with bronchitis and was threatened with pneumonia. We are glad to report that he is some better at this writing, and we hope that he will soon be up and out again. He is doing a great work as Secretary of the Sunday-school Board, and one which will tell upon the Southern Baptista for many years

-We were glad to have a visit last Monday from Brethres Sid Williams and James A. Brown, the Franklis and were on their way to Gallatia. The a show of figures between the Board plan and the morting at Franklip resulted in six additions by bap. Gospel Mission plan. Bro. Hall is the one man R. G. Craig, representing the Home Mussion Board,

least, wou'd have been calculated to accomplish tism, which, considering the small number of Bapence there, was quite gratifying. Rev. L. B. Jarmon, the faithful pastor of the church at that place, plan if attacked. seems very greatly encouraged at the outlook.

-The New York Voice states that the Yale and Princeton foot-ball game of November 21st was inaugurated and ended in a monstrous carousal, lasting from Friday afternoon until Sunday morning, during which time it is estimated there were a thousand Yale students drunk. Just where the blame lies, whether upon the college or the city authorities or whether such dissipation is the natural accompaniment of the game of foot-ball, we are not quite sure. Probably all three of these things are true.

-Dr. W. R. L Smith preached his last sermon as pastor of the Tnird Baptist Church, St Louis, Mo., last Sunday, and goes to the Second Baptist Church, Richmond, Va. He has done a splendid work in St. Louis and was greatly beloved there. The cause of his leaving was his wife's ill health. He hopes that it will be better in the moderate climate of Richmond. This was his second call to the Second church Richmond, since the departure of their former pastor, Dr. Landrum. We are sorry to lose Dr. Smith from the West, but we are glad to retain blm in the South. Atruer, nobler man does not live in the Sunny South.

-We have mentioned previously the resignation ol Rev. Luther A Little at Brownsville to accept the pastorate of the church at Bonham, Texas. He left several weeks ago for his new neld. It may be just a little late to do so, but we want to commend him most cordially to the Baptists of Texas. They will find him an eloquent preacher, a popular pastor and a noble, true man of God. We regret very much his leaving Tennessee, and we give our Texas breihren notice that if they do not treat him right we shall get him back here some time.

-In describing the "christening" of a five months old boy in Stuttgart, Ark., last week the reporter of a daily paper said: "It was indeed a pretty ceremony, even if the cold water applied to the head did make the kid howi." And yet that ceremony was supposed to save the child's soul. This affords another opportunity to call attention to the grand old Baptist principle, which is at the same time the New Testament principle, of voluntariness in religion. No one is a fit subject for baptism who does not consciously and voluntarily submit to it. To sprinkle a 'howling kid' is, it seems to us, little less than sac-

-The Unterhaus of the Reichsrath of Austria, or. as we should call it, the House of Representatives of Congress, has been turning itself into a prize ring for the last several days, to the shame of Austria and to the amusement of the rest of the world. The President of the Chamber was utterly unable to do anything with it. His voice was drowned out with cries and clapping of hands and blowing of tin horns and ringing of bells Free fights were common. The police finally had to take a hand in the game. Public excitement had been worked up to such a pitch that it was necessary for the ministry to resign in order to pacify the people.

again. We suppose that it would not be considered an invidious distinction for us to say that he is the most lafluential Baptist in the State of Arkansas, and we might say the most influential man. Kind, considerate, courteous, affable, generous and strong, he is greatly honored and at the same time greatly beloved by his brethren. His cultured and conscorated wife stands right by his side In every noble undertaking and is a true helpmeet to him in every good word and work.

-"Bro. A. J. Holt, Missionary Scoretary of Tennessee, has challenged any Gospel Missioner for a discussion on the merits of the two plans of missions, so the Baptist and REFLECTOR says, and we have accepted his challenge. Bro, Holt is a capable advocate of his views, and can say the best things possible for his side. "-American Baptist Flag. As evangelists. They had just closed a mesung at we have stated before, Bro. Hole simply challenged

made the challenge "for a discussion on the merits tiets in the town and the strong Pedo baptist influ- of the two plans of missions." Bro Holt says that be stands ready to defend the Boards or the Board

-We are glad to learn that Dr. D. G. Whittinghill, pastor of the Coliseum Place Baptist Church, New Orleans, who was stricken with the yellow fever, is now out of danger. Dr. Whittinghill bas no family, and as soon as he was taken Dr. John F. Purser bad him brought to his own home and he and his faithful wife gave Dr. Whittinghill every needed attention. May God bless our brethren in New Ocleans. They have had a hard struggle against tremendous odds. Now, with one of their chief shepherds gone and many of their flock scattered, their fight will be still harder. But we trust that the Lord will sustain them and strengthen them and give them a great victory for the cause of truth in that large and wicked city.

-We referred not long ago to the case of Dr. M. H. Houston, Presbyterlan missionary to China, who was recently tried by the Louisville Presbytery for heresy. In a communication to the Christian Observer with reference to bis defense before the Presbytery Dr. Houston says: "Though the evidence was from God's word, the Presbytery did not discuss it, nor pronounce on it, in the light of God's word. They condemned the practices solely on the ground of being inconsistent with the standards and the order of the church. In this I hold that the Presbytery erred. 'The Supreme Judge, by whom all controversies of religion are to be determined, can be no other but the Holy Spirit speaking in the Scripture.' " (Confession of Faith, chap. 1, sec. 10).

-Dr. Hoss says that we are "in a strait betwixt two." With the Christian Advocate firing at us on one side and the Flag on the other, he is evidently right about it. Or perhaps our situation may be mole graphically expressed in the language of the politician, that we are "between the devil and the deep blue sea." As to which is which, it is unnecseeary for us to say. We may only call attention to the fact that we generally associate Baptists with water and Methodists with fire. But despite the firing on both sides we are doing our hest o avoid falling into either extreme and to keep in the m dole of the road, and hope to succeed in doing so We suppose we shall have to plead guilty to the charge of Dr. Hoss that we still take interest in the "disputes" among the Methodists. But dues Dr Hiss take no interest in the "disputes" among Baptists? Let the columns of his paper answer.

-In this city last Sunday night a young man committed suicide, giving as the reason disappointment in love. The young lady when seen gave as her reason for refusing to marry him that he was audieted to strong drink and refused to break off the habit. and said that she would not have been true to herself had she done otherwise. She was right. We honor her. If every young lady had the same moral courage the result would be either that the young men would break off from their evil habits or would kill themselves—and if they are not going to do the first, we are inclined to think that decency and consideration for others should lead them to do the second. Certainly it was better for this young man to kill himself by rapid polson than it would have been for him -Gov. J. P. Eagle, President of the Arkaneas to kill both bimeeif and his wife by slow poison. It Convention, has held that position for a number of is a good time to have a revival of the sentiment years. He tried to decline the election this time, but contained in that old poem, "The lips that touch ilquor

-We did not have time and space last week to give an extended account of the Arkaneas Convention. We want to make special mention of the ex-Tennesseans now in Arkaneas. They form a right important element there. Here are some of them: Prol. J. W. Conger, President Ouachita College; Dr. E. B. Miller, pastor at Arkadelphia, where the coilege in located; Dr. O L. Hailey, pastor at Fort Smith; Rava, J. H. Peay of Paragould, C. W. Daniel of Texarkana, R. D. Wilson of Fordyce, W. F. Dorris of Camden, W. W. Cardner of Monticello and J. S. Thomas, chaptain of a "chape" car." These are all among the most prominent pastors in the State. Among the visitors also were the following Tennesseans: Dr. J. M. Robertson, representing the American Baptiet Publication Society; Rev. A. J. Barton of the Foreign Mission Loard; Rev. W. D. Nowlin, representing the Western Recorder, and

The Home.

A Child of Jesus.

(Published by request of Rav. W. M. Price colporter for Beulah and Friendship Assoeistions, in the interest of religion in

CHAPTER VI.

A beautiful figure in a dress of white now moved toward them.

"Here, Aunt Nell, here he is!" cried the child, as the beautiful, fashionably-attired girl came up by the side of the little cart.

"Oh! how very ill and wasted! she exclaimed, gazing with compassion in her eyes upon the fading figure. "Poor child!"

"He isn't poor, he's happy," said Lilly; "you just ask him," she added.

"You're very slck, ain't you, dear?" queried her aunt, going close to his side.

His smile, his glance were pecul iar as he answered her: "I'm most well."

"Most well! why, that can't be;" and her eye traveled to the mother's

"I shall be well, when I go up there," he said, his eyes uplifted, and taking on a wondrous light.

She appeared instantly to understand his meaning; on her lashes glittered tears. Again those thoughtful eyes were lifted to her face, and he asked quietly, "Do you love Jesus?"

That name again—again that flash of almost supernatural light that for amoment entered her darkened soul. Did she love Jesus? What a question! She, the careless trifler who had seldom a thought to expend on any thing beyond dress, ornament, and company-she who had never said a serious thing, but had always felt impressed that the world was made for her to laugh and dance in, let others suffer as they might. But there was no evading the question; there he sat looking at her. expecting an answer; and she shook her head, implying that she did not. Then there came so sad, so mournful, so grieved an expression over the thin features, that she felt ashamed of herself in his presencefelt abashed before the child who expected so soon to stand by the very side of Jesus.

"Come, Lilly," said her aunt, "your mother is beckoning to us. and it is getting late; we must go.'

Lilly still lingered, however, she always seemed anxious to stay by this sick child, and she remained

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

DR BAKING

O YE RS THE STANDARD

till Mary had gathered her shawl about her, and wrapped her son up more securely, and made signals to Charley, which he seeing was scampering to obey. Lilly's aunt then asked if she would like some jellies for little Daniel, and on the mother replying "Yes," she determined to come herself and bring them, for she felt a new and un wonted interest for this fading flower.

The boy seemed not so well when he reached his home; the exertion and excitement had been too much for him, and Mary was alarmed at his want of the little strength that had nerved him to the effort. Frightened and nearly fainting berself at the look of his white face, she laid him on his little bed, and began to use the means for restoring her darling child. Little Charley, crying out that his dear "brother Danny" was going to die, ran sobbing from the house.

But God spared him a little longer. It was not many moments before the color came into his face again, and he smiled as he said faintly, "I have seen Him."

Who, my child; who have you seen?" asked his mother.

"Oh, I saw Jesus. I think it was him," he added earnestly; "he held his arms out over me, and told me not to be afraid-dear Jesus!"

By and by he whispered: "Mother, won't you read me that

Jerusalem piece?" Mary hushed her sorrow, for she thought indeed the time had come for her to imprint the last kiss on that fair forehead —on those pale lips; and taking from her drawer a little book, she read thus to him:-

"MOTHER, SING JERUSALEM."

A child lay in a twilight room. With pallid, waxen face-A little child, whose tide of life

Had nearly run its race. Most holy robes the angels brought By holy apirita given. Ready to wrap the ch'ld in them

And carry him to heaven. And shining wings with clasps of light-Two shining wings they bore. To fasten on the seraph child

Horn as the strife was o'er Perchance their beauty made bim think That often from his mother's lips

The dying one had heard It might be, for he whispered low. "Bing, mother, sing," and smiled: The pale one kuelt beside the couch-

"What shall I size, my child?" "Jerusalem, my happy home," The gasping boy replied: And sadly sweet the clear notes rang Upon the even tide.

"Jerusalem, my happy home, Name ever dear to me, When shall my labors have an end In joy and peace and thee?"

And on she sang, while breaking bearts Heat low, unequal time-They felt the passing of the soul With that triumphal chime.

"Ob when, shou elty of my God, Shall I thy courts ascend? They saw the shadows of the grave, With his sweet beauty blend.

"Why should I shrink at pain or woe, Or feel at death dismay?" She cessed—the asgels hore the child To realms of endless day.

The widow's voice ceased also Little Charley had entered, and by degrees crept close to bis mother till at last he knelt at her side, his hands folded on her lap.

"Do you think"—the volce was fainter than it had ever sounded be- time to time, how happy he felt that this lamb to thee. Loving thee fore-"do you think the angels will God had spared him for this, and supremely, he must needs obey

come after me?" they will," replied Mary.

"Well, mother, before they come want to do all that Jesus has told me to do. Jesus was baptized."

"Yes, my child, you shall be baptized-I have spoken to our minister-you shall be baptized tomor-

The beautiful eye lighted up. "Oh! may I be baptized just as Jesus was?"

"How, my child?"

"You know he went down into the water and I want to go into the "You-my poor, helpless little

boy? How can you?" "Oh, they will carry me, mother-I know they will carry me, and it will seem so good. I shall feel just

as if Jesus went down with me. There was a moment of quiet thought-a quick resolve.

"Yes, my little child, they shall carry you into the water." "Will you see all about it tonight,

mother?" With the promise that she would, the boy seemed delighted.

"I am going to be baptized like Jesus-dear Jesus!" he kept repeating, till he fell asleep.

The next day was the holy Sabbath. The widow looked wearied and pale, for she had been up with little Daniel very often through the night; but there was a peace and quiet on her face that told with whom she had been communing.

In the plain little church that morning was read a simple note: "There will be a baptism on the

beach this afternoon." The preacher paused-then his eye kindled as he added: "The disciple who takes up this pleasant duty today, is the sick son of the widow Marks-a little boy to whom might besaid, 'Oh child, great is thy faith!' for he lies very near the gate of heaven, having, at the longest. but a few days more of sojourn on

this mortal shore." Every heart in that congregation thrilled to his solemn tones, and words of admiration and wonder succeeded, as the people left the church

It was a beautiful, cloudless day, for which the widow was very thank ful as she robed her helpless son in his baptismal gown and held him is her arms. There were several neighbors in the cottage, and outside stood a bronzed and ruddy old farmer, one of the deacons of the church, who had volunteered to bear the boy waiting to see the advent of the sick

At last he was brought out, and a hush fell upon all gathered there: for the white cheek, the helpless hands, the look of patient suffering touched every heart.

"He is not heavy?" quoth the widow with a quivering lip.

"No indeed-like a feather." murmured the farmer, holding him gathered upon his breast as a shepherd would carry a lamb.

what was the state of the state

Silently they passed along the

Hard To Believe.

Mrs. C. C. Filler, 135} South Fourth street, Columbus, O., writes to Dr. Hartman: "For ten or fifteen vears I have been subject to nervous dyspepsia. I would have spells of quivering in my stomach, with smothering feelings. My nerves were terribly debilitated. I was suffering with what is called nervous prostration. My stomach felt bloated amd I was constantly weak and trembling. I consulted several physicians, who treated me without doing any good. I had almost given up in despair when I heard of Pe-runa. I found it an immediate relief to all my disagreeable symptoms.

It le the only medicine that has ever been of any use to me." Yousav. "That is hard to believe.

thought Pe-runa cured catarrh. What has dyspepsia to do with catarrh?"

That is exactly the question. Dyspepsia is catarrh of the stomach. Nervous dyspepsia is catarrh of the stomach, in which the nerves are also affected. Pe-ru-nacures catarrh wherever located, therefore Pe-ru-na cures nervous dyspepsia. Miss Linnie Wiggins, Berlin Heights, Ohio, writes: "I suffered with catarrh of the head, nose and throat. "I could get no relief until I began taking Peruna. I took three bottles. It had done wonders. I cannot describe the change. Anyone suffering from catarrh and knowing that It can be cured, would be very unwise not to take Dr. Hartman's advice. Follow directions. Pe ru na

does the rest. If you have catarrh of any organ of the body, write to Dr. Hartman for his latest book on chronic catarrh. Address your letter to The Pe-ru-na Drug Manufacturing Company. Columbus, Ohio, and the book will be sent to you free.

Ask your druggist for a free Peru-na Almanac for 1898.

till the glittering water came in view; and the boy's bright eyes grew brighter at the sight. A great multitude of people lined the shore. The other ministers and congregations of the village, as well as the Baptists, were all present.

As the farmer came among them with his helpless burden on his in his strong arms down to the breast, a sob seemed to run from water's side and back again. A man to man, and many wept unrethrong of boys and even men had strainedly—it was so touching a athered about the coftage-gate, scene. A smile of unearthly beauty lighted the face of the young disciple, and with an effort he brought his little feeble hands together, and praised God fervently.

"Sing," said his pastor, commanding his emotion, "sing

"O Lamb of God, I come!"

Feebly, tremulously the music sounded forth, and the very waters seemed to hush, as the sweet strains swelled out and died away.

"Lamb of God," said the minister, tenderly taking from the deacon the gentle boy all incapable of aught road, the boy saying feebly, from save faith and praise, "we bring the good deacon speaking comfort. thee implicitly. Come, my child, "Yes, darling, I have no doubt ing words to the little, weary pil- this act la like a precious sacrifice grim. Silently the crowd followed, in the sight of thy Redeemer."

the state of the s

Young South.

MIS. LAURA DAYTON BAKIN, Editor. 804 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto Nulla Vestigia Betrorsum.
Our missionary's address: Mrs. Bessie Maynard. 68 Bakai Machi, Kokura, Japan, via

-Mission subject for December. Ouba.

-"A good man's prayers will from the deepest dungene climb Heaven's height and bring a blessing down."

A Scrap of a Story.

It's just a mere scrap of a story. Scarce worthy attention to gain; And yet, you'd have noticed, as I did Those two little ones on the train. The boy, so he said, was a traveler, His journeys might number a score But Mabel -the dear little sister-Had never left mother before.

She shrank in dismay at the monsters That snorted and shricked past the

She trembled at rumbling and roaring, And paled at the slightest jar. But he spelled the names of the sta And told off the miles as he flew;

And pointed out calves, pige and As farmhouses fisshed into view.

When, just ae bis easy assurance, Had conqueted her first cruel fears, And she, too, was laughing and chattering.
A great looming tunnel appears.

Alas! for the poor frightened baby, She slipped to the floor with a cry But her brother, I found, ere I reached

her, Could comfort her better than I.

'You see, Mabel didn't know darkness Could come to us 'thout it was night; And then it was so unexpected-The going out of the light. But now she is brave; aren't you

darling? "I've told ber," said my little friend 'That tunnels are part of the traveling. But there's lots of light at the end And won't it be jolly—the sunshine Right after the darkness, I say! Why, yes! some one's guiding the en-

Who knows every inch of the way. "From the mouths of the babies," you

"And isn't it true?" I said. Why should we mind life's tunnels When we think of the brightness

ahead? And I felt such a sense of comfort. For I knew that the boy was right No sunlight is ever so priceless As that which succeeds the night.

And I thought how life's ends are all "Rough hew" them as most of us

may, By that band of most infinite wisdom That leads every step of the way. So, perchance, my wee scrap of a story May comfort you, too dearest friend; Thy gloom is a gloom of momest, There's plenty of light in the end.

-Linnie Hawley Drake.

Young South Correspondence.

Have you realised that we have come seems such a little while since we were sending out our New Year's greeting. Take it all in all it bas been a good year for the Young South. The Exposition has cut off our "R ceipts" somewhat perhaps, because our Tennessco workers spent so much seeing its wonders. It was well spent, though. I do not question that. These great "shows" are great educators, If only you remember what you saw and build on it in future days. There is quite a shortage for November, but you will be sure to send a

CHRISTMAS OFFERING

before Jan. 1, 1898, and as our fourth year does not close till April lat, I am quite confident we shall make it up, and come out with colors flying. But lest! Study our "Receipts." See what has been ready for several weeks, but

our greatest needs are-and go for-

Let me begin today wth Nellie Dunn's birthday offering, 12 cents for Japan She is one of my dear class in the First Baptist Sunday-school, and ehe is always in her place and always attentive. I trust she will grow up an earnest Christian worker in the Lord's vineyard.

Then there's the dollar sent last

August by Miss Wallace's class in the McMinnville Sunday school. I wrote her to be sure if it was meant for Japan, and I have not heard, but I give it that way, and If she objects I will change it hereafter. I hope sineerely the next contribution from these earnest friends will come directly and give no trouble. I feel encouraged that no loss has been reported for this week. I beg though that you will take all due precautions to ensure safe delivery. It grieves me so much to find what has so often cost a sacrifice lost to our cause by somebody's carelessnees, or crime

But our letters? Oh! ves. Here they are-not so many as there were last week, but very sweet messages, as you will say when you have read them one The first I open comes from Routon

"I regret being so long absent from the Young South page, but I have by no means lost interest in Mrs. Maynard or the Orphanage. My Aunt Gertle wrote you about visiting the Home, and how much pleased she was with the appearance of the motherless children, and with the management My eighth birthday has passed since I wrote you; I am going to school, but I find some time to read I wish the Young South could have a letter from Earnest Willie' again. i send an offering for Mrs. Maynard's work."

VERA ROUTON. Is not that well done for such a tiny

bit of a giri? Thank you very much. Come again before Christmas, won't

The next is from a valued soldier of our Baby Brigade:

"Father has given me \$1 which send to pay that \$25 we have assumed of that Orphanage debt. I am a year and a haif old and I have been a member of the Young South nearly all my life. I expect you'll hear from me again when I reach two years. My parents and sisters have always been good friends to the Orphanage. John Lipsey's father is pastor of our church (Oak Grove). We welcome the Bell children to our band."

JOE SANFORD TAYLOR.

It seems to me we have lots of friends up there on the border. God bless and keep them all. We must not disappoint Dr. Folk about raising this \$25 Who clee will help immediately? Thank you so much, Joe, for this timely offering. Stir our other workers and let us have a grand Christmas gift from Oak Grove, will you? Mamma and Lovie and Jessie Dean will help. Just see what you candol If the little boxes will aid let me know how many you

St. Bethlehem is here again and so

"Enclosed you will find \$1 from my Sunday-school class of happy, brighteyed little boys and girls, aged from twelve to thirteen. Eight of them gave their hearts to Jeaus during our lest protracted meeting at Spring Creek church. Bro. Bow did the preaching and we could not be surprised at old and young trusting the Savior, after hearing his plain, foreible sermons. especially when they had previously had the benefit of such strengthening food we always receive from our little pastor, Bro. Burnett. The people round Spring Creek think there never it will take hard work and not a day | was such a pastor as he. This money

If you would have your husbands are stated with the stated and the stated are shirt fronts immaculate give your liberts. laundress Ivory Soap. A white soap, it washes white.

sick mother, Mrs. H. E. Whitfield, whose name is familiar to many readers of the BAPTIST AND REFLECTOR. She was taken to her Heavenly Home on the night of October 30tb. The closely as a duty may find consolation Young South has my best wishes. Use in a Persian legend which appears in he money as you think best "

MRS. L. W. POLLARD. Weappreciate this offering especially, because Mrs. Pollard sends it in the first freshness of her grief. We extend to her our heartfelt sympathy She will be pleased and so will the little gires and boys to have the offering go to our own missionary.

Now comes the last from Covington? the last home of our missionary before she left her own land for Japan, and it will interest her more than all else on our page toda, because it comes from her beloved father. I feel that our work is honored and sure of our Lord's blessing when one who has given up such a treasure works through us to sustain her in that far-off country. Shall it not incite us ali, both young and old, to do more for Japan? But read this dear saint's business, not ours." message:

"Enclosed I hand you check for EIGHT DOLLARS AND TEN CENTS

In favor of the Young South for 'our missionary in Japan.' Credit as follows: From her father. \$5; from her sister, \$1; from a dear friend of Bessie's, 50 cents: from Covington Young South Band. \$1 60; total \$8 10 With kindly greeting and a most earnest 'God-speed' and 'God bless you' to the

Young South," JOHN M. HARLOWE. Is that not enough to encourage us all to push on to our great goal, our missionary's entire support? The father not only gives her to the work in his old age, but helps so cheerfully to keep her giving the gospel to those who so sadly need it. Let us hold up her hands, and thank God for such a privilege. We are to grateful for these offerings. We know they go.

freighted with love and prayers. I leave December in your hands. Let us strive to make a glorious ending to this year. I want to hear from every one of our Band before December passes. Let us have one more grand relly. What do you say? In great LAURA DAYTON EAKIN.

Receipts.

FUR JAPAN.

First half year October offering Novembor offering.....

Miss Wallace's class McMinnville S.S... 1 00
Nelife Dune, class No 10 Fest itap S.S.
Chat.
Vera Routon, Routon
Miss. Festivan S.S.
100
No. Festivan S.S.
100 Mrs. re stard s class, G. Handston 4 4 100
J. M. Harlowe, daughter and friend 6 60
Covington Young south Band 1 6) FOR ORTHANAOR DEST. los Sanford Tsylor, Oak Grove............. 1 00 Total......

The Ring Found.

People who are discouraged by seeing no results from Christian work which Providence seemed to indicate a foreign journal. It suggests the thought that although we may see no benefit, nor prospect of any, God may have some design which we are unconsciously advancing. The story runs that a certain king needed a faithful servant, and two men were candidates for the office. He took both at fixed wages, and his first order to them was to fill a basket with water from a neighboring well, saying that he would come in the evening and see their work. After putting in one or two broketfuls, one of them said:

"What is the good of doing this useless work? As soon as we put the water in one side it runs out on the other.

The other man answered: "But we have our day's wages, haven't we? The use of the work is the master's

"I am not going to do such fool's work," replied the other and throwing down his bucket he went away.

The other man continued until hehad exhausted the well. Looking 'down into it he saw something shining, and he managed to get up a diamond ring.

"Now I see the use of pouring water into a basket!" he exclaimed. "If the bucket brought up the ring before the well was dry, it would have been found in the basket. Our work was not use-

Christians, when called upon to do or suffer something which seems very unreasonable and uscless, must believe that their divine master knows what is best, and that in due time they themselves will know and understand -Christian Herald

-A small boy teared his father for a watch till he was forbidden to mention the matter again. At family prayers next morning, when asked for his Scripture verse, the youngster repeated: "What I say unto you I say unto all-watch "Texus Baptist Stand-

-Open the doors of your hearts to Christ, and he will open the windows

of heaven to you. BABY rest for tired mothers in a warm both with CUTICURA SOAP, and a single application of CUTICURA (olutiont), the first skin cure.
The only speedy and economical treatment for Itching, burning, bleeding, scaly, and plunply humors of the skin, scalp, and blood.

BABY BLEMISHES POUTTOUR SUNT.

No one who knows Maobeth lamp-chimneys will have any other - except some dealers who want their chimneys to

Witte Macbeth Pittsburgh Pa

RECENT EVENTS.

-Rev. E. Pendleton Jones, of Columbus, is aiding Pastor Sellers of Starkville, Miss., in a protracted meeting with good prospects of success.

-Rov. Harvey Carroll, Jr., has accepted a call to the church at Weatherford, Texas. He at first declined the call, but the church would not accept hie declination.

-Dr. C. E. W. Dobbe has reeigned the pactorate of the South Street Church, Indianapolis, to accept a call to Wachington, Ind. Dr. Dobbe is a Southern man and we hoped that he might be induced to return South.

-We congratulate Pastor Halley and his noble people at Murfreesboro upon the successful meeting just held in their church there, conducted by Dr. T. T. Eaton of Louisville, as related by Bro. Halley on another page.

-Dr. L. R. Gwaltney has resigned the pastorate of the church at Wake Forest, N. C., where be has been pastor for six years. He has done a most admirable work in that important position and is greatly beloved by the citizens and students.

-Rev. F. L. Wilkins, D.D., who was recently Secretary of the B. Y. P. U. A. has been called to the pastorate of the First Baptist Church, Gloucester, Mass., and also the First Baptist Church, Auburn, N. Y. He bas not yet decided which he will accept.

-The Baptist Mirror announces that Dr. G. W. Gardner has resigned at Fort Valley, Ga., and has gone to Greeneville, S. C., "to engage in the newspaper business." It is not stated what paper he will be connected with. Dr. Gardner is an interesting writer.

-Rev. W. W. Gardner has resigned the pastorate of the church at Monticello, Ark. He is the oldest brother of our Dr. C. S. Gardner, now of Greeneville, S. C., and is, like bis Evangel Publishing Company, will be brother, a fine preacher and pastor. We should be glad to get him back in

-The body of the late Dr. F. M Eilis has been removed from the vault | the paper will be as now, The Commonin Greenwood cemetery, Brooklyn, for final interment at Baltimore, Md. It seems to us quite appropriate that Mr. L. M. Cross, the business manbis body should rest in Southern soil, ager of the Evangel, will remove to for it was here perhaps that his greatest work was done.

-The Our Boys and Gerle issued by the Baptist Publication Society, Philadelphia, is worthy of the highest praise. It is a large advance upon

A TEXAS WONDER.

Hall'e Graat Discovery. One small bottle of Hall's Great Discovery curse all kidney and bladder troubles, removee gravel, cures dia-betes, seminal emission, weak and iame back, rheumatism and all irreg-ularities of the kidneys and bindder n both men and women. Regulates sold by your druggist, will be sent by mail on receipt of \$1. One small bottie is two months treatment, and will cure any case above mentioned

All orders promptly filled. Send for Texas testimonials. E. W. HALL. Sole manufacturer, P. O. Box 218, Waco, Texas. Bold by Paga & Sime, Nashvilla, Tenn.

READ THIB. CLANTON, ALA., March 3, 1897.—I certify that I have been enred of kidney and bladder trombles by Hall's Great Discovery of Wace, Texas, and

I can fully recommend it.
REV. L. B. POUNDS.

the inveniles of a few years ago in every respect, and exactly suited to the class of readers for whom it is

prepared. Published weekly. The price is thirty cents a year in clubs of

to attend their marriage which takes place in Brownsville on December 2nd. They have our warmest benedictions and our earnest wishes for a life of bappiness and usefulness. May they be each for the other and both for

-We acknowledge receipt of an invitation from Mr. and Mrs. Benjamin M. Hoard to attend the marriage of their daughter, Miss Sarah, to Mr. William Demoville Fuller oa December 9th at the First Presbyterian Church, this city. Mr. Fuller is the son of the late Charles Fuller of this city, and is a young man of excellent reputation. We extend earnest congratulations.

-Rev. W. J. Mahoney of this city, who for the past year or two has been a student in the Southwestern Baptist University, Jackson, has been quite ill for several weeks with typhoid fever. He is much better and is now at home resting and recuperating. We hope that he will soon be fully restored to health. He has been doing valuable service as evangelist and pastor in connection with his studies in the

-Several churches in this city have been engaged in meetings within the last few weeks. The Central led off. Dr. F. D. Hale assisted Dr. Lofton. Pastors J. B. Hawthorne of the First Church, J. H. Wright of the Seventh, W. I. Feazell of the Centennial Church and G. W. Sherman of the North Edgefield Church have also held meetings with their churches, they themselves doing the preaching. All of these meetings have been more or less successful. The meeting at the First Church still continues. Dr. R. B. Garrett of the First Church, Chattanooga, is assisting Dr. Hawthorne

-The Commonwealth of Philadelphia announces that on Dec. 1, 1897, The Evangel published in Baltimore by the merged in The Commonwealth. The and good-will of the former will be Students' Fund. transferred to the latter. The name of wealth with the announcement in a conspienous place, continuing The Evangel.

Mr. L. M. Cross, the business manager of the Evangel, will remove to Philadelphia and become the business manager of the Commonwealth. Also Dr. H. M. Wharton, the founder and editor of the Evangel will be retained as corresponding editor of the Common.

Second Proposition of the Evangel will be retained as corresponding editors on the many the manual points of the Evangel will be retained as corresponding editors on the many. spienous place, continuing The Evangel. wealth. Congratulations on the marriage are in order, we presume.

-The General Association of Virginia met in Roanoke on November 18th in its 74th session. Dr. T. S. Dunaway having declined re-election as President, Dr. A. E. Owenwas unanimously elected. "Out of comething like 900 churches in Virginia," says the Herald, "only 171 were represented at Roanoke." This it seems to us is

Having read numerous accounts of persona making money easily, prompts me to give my experience. During the past lew years I have tried selling various specialities, Dish Washers being expluded, has Manad City Dish Washers, mail I tries the Mound City Dish Washer. Since taking up this work I have made from \$100 to \$150 per month, and only worked part of the tries. A Christian's Experience

SLEPT LIKE A CHILD.

Thanks to our friends, Mr. B. A. Powell and Miss Ida Laura Talley, both of Brownsville, for an invitation Gained Twenty Seven Pounds in Four Weeks. The Story of a Soldier,

From the Transcript, Peoria, Ill.

No man is better known and liked in that rich tier of Illinois counties, of which Peoris is the tier of Illinois counties, of which Peoris is the tier of Illinois counties, of which Peoris is the tier of Illinois counties. Harring Princeville. Ill for many years Mr Harring. Princeville. Ill for many years Mr Harring to have a seen to the second prince the second prince

a very large proportion. The treaserer's report shows receipts amounting to \$66.813 29 as against \$64,431.23 last year or nearly 92 400 gain. The recelpts for State Missions last year were 910,062 67. There were 83 missionaries in the employment of the Board. They preached 7,543 sermons, baptized 1,145 converts, aided pastors in meetings in which 2,173 persons professed faith in Christ, organised 30 Sunday-schools and 6 churches, were building 15 church-houses, and completed 5. Dr. J. M. Frost represented the Sunday-school Board, Dr. R. J. Willingham the Foreign Mission Board, Dr. I. T. Tichenor the Home Mission Board. Dr. E. C Dargan represented the Seminary, and received mailing list, the advertising patronage = collection of nearly \$900 for the

Beware of Ointmenis for Catarrh that Contain Mercury.

Toledo. Ohio, by F. J. Cheney & Co. Testi

monthly free. -That was certainly a fine address delivered by Dr. Lofton at the Baptist Congress in Chicago, and published on our second page this week. We believe the great body of conservative him. The following letter will give an ides of the impression made by his speech: "Charlotteeville, Va., Rev. G. A. Lofton, D.D. Dear Strand Brother:-I did not get an opportunity of thanking you to my satisfaction for your square outspoken stand for Baptist orthodoxy at the 'Congress' in in securics little or no ability to sell the Dish.

It recuires little or no ability to sell the Dish.

Weeker, as it is only necessary to skow it in 'markiton to make seles.

If any of our readers desired and genteel employment I would strongly recommend the business of selling these Dish Washers. Lades can do the work as well as men.

No exper ence is necessary.

Your words had the right ring to my aars on both occasions, and sounded very wholesome amid a great deal of cyclonic and ecismic talking. Theconservatiem of the South was wall represented by you, and I am glad you was there to say what you Chleago. Your words had the right

did. With all good wishes and hoping to meet you again, I am always yours, Noah K Davis."

Consumption Cured.

An old physicise, retired from practice, had placed in hie hards by an East India missionary the formula of a simple vegetable remedy for the appears and permanent cure of Consumetion, Bronchitis, Catarth. Asthora and all threat and L. ng Afficcion also a positive and radical cure for Fervous Debility act all Nervous complaints. Having tested it wonderful curative powers in thousands of cases and desiring to relieve human suffering. I will send free of charge to all who wish it, this recipe, in German, French or English, with full direction for preparing and using. Bent by mail by addresing with stainp naming this paper, W. A Noyes, \$60 Powers' Block, Rochester, N. V.

-A prominent pastor in West Ten-

pessee writes us as follows: "it has been on my mind sometime to write you a personal letter in regard to several things, and one of them is to express my personal thanks to you for the splendid paper you are giving us every week. I believe I can say without any mental reservation that it has about reached my highest ideal of a religious journal. The tone of the paper is so beautiful and Christian; and, dear brother, is that not the thing needed today? Some of our editors and a number of our writers for the public press, it seems to me, have gotten far away from the spirit of 1 Cor. xili. In this connection I am reminded to speak of some of the late utterances of the American Bantist Flag a number of which I consider uncoute coarse, and even vulgar. At first was sorry you noticed the onelaught of the editor, but I am now glad you did. You had shown up Carswell to be a 'Martinite,' pure and simple, and that is what stung the editor of the Flag and provoked his unlovely attack. You conducted the discussion. lieve the great body of conservative on your part, with admirable skill and Baptists in the South will agree with in a beautiful spirit. You have forced the editor to stand out before the Baptiets of the South in his true character as an avowed antagonist of the South-ern Baptist Theological Seminary, Whitsitt or no Whitsitt, and as an uncompromising enemy to all the organized work of the Southern Baptist Convention."

EDUUATIONAL.

The Leading School and Teachers' Bureau of the South and Southwest is the MATIONAL BUREAU OF MOUDATION J. W. Blair, Prop., successor to Miss Crosthwait and J. W. Blair, Wilcox Building, Nashville. Sand stamp for information.

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your water and let it stand twentyfour hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of or-

WHAT TO DO.

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Rev. C. Denton.

I want to bear testimony to the great worth of Rev. C. Denton, who recently died at his home in McMinn County, East Tennessee.

I have known Bro. Denton aver since I was a small boy. He and my father were co-laborers in the minis, try. His character was pure and Christ-like. I suppose no preacher ever shared the confidence of hie people more than Bro. Denton did.

He was a man of strong mind. This, together with a pure education, made him very able. I do not hecitate to say that Bro. Denton was one of the ablest theologians in the State. I think I never knew a man who had a deeper insight into the Bible truth, or was more logical and able in his interpretations.

He was recognized as authority on church discipline. It is to be regretted that he did not leave his thoughts on this subject in permanent form.

He was an able defender of Bible doctrine. None of the liberal ideas of faith and practice ever entered the threshold of his creed, and he always defended his flock against any such teachings. In the pulpit he was a tower of strength. I shall never forget his powerful sermons.

When I was ordained to the ministry Bro. Denton was chairman of the presbytery and did the questioning. A true Christian, a valiant soldier of the cross, a wise counselor, and a powerful preacher has gone.

His wife, four sons and three daugh ters, all of whom I know so well, have my deepest sympathy.
H. F. BURNS.

West Nashville, Tenn.

"Baptist Loyalty to Christ and the Scriptures."

REPLY TO BEO. LOFTON.

P. S.-1. I wish to say that Crosby. Evans, Gould, Bampfield and Kiffin, whom Bro. Lofton arrays against me, do not agree with Dr. Whitsitt Neither is there a Baptist scholar in England today who agrees with Dr. Whitsitt. Such Baptist scholars as Angus, Glover, Brown, Parker, King, Clifford, Cooke, Davies and others have spoken out, and not one of them sustains Dr. Whiteitt.

2. If Crosby, Evans, Bampfield and others have said what Bro. Lofton says they have, how in the name of reason can Dr. Whitelst claim that he made this "New Discovery?" Does it now happen that Dr. Whitelet was unaware of what these historians discovered and recorded before him? There is one thing sure. If Crosby, Evans and Bampfield said that: "After the long disuse of immersion as believers' baptism in England, the English Anabaptist, restored the ancient practice," then Dr. Whitsitt did not make the discovery in history. On the other hand, if Dr. Whitsitt Is correct in claiming the authorship of the discovery. The disciplinary of the Blood the poleonous Uric draining out of the Blood th practice," then Dr. Whitelit did not in claiming the authorship of the discovery. then Crosby, Evans and Bampfield and other English historians cited by Bro. Lofton are laid on the shelf. Will Bro. Lofton tell us who made the discovery?

3. Barber does not say at all that immersion was destroyed and the shelf. Was destroyed and that immersion was destroyed and the shelf. The surface of the shelf. Will be shelf that immersion was destroyed and the shelf that the shelf that

that immersion was destroyed and raced out both for matter and form in England. He says baptlem was destoyed and raced out both for matter and form "from the Roman Catholic Church. He nowhere intimates that immersion la new. In 1041 he offered two objections to the immersion of believers, and this proves that he knew believers were immerced before he wrote. See?

But as Bro. Lofton says Baptists

"BROWW'S BRONCRIAL, TROCESS" are a simple and convenient remedy for Bronchial Affections and Coughs. Bold only in boace.

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FINE GARMENTS—RUSSIAN BLOUSES III VELVET.

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Send to Us for Samples of Silks and Dross Goods. Sond to Us for Prioce on Garpote, oto.

Goods sent on order if not satisfactory can be returned. Money refunded.

Timothy Dry Goods and Carpet Company, Nachville, Tenn.

"through all ages" have been loyal to Christ and the Scriptures as "they understood the word of God," and as he says the English Baptiste prior to 1641, "according to their liberation," did know that immersion was the Scriptural form of baptism, I put Dr. G. A. Lofton against Crosby, Evans, Bampfield, Whiteits and the

whole world. J. T. OAKLEY. [The above postscript was received after the other part of the article on page 7 bad been printed.-ED.

A New Cure for Kidney and Bladder Diseases, Bheumatism, Eto.-Free to our Beaders.



derful cura ive powers in disorders pacular to womanhood.

That you may judge of the value of this Great Specific for you well, we will send you one large Case by Mail Free, only asking that when cured you well you will recommend it to others. It is a Sure Specific and cannot fall. Address, The Church highey Cure Company, No 409 Fourth Avenue, New York City. Mention this paper. The Editor of this paper is personally acquaited with The Church Kidney Cure Company, and can youch for it that their statements in regard to the curative powers of the wooderful Alkavis re in every respect true. They are supported by hundreds of testimonials of indoubted verseity, from sufferers in every part of the country.

art of the country.

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Blindness Prevented. The Abcorption Treatment a Snooses. Rev. B. N. Pelmar, D.D , of New Orleans, says:

In regard to the Absorption Treatment, for example, if there is atrophy of the nerve or any other of the ceveral afflictions to which the eye is troubled, it is due to the fact that the eve has become eluggish and dormant. The theory is to wake up that eluggish aye and make every part perform the functions which nature assigns to that part. The treatment is to act directly apon the eye as an organ, by various harmless agenta applied to stimulate and to revitalize the eye; then the circulation may be restored, the blood will be thrown back on all the parts where is is seeded nourish, so there naed be no disease of the eyes which cannot be reached by this treatment, thus avoiding the knife and all risk.

"I consulted Dr. Knamp of New York, and Dr. Pope of New O leans, York, and Dr. Pope of New O leans, who diagnosed my case as atrophy; after one year's treatment they pronous ed my case hopeless. In .uly, 1896 1 consulted E. H. Bemis, Eye Specialist, one eye being nearly sightiess and the other only available with the aid of a strong magnifying glass. I had nothing to lose and a great deal to gain. After treatment, the atrong to gain. After treatment, the strong magnifying glass was discarded and glasses used years ago enabled me to

An average of over 6 000 treatments given monthly at the Bamis Sanita-rium, and hundreds aucee.sfully treated at their homes by mail.
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July 8, 1897 —To President of Electrolibation Company—Sir: It gives me pleasure to imform you that the Electropolea has been used in my family for the past eighteen months with most catisfactory results. The one just ordered is the second I have bad of you. Yours very truly, B. B. LUCE.

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TURNER -Just at twillight Oct. 27. 1897, the shadow of death entered the happy home of Mrs. Bettle Turner and quietly bore the spirit of Miss Lalline to its home of peace and rest. She had been a sufferer for eight weeks, but bore all with great patince. trusting ever in the God she so loved. In the church, she was an active worker for the cause of Christ, and in her home and neighborhood, she was ; ever ready to minister to the comfort of suffering ones. During her illness she expressed a willingness to go, and knowing her as we did, we feel that she has entered the heaven of rest. She leaves a mother, brother and sister to mourn her loss, to whom we extend our heartfelt sympaties, and pray that God who plucked this young life may comfort them in this the hour of trouble and distress. On October 28th, funeral services being conducted by her pastor. Rev. W. A Jordan, she was tenderly laid to rest in the Harmony burial ground in the presence of a large concourse of so row-SANNA POWELL

LELAND - Whereas, we have learned that the wife of our beloved pastor. Rev W I. Leland, has been taken from among us; that the great Judge and aliwise Creator has called her; and Whereas, we feel and know that we

have lost a valuable co worker and Christian leader, and her husband, our beloved pastor, has lost a loving companion, th family a devoted daughter, and affectionate sister, be it

Resulted. That the Baptist church of Bolivar tender our heartfelt sympathy to our bereaved friends The Lord giveth and the Lord taketh away May we all resolve this day in our hearts to so live that when God calle us, as he has our sister, we shall he fully prepared to meet her with our Savior, where there is no sorrow or

Resolved. That these resolutions be spread on the minutes of the church and a copy be sent to our pastor, Rev L. J. Leland.

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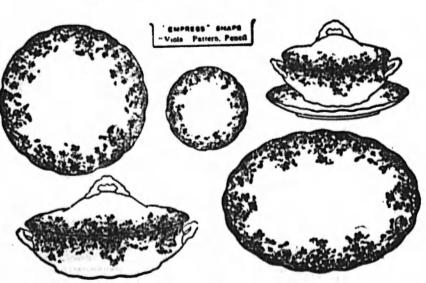
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And in Him daily live. 'Tis not the coatly diadems. With jawels rare and sperkling geme That's precious in God's sight: But 'tie a heart by grace renewed. And fully to His will aubdued. Helieving and upright.

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The evanescent and the perishing are the things that are seen. The substantial and enduring are the invisible things of life. Whatever is material-the earth and all that is in it-is emblematic of eternal verities, and when the manifestation of the truths represented shall be made, the material will be de-The perfections and the glories of the heavenly

world are pictured in the language and symbolism of our earth-life, and it is through the known and familiar that the unknown and spiritual are made comprehensible to us. The picture-preaching of our Savior, when he talked of the birds and flowers, of the seed and its sowing, of the waving grain and its harvest, of the fish and the catcher of fish, gave an intrinsic value to the common affairs of life of which the world had never dreamed. From the little grain of wheat he unfolded to our unseeing vision one of the grandest principles of life. As it must fall into the ground and die in order that it may perpetuate itself, so must man through toll and suffering and self-sacrifice reproduce his spiritual life in the hearts of the unsaved, and so increase fifty or an hundred fold against the harvesting when the reapers are the angels and the glorified shout the harvest-home. If we look upon the sinful side of things, where can be found a more perfect picture of Satan than is seen in a hissing, writhing serpent, with forked tongue and secretive cunning and venom? The pain produced by burning the fiesh in fire is a symbol of the torment of the lost in the netherworld. If your minds and hearts were only open to see it, if they were not closed to the spiritual import of things, all nature images eternal realities. It was no doubt intended that man should see God In nature, bu the tendency of mankind is to evade the reality of the divine presence and substitute in its place some abstract theory or dogma which is only a shadow of the truth and try to satisfy their soul hunger with the dry husks of ecclesiasticism instead of the eal manifestation of the divine Spirit in a throbbing, pulsing embodiment. They try to make the temporal satisfy the eternal. They strive to make the prophecy take the place of its fulfilment. They prefer the seen and perishing to the spiritual and eternal,

But man is greater than his environment because his birthplace Is eternity and his destination is eternity, and he can only satisfy the longings of his eternal nature by partaking of the substantial nutriment of the eternal world offered him through the incarnation of the crucified One. All of nature leads the mind of man to see after God, and all of Christ shows God to the world, and man is glorified and exalted by accepting the divine Spirit to dwell within bim and form within him that spiritual nature which alone is the glory of the life of man upon the earth. The purification of the heart from sin, restor-

ing to it the image of God, and filling the soul with heavenly truth, this is the glory of life, this is the beauty of boliness.

Ambition may lead men to seek fame and power and wealth, and when it is attained it gleams today and is tarnished tomorrow. The fickle wind of fortune may easily extinguish it. A few years, at best, must end it all, and then nothing remains but ashes. A man may aspire to great learning, and endeavor to stand on the very pinnacle of erudition, and, like the statue of Liberty in New York harbor, lift his torch so high as to enlighten the whole world, yet unless the springs of eternal wisdom flowing from under the throne of God shall have glorified his life, darkness will be his fate at the last, and his discomuted spirit, like the deadened trunk of a tree blasted and blackened by the fire, will be fit for nothing but the fire of God's eternal indignation. Another may surround himself with all beauty and art, the pictures of the old masters may adorn his rooms, the finest statuary enchant the beholder, he may feast his mind with the rarest and richest treasures that taste and wealth can secure, yet if the key of the treasures of the glory world has not been delivered into his possession, and he has not taken thence the pearl of great price, and engraved on his heart the featueres of the One altogether lovely; if he has not caught a glimpse through the gates of pearl of the streets of gold in the beautiful city, and the palace of the great King, and the beautiful mansions prepared for those who are worthy; if he bas not en: riched himself with the wealth of the kin dom of heaven, all his culture and refinement will only add poignancy to his punishment in the eternal world. A man may prepare himself to sway multitudes by the magnetic power of eloquence until men shall wait with bated breath upon the burning words that fail from his lips, yet if he has not taken lessons at the feet of Jesus and the words of the great Master have not fallen upon his heart like the dew from Hermon, and he has not been fascinated by the charming simplicity of the discourses of the Young Man of Galilee, his eloquence will only add torment to his

quickened memory of neglected opportunities. The glory of life is the crown of blessings which Jesus gives to every soul that puts faith in his name and is obedient to the call of the Master to that service for his Lord which brings with it the fulness of life and the perfection of character that prepares the earthly servant to become a ruler in the heavenly kingdom. It is the filling up and rounding out of life according to God's plan given to the world in the life of the Lord Jesus which makes a man or woman what God intended them to be, and prepares them for higher service in the world to come, where brilliant crowns and resplendent robes are given by God's own hand to everyone who is worthy. The glory of life is seen resting on the brow of him whose days are devoted to the heroic labor of conquering the wills of unsaved men and overcoming the selfishness in himself that invites the temptations of the evil one. A man's life is crowned with glory when it Is like a fountain of pure water flowing strong and free. The children may throw chips and sticks into such a spring and the volume and force of the stream carries them away and the water is as pure as ever. So is everyone whose character has its sources of life in the living waters that emanate from the throne of the living God. The glory of that one's life is eternal and will shine brighter than the stare in the firmament. A life that is seeking the good through effort and struggle and self-denial, striving after the ideal life by an unwearled endeavor to attain life's ideal, the life that lets the eye rest on the Savior and in him sees the deep meaning of life, is the one that learns the secret of the glory of life through willing obedience to the law of God, even as Jesus said, "For I do all things that are pleasing to him." Pleasing God-this is the glory of life.

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A Pastor's Experience.

Mr. Boston W. Smith of Minnesota, widely known as "Uncle Boston," tells the following story, which ought to have an extensive reading :

"I was entertained at the parsonage. At the noon hour the pastor addressed the following remarks to the Sunday-school missionary: 'It may be well enough for you to talk about our churches taking a collection every year for the Missionary Union, Publication Society, Home Mission Society and Christian education. If I did that in my church my salary would lack several hundred dollars of being paid, and the Lord knows how hard it is for me to get what I now do. The church now owes me more than \$100.' I quickly saw the good man was making the same mistake that scores of other pastors make. So I said to him: 'I'll tell you what I'll do. If you will prepare the best sermon or address you possibly can on the work of our Missionary Union, and at the morning service give your people an opportunity to give what they want to for Foreign Missions; then three months later preach on the missionary work of our Publication Society, and let your people that Sunday morning contribute for this cause; hen three months later do your level best in a similar manner for our Home Mission Society; then three months later instruct your people in the same way and take an offering for Christian education, I will agree in twelve months from this time to send you a draft for every cent that is due on your salary. My salary is the only lucome I bay and that is not large by any means, but I will do as I agree if you will faithfully do as I suggest.' He quickly agreed. The year passed. The pastor was attendng the Association. No sooner did he lay eyes upon me than he began: 'Well, Uncle Boston, are you ready to give me that check for deficiency in my palary?' My heart sank for a moment, but I was willing to stand by my promise, so I said: 'Did you faithfully carry out your part of the agreement?" 'Yes,' he said, 'I made the best preparation I could and gave my morning congregation a chance to respond to the four objects you named.' 'Then,' said let me know how much is due you on your salary and I will send you a draft for the amount on my return home.' I waited anxiously for his reply, and these were his words: 'I have been a Baptist pastor for twenty years, and never has my salary been paid so promptly as during the past year. My church does not owe me one cent, and, better than that, there is a most delightful missionary atmosphere prevailing among my people. I never had so many paptisms in a single year of my ministry. My people, very generally, have established a Lord's treasury in their homes-so has their pastor. I want to thank you for your suggestion made at our Sundayschool Institute a year ago.'

"This incident is founded upon fact, and is simply an illustration of what would result in hundreds of our Baptist churches if pastors would only instruct their people and give them an opportunity to contribute for our leading missionary enterprises." There is no doubt of it. An unfortunate fact is that many pastors are greatly afraid that if they urge their people to give freely to missionary objects their own salaries will suffer thereby. The very reverse is true. Let the pastor throw his heart into helping needy ones abroad and his salary will come out all right, and his soul too.

C. H. WETHERRE.

There would be a speedy end to prosperity, but not to trouble, if all the anti mission and omission churches were permitted to control our Foreign Min-sion Boards. If any church desires to adopt the "Gospel Mission" plan, it has a right to do so without interference from any other church or association of churches. But the independence which protects it from outside control shuts it off from adminlatering on the benevolence of other organisations. The rule must work both ways or not work at all .-