





## Should Denominational Beliefs Impose Limitations Upon Religious Teachers: 1. Professors; 2. Ministers?

Address delivered by Geo. A. Lofton, D.D., before the Baptist Congress, Chicago, November 18, 1897.

1. By Denominational Beliefs we mean Denominational Creeds. Denominational existence and authority imply a creed; and a creedless denomination is an absurdity. Whether written or unwritten, every denomination has a creed or a theology which is its authoritative interpretation of the Bible. Even the Liberal Religions, though denying 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 later 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 him, 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 exclusion from her fellowship he was worth a thousand times more to Protestantism and to the world. Rome, however, from her standpoint, had the right to excommunicate Luther; and Luther, from his standpoint, had no right to remain in Rome unless Rome could agree with him. Right or 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 fail in its ranks, is to separate from it and reform it on the outside.

4. But another question arises: What degree of liberty, or latitude, should our preachers enjoy within the limits of our creed? I answer 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. Baptists are often in conflict with all other people, and generally have a free fight among themselves 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 methods of co-operation and work we simply follow the spirit and analogies of the New Testament. We

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



REV. GEO. A. LOFTON, D.D.

of substantial 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 Deity 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 faith 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 he is justified by the blood of Christ through his imputed righteousness.

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 pale of a local church.

Whatever 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 he who puts a doubt upon its plenary inspiration, its authenticity or authority, as endorsed by Christ and his apostles—or set up by them—ought to be allowed no place in the Baptist denomination as a teacher.

But it may be objected that our creed is an imperfect 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 teachers limited, at least, to the substantial interpretation of our creed, the very license granted would soon work the destruction of our creed. The consensus of a denomination, in any given 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 consensus. If a Baptist turns to Presbyterian views, let him go to the Presbyterians; if a Presbyterian becomes a Baptist, let him go where he belongs; without disturbance.

But then it is suggested that if a good and learned man discovers something new, let him turn on the

light; and it is held that there is no danger to 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 study and research, we discover "things new and old" continually and exhaustively; 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 he is in our ranks, we should ask him to step on the outside until we can see if he is right, or catch up with him. 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 Isaiah did not write Isaiah, 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 not 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 Vedas.

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 consensus 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 Christ 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 consequences 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 organized democracy governed by the perfect law of Christ and guided by the Holy Spirit of God; and the bishop and the deacon—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 really 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 is our life and our Palladium so long as it is evangelical in our opinion; and while we may not be perfect in all our teaching and practice, we must seek development towards perfection within the substan-

that limits of our belief in the Bible and tolerate nothing without the consensus 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 creed 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 middle ground of safety upon the subject under consideration; and I believe my position to be the only rational ground upon which the claims of denominational 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 dissent, 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 substantial 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 transgression 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, therefore, 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 responsible 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 transgression in a thousand; and yet you can remember enough to keep you counting for the rest of your life.

2. Why do men violate the law of God? Is not that law wise, and just, and good? Does 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? Is there anything more beautiful than innocence? 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 peaceful, happy and luminous, why do men despise and violate that law?

3. Sin, as seen in its last analysis, is selfishness. Any revolt against God, any violation of his holy law, 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 murder? Nothing but a selfish passion that must be gratified, even at the cost of a human life and the

destruction of a human home. What is theft? It is self-appropriating what does not belong to it. What is lying? It is self-seeking to mislead for its own advantage. What is drunkenness? It is brutal selfishness feeding its own vile passions. What is the drunkard-maker? The incarnation of a selfish ambition. To gratify his greed of gain he would wreck 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 but a million-fold reflection of himself. Nothing interests him but the reflection of his own name, the cry of his own lust, and the sight of his own possessions. All sin, in its ultimate analysis, is the sin of self. You break 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 abhorred, 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 distressful moan I had ever heard. When she asked for an explanation of his 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 physician.

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 jubilant, "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 top of my voice, "Father's out of debt! Father's out of debt!" Oh! the moaning 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 affliction. 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 cannot be expressed in the language of mortals. It is "banishment from the presence of God and the glory of his power." But no human mind can compass the significance of these inspired words. If you knew that Christ suffered, in that hour when he turned his dying eyes to a darkened heaven and cried, "My God! My God! Why hast thou forsaken me?" you might measure the agony of a human soul, "banished from the presence of God and the glory of his power" into everlasting darkness. Sin not only lays upon us a burden of a debt which we can never remove, but it fastens upon us the chains of a bondage from which we can never emancipate 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 striving for liberty, their constant yearning for pure air and the gladdening sunshine, their longing for the prison food, and their sense of isolation from everything beautiful and good.

I went into a cell occupied by a man who was under 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 passed. His once stalwart form had wasted to a skeleton; the dungeon dark, the foul air, and the unwholesome food, added to the woe of conscience and the pangs 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 of sin.

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 bar-rooms, gambling houses, and other places of uncleanness, I am guilty of no extravagance of speech when I say that ye are the devil's galley slaves. 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 its 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 ever 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 minister, "You may speak to me on any subject but religion." That man was not an infidel; 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 impatient 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 picture of the present condition of the ungodly man. That picture is not over-drawn. No mathematician can calculate and no figures can express the magnitude of the sinner's indebtedness 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 alienated his heart from God that he "will not have God in all his thoughts." What shall we say to those of whom this is a truthful picture? Shall we tell them that they are beyond the orbit of hope? 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." "While in due time Christ died for the ungodly." "While we were yet sinners, Christ died for us." "He bore our sins in his own body on the tree?"

The obvious and unmistakable meaning of these Scriptures is that Jesus Christ became our substitute—



that he took our place under the law of God and met 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 availed 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 see life, but the wrath of God abideth on him."

Lift your eyes today to him who sits yonder on the great white throne of justice 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 debt will bestow the freedom; the same love that saves us from hell will prepare us for heaven. Every true believer 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 new."

When you think of the degradation and wretchedness from which men are saved, and the dignity, freedom, purity, happiness and glory to which they are lifted by God's great scheme of redemption, can you doubt the reality of what the Scriptures call, "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 hallelujahs? 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 Hatchie Association; Henry L. Pettus; A. Maslay; George Tucker, pastor of Baptist Church at Jackson, Tenn.; Abraham Whitson; George E. Thomas; Hugh Coffey; William Nolan."

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

The Big Hatchie Association had promised to support, through the Richmond Board, Mr. Crawford and his (prospective) wife at a salary of \$750 per annum. The passage money to the field—the incidentals, including house rent, a teacher of the language, exchange, etc.—were to be paid by the Board. Only the salary of \$750 was to be paid by the Association, and at that time this sum did not yield more than 650 or 700 of the ounces of silver paid as annually by the mission treasurer at Shanghai. The arrangement was made for ten years, but before this period expired the contributions fell off considerably, and some years afterwards the body formally withdrew 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.

Tai-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 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 gladly. Even the children seemed to understand the way of salvation, 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. I came here from my country home to attend this meeting, expecting to be entertained by some of my Baptist 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 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 Baptist 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 anything 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 Baptist 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 all the necessities of life, buy paper, ink, etc., pay printers, postage, etc., without any of their help. But if they were to try editing and publishing while they would learn many things.

By request of the editor of the BAPTIST AND REFLECTOR 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.

W. H. SMITH.

Cave City, Ky.

#### A Church Organized.

Being requested by the Baptists of Coon Creek, Rev. W. L. Norris, pastor of the First Baptist Church, Dyersburg, Tenn., and Rev. E. B. Pendleton, a member and deacon of said church, came last Sunday night, November 21st, to organize a Baptist church at that place. Pastor Norris was elected Moderator and J. W. Anderson, Clerk.

After singing and prayer the council proceeded with the organization by the Moderator reading and commenting on the articles of faith as set forth in

Brown's Manual. Bro. Norris also read the Covenant 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 politics 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 Prosperity." Among the essentials he urged the necessity of having some well-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 disallowance for any member who uses or is engaged either in the manufacture or sale of intoxicating liquors. (4) The world for Christ.

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

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

#### Jackson Items.

Dr. J. B. Saxey 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 harvest.

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

Dr. W. A. Whitte 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, Ill., 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 month 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 and fall months.

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. H. 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-three years.

MADISON.

Jackson, Tenn., Nov. 29th.

#### Seminary Notes.

Turkeys and cranberries! An unknown friend graciously supplied us with Thanksgiving turkeys. Thanksgiving Day was enjoyably spent in New York Hall. The families of the faculty and married students added to the pleasures of the dinner. Speeches were made by Profs. Whitsett, 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 Baptist union services at Twenty-second and Walnut-street Church.

Dr. and Mrs. Whitsett extended the hospitality of their home to a few students to celebrate the doctor's birthday, which occurred Thursday.

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

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

Missionary Day will be held on Friday, December 3rd.

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

#### NEWS NOTES.

##### Pastors' Conference Report.

Nashville.

First Church—Pastor Hawthorne preached to two fine audiences. Three baptised and three received by letter. Meeting growing in interest. Dr. R. B. Garrett will do the preaching this week.

Central—Pastor Lofton preached at both hours. 383 in S. S.

Edgefield—Pastor Rust preached in the morning and Dr. Folk at night. Pastor Rust called away by death of an uncle. Three baptised and two received by letter.

Third—Pastor Golden preached at both hours to good audiences. 102 in S. S.

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

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

Immanuel—Pastor Ramsey preached at both hours. One received for baptism. Baptized four in State prison.

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 preached at both hours. Good audiences.

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

Evangelists Sid Williams and Brown were present. They have just closed a good meeting at Franklin.

Chattanooga.

First Church—Good congregations. Morning subject, "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.

Beech Street—Pastor Martin preached 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 preached in the forenoon. Pastor preached at night. One joined by letter.

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.

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

Centennial—Pastor Snow preached. Baptized one. Received two by letter. Thanksgiving service and \$25 raised for Orphanage. 337 in S. S.

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

Third—Rev. H. 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 all from my late affliction. 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 churches were represented. I asked them for \$25, which I had pledged at Fayetteville for the Orphans' Home debt, and they cheerfully gave me \$29 for the Home. Besides this our ladies are getting up a nice box full of useful things for the orphans, but with such leaders as Sisters W. N. Waters and T. A.

—We had 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 successful.

—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., Colporteur Beech River Association.

—Last Sunday the Lord blessed us with a better day and larger crowd than usual. Subject, "Some Essentials to Church Prosperity." The church kindly 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 Baptists, a rich country, which will soon be thickly settled.

W. L. NORRIS.

Dyersburg, Tenn.

—This has been a good day 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 his people are working together, and that assures success.

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 too 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 God 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 he shall not err in deciding where the path of duty leads.

W. M. PRIOR, Colporteur.

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.  
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 missions churches. Good Sunday-school and Woman's Missionary Society. E. LEE SMITH, Missionary.  
Greenville, 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 successful.

M. M. BLEDSOE.

—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., Colporteur Beech River Association.

—Last Sunday the Lord blessed us with a better day and larger crowd than usual. Subject, "Some Essentials to Church Prosperity." The church kindly 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 Baptists, a rich country, which will soon be thickly settled.

W. L. NORRIS.

Dyersburg, Tenn.

—This has been a good day 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 his people are working together, and that assures success.

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 too 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 God 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 he shall not err in deciding where the path of duty leads.

W. M. PRIOR, Colporteur.

—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 edified and interested, the unlearned

and the children were reached and brought to Christ. His preaching was on a much higher plane than the ordinary evangelistic or revival preaching, 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 held a meeting in his own church in which there were received thirty-two, thirty of whom were men. I never had 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 baptised fourteen last night, including my daughter Gertrude. One awaits baptism 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 his daughters 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 Yenger, 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 us 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 colporteur 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 Masonic Institute at Mountain City. Prof. B. B. Dougherty, Carson and Newman, '96, has charge of the Latin department in Holly Spring College.

D. D. DOUGHERTY.

Butler, Tenn.

—A ten days meeting closed in our church Tuesday night. It was a very successful 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 Baptist 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. JENKINS.

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 worshipped 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 Orphans' 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 needed help. No wonder Paris church is in such a prosperous condition every way, with such a noble, generous, able and lovable pastor. God bless him. There are many members that I would like to speak words of kindness about, 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 heresy of life as well as of doctrine, of practice as well as of belief. Orthodoxy in the one respect cannot surely be more important than orthodoxy in the other."

—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 too 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 God 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 he shall not err in deciding where the path of duty leads.

W. M. PRIOR, Colporteur.

—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 edified and interested, the unlearned

and the children were reached and brought to Christ. His preaching was on a much higher plane than the ordinary evangelistic or revival preaching, 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 held a meeting in his own church in which there were received thirty-two, thirty of whom were men. I never had 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 baptised fourteen last night, including my daughter Gertrude. One awaits baptism 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 his daughters 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 Yenger, 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 us 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 colporteur 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 Masonic Institute at Mountain City. Prof. B. B. Dougherty, Carson and Newman, '96, has charge of the Latin department in Holly Spring College.

D. D. DOUGHERTY.

Butler, Tenn.

—A ten days meeting closed in our church Tuesday night. It was a very successful 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



## BAPTIST AND REFLECTOR, DEC. 2, 1897.

## Missions.

## MISSION DISCUSSION.

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

**Foreign Missions.**—Rev. R. J. WILLINGHAM, D.D., Corresponding Secretary, Richmond, Va. Rev. J. B. SNOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

**Home Missions.**—Rev. I. T. THOMSON, 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 S. W. B. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

**Orphan's Home.**—Send all money to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be prepaid.

**Woman's Missionary Union.**—President—Mrs. A. C. S. Jackson, Nashville, Tenn.

**Corresponding Secretary.**—Miss M. M. Claiborne, Maxwell House, Nashville, Tenn.

**Recording Secretary.**—Miss Gertrude Hill, Nashville, Tenn.

**Editor.**—Miss S. E. S. Shankland, 22 N. Vine Street, Nashville, Tenn.

## State Missions.

Tennessee Baptists have a just reason for being grateful to God for the remarkable success that has 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 blessings 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 our 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 colporteur for work done to November 1st. What will be the 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 thirty days for the payment of the debt of \$13,000. But the brethren digged a pit 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 themselves by paying these pledges and then ceasing. The payment of the pledges 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 1st. 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 giving all the year round and all our lives long. The State Board has assumed greater responsibilities this year than ever. The remarkable success of our work has rendered it so popular that there are more calls on the State Board for help than ever

before. Give us \$50,000 this year and we will occupy 1,000 stations and sweep the State with evangelical effort.

## THE ASSOCIATIONS

are rapidly wheeling into line, as one by one they pass resolutions of co-operation 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 Gospel 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 work.

If there are now any Missionary Baptist Associations in Tennessee that are outwardly opposed to co-operating with our organized 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 Associations 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 evangelic efforts of our Southland.

A million lost souls in Tennessee are perishing for the Bread of Life. Tens of thousands of Bibleless homes must be supplied with the Word of God. A hundred thousand children are yet to be gathered into Sunday-schools. Men of Israel, help!

Let us in God's name "go up and possess the land," for by His help we are abundantly able to do it.

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

## Viceroys Li and Marguerite Whong.

An account of Marguerite Whong, an 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 Congress of Representative Women to be held in London in 1898, is told in her own 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 a real grand-papa-like 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 Foreign Secretary of whom Dr. Baldwin told us. We had quite a little talk, for although he was a stranger and a Chinese man, I was so happy to meet one who could speak to me in my own dear native dialect.

"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 rose from his seat, came and assisted me up, and, bless you, he wanted 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 me to shine his light for China, on account of Li's visit to America and England. Why should China send women to meet with 'representative 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 of my country to be accounted side by side with men.

"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 China.

"I trust our Father for all things, and for this also. Oh! in some way you must help me! 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 Father, 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 something to say to your loving little girl, Marguerite Whong."

Shall we not be thankful that in the great congress of women China will be represented by a Christian girl!



A sea-captain may navigate his ship safely across the ocean, but when he comes into port he must have a pilot who knows all the difficulties and dangers of that particular channel. In the voyage of life there are many perilous 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 diseases peculiar to women a general practitioner or ordinary doctor has no opportunity to become thoroughly proficient. Still less to be trusted in the advice of any nurse or unscientific person.

Only a specialist who has given a life of study to this particular field of practice is competent to treat the diseases of women, intricate and complicated as they are.

A woman suffering from these delicate troubles may obtain the most eminent professional advice free of charge by writing to Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. During nearly a year's stay at the head of his splendid staff of specialists, he has successfully treated many thousands of cases of obstinate feminine complaints.

His "Favorite Prescription" was devised for the sole purpose of curing the diseases and weaknesses of the feminine organs. No other medicine has been so marvelously successful in this particular field of practice. No other medicine so completely overcomes all the dangers and nearly all the pains of motherhood.

It is with pleasure I recommend Dr. Pierce's Favorite Prescription to suffering ladies. I have seen it cure many cases of female weakness, and I have seen it cure many cases of female weakness.

The greatest book for women ever published is the "Pierce's Favorite Prescription," sent free in answer to card of mailing only, at our rent station, cloth bound, 31 stamps. Address Dr. Pierce as above.

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 mightily 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 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 College in Philadelphia. She has been so successful in her work that she is called the miracle lady. She and Miss Whong have been appointed to represent the celestial empire at the women's congress in London next year.—The New York Sun.

## Bro. R. J. Willingham's Request.

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 months. Just to think of it, 125,427 Baptists gave in six months' time only \$584.14 to give the Bread of Life to the millions who are dying without it, and who are crying to us for this Bread of Life! Oh, how must this look in the eyes of Him who gave Himself for us!

After thinking and praying over Bro. Willingham's request that we all be a foreign missionary for one day by giving the fruit of one day's labor, at least, I have decided to give it. The first day I can make any money every cent of it shall go in helping on this glorious work of giving the Bread of Life to the starving. Now will not each one who reads this try to get

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 someone of you can make only five cents or one cent He will willingly receive and bless it. I want all 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. QUINN-BERRY.  
Chicago, Ill.

## "Baptist Loyalty to Christ and the Scriptures."

REPLY TO BRO. LOFTON.  
The last reply of Bro. Lofton is so rich I will ask the readers of the BAPTIST AND REFLECTOR to observe the following points:

1. Dr. Whitsett and Bro. Lofton have contended that Edward Barber "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 Baptists 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 was the Scriptural form of baptism" 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 of baptism." Will Bro. Lofton please tell us how these English Baptists could be "loyal to Christ and his Word" while they knew "immersion was the Scriptural form of baptism," but universally "practiced sprinkling and pouring for baptism." What do you mean by loyalty to Christ and his Word anyhow? Eh?

3. Again Bro. Lofton said of the English Baptists prior to 1641 that "for their day they were as good Baptists as we are for our day."

In his last reply he says under No. 2 of the Baptist of our day: "We find nothing but immersion as the meaning and practice of baptism, therefore we dare not do anything but dip."

Will Bro. Lofton please tell us how the English Baptists could "know that immersion was the Scriptural form of baptism" and at the same time practice sprinkling and pouring and be as "good Baptists for their day" as "Baptists of our day," who knowing that "immersion is the Scriptural form of baptism dare not do anything but dip." Another recent explanation is in order, Bro. Lofton. Let's have it.

4. In Brother Lofton's last reply, No. 2, he says: "I said that Baptists as a people in their principles" had

always 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 had never been "based upon any other name or by any other agency than the name of Christ and the Word of God (as they understood it)." 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. Whitsett'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 Baptists 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 Communion. 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 zealous most Baptists are for the ordinance of baptism, and yet how careless with reference 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 the other. I am persuaded that there are 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 with us on the subject of the Lord's Supper. They can't fully understand our "close communion," as it is called, and that is evidently the reason this ordinance is not appreciated equally with the other. This point has been argued until it seems to me that argument has ceased to be a virtue; it is no longer argument that is needed, but a consistent practice among Baptists. It seems to me that if every Baptist Church would consider the Lord's Supper as a local church ordinance in the same sense as they do baptism, and would be as consistent in their practice of the one as they are of the other, that it would do more to harmonize the brotherhood and allay the prejudice of the world against our position than everything else. Certainly both the ordinances were given to the local individual church for observance and protection, and we have no more authority for taking one outside of the church, or for administering the one to persons outside of the local church, than the other. As for baptism, we make it strictly a local church ordinance. We would not think of administering the ordinance of baptism to any except members of our own local church, and no other

church is invited to participate in the ordinance.

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 I 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 I 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 present at every service and always ready unto every good word and work. Words of praise for Bro. Webster are heard from every one. As a citizen we had 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 more 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 flowers and evergreens, and a well arranged literary and devotional program 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 or two spent very pleasantly in a social way. In behalf of the church and people I would say to Bro. Webster, Trust in the Lord always and he will surely direct thy steps.

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

—That accomplished statesman, the Hon. Robert C. Winthrop, of Boston, the fit companion of such men as Webster and Everett, once spoke of a certain class of politicians as "the most clamorous advocates of silence, the most belligerent champions of peace, and the most discordant defenders of harmony." The tribe thus so felicitously described is not yet extinct. We could easily name a score of our friends who belong to it. They insist upon having a monopoly of all the talking and all the fighting that goes on in the world, and it stirs up their wrath when anybody dares to dispute their claim. This paragraph is not personal.—Christian Advocate.

**I**N all receipts for cooking requiring a leavening agent ROYAL BAKING POWDER, because it is an absolutely pure cream of tartar powder and of 33 per cent. greater leavening strength than other powders, will give the best results. It will make the food lighter, sweeter, of finer flavor, and more wholesome.

ROYAL BAKING POWDER CO., NEW YORK.

**PISCO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup, Throat Good, Use in time. Sold by druggists.  
**CONSUMPTION**







OUR DIVINITY CIRCUIT, RED UNDER GOLD, SILK SEWED, SELF-PRONOUNCING TEACHER'S BIBLE, Fully equal to Bibles Ad- \$5.50  
THE BAPTIST AND REFLECTOR, THE BRIGHTEST AND BEST BAPTIST PAPER PUBLISHED, ONE YEAR, \$2.00  
bound in soft flexible leather with Overlapping Edges, Silk Book Mark, and headband, Open flat at

Our premium offers have delighted many of our Baptist People. Our beautiful Bibles are the most valuable premiums ever offered. They are bound in soft flexible leather with Overlapping Edges, Silk Book Mark, and Headband, Open flat at any page, have new clear-cut Maps and the **BEST ILLUSTRATED TEACHER'S HELPS.**

# Our New Large Type Teacher's Bible

has all the helps, finely illustrated, and new and accurate maps. All Chapter numbers are in plain figures. All these Bibles are

## Self-Pronouncing.

Anyone can read the **HARD NAMES** easily and correctly **AT SIGHT**. Few, even scholars, can do as well without one of these Bibles.

**Helps to the Study  
of the Word.....**

It is very rich in this respect, containing as it does copious analytical and explanatory notes and summaries of the several books; historical, chronological, and geographical tables; table of weights, measures, time, money, etc.; words obsolete or ambiguous, together with a new index to the Bible; a new and complete Concordance; a Dictionary of Scripture proper names, with their pronunciation and meanings.

# NOTICE

**NOTICE** 1.—That we prepay all postage. 2.—That this offer does not apply to subscriptions sent us before November, 1927. 3.—Exact amount to cover subscriptions and premiums must be sent with each order. 4.—We cannot refund any money for any other premium when the Bible is selected. 5.—Don't ask for a sample Bible until you have paid for the Bible. 6.—We will send the subscriber's name later if free to canvass with. Send the \$2.00 and secure the Bible you prefer with \$2.00 each, if they wish the paper with. 7.—We will give one of these Bibles free to anyone who sends us a new year's subscription for \$2.00 or more, or \$2.00 each if subscribers wish a Bible also. 8.—The Bible and paper will be sent to different addresses if desired. 9.—Bibles will be sent only for advance subscriptions. Don't ask us to send a Bible for \$2.00 in addition to a subscription formerly sent us.

*They that sealed the covenant.* **NEHEMIAH, 10.** *The points of the covenant.*

36 Behold, <sup>1</sup> we are servants this 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:

37 And <sup>2</sup> it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also 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 <sup>3</sup> make a sure covenant, and write it; and our princes, <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup>

## CHAPTER 10.

1 The words of them that raised the covenant. 2  
The points of the covenant.

NOW those that sealed were  
a No-he-rai'ah, e the Tir'sh-  
za, f the son of Häch-g-li'ah, g  
thid-kil'jah,  
1 h Ser-g-i'ah, As-g-ri'ah, Jör-e-mi'  
ah,  
2 Päch'or, Äm-g-ri'ah, Mäl-chi'ah,  
4 Hä't-tash, Shëb-g-ni'ah, Mäl'heh  
5 Hä'r'im, Mer-g-möth, O-be-d'i'  
6 Dän'el, Gin'në-thon, Bär'uch,  
7 Më-shül'am, A-bi'jah, Mi'y-min  
8 Ma-g-i'ah, Bil'gä, Shëm-g-ni'  
these were the priests.  
9 And the Lev'ites: both Jësh'u-  
the son of As-g-ni'ah, Bin'u-i of the  
sons of Bën-g-däd, Kad'm-el;  
10 and their brethren, Shëb-g-ni'  
ah, Hö-bi'jah, Kö'l-tä, Pëb-g-ni'  
Hä'nän,  
11 Mi'cha, Bär'höb, Hash-g-bi'ah,  
12 Zäc'ur, Shër-g-bi'ah, Shëb-  
ni'ah,  
13 Hö-d'i'jah, Bär'ni, Bën't-nö.  
14 The chief of the people; e P'  
rösh, PÄ'hath-mö'ab, E'lam, Zä-  
thu, Bär'ni,  
15 Bün'ni, As'gad, Bëb'a-i,  
16 Ad-o-i'jah, Bg've-i, Ä'din,  
17 Ä'tër, Hitz-kil'ah, Äsur  
18 Hö-d'i'jah, Hä'shum, Bë'säl,  
19 Hä'r'iph, Än-thöth, Nëb-g-i-  
20 Mag-pi'ash, Më-shül'am, Hë's-  
21 Më-shës-g-be-el, Zä'dök, Ja-  
dö'a,  
22 Pëi-g-ti'ah, Ilä'nän, Än-s-i's  
23 Hö-shë'a, Hä'n-g-ni'ah, Hä'shë-  
24 Höl-b'heh, Pil'gä, Shö'bë

10. The points of the covenant.

26 Ba'h'm, Ha-shab' nah, Ma-ga'-  
 jah.  
 27 And A'-hi'jah, Ha'n'an, A'n'an,  
 27 Ma'lu'ch, Ha'r'im, Ba'g'-nah.  
 28 ¶ And the rest of the people,  
 the priests, the Lévites, the porters,  
 the singers, the Neth'-nims, and all  
 they that had separated themselves  
 from the people of the lands unto  
 the law of God, their wives, their  
 sons, and their daughters, every one  
 having knowledge, and having un-  
 derstanding:  
 29 They came to their brethren  
 their nobles, and entered into a  
 course, and into an oath, to walk in  
 God's law, which was given<sup>1</sup> by Mo'-  
 ses the servant of God, and to ob-  
 serve and do all the commandment  
 of the LORD our Lord, and his judg-  
 ments and his statutes;  
 30 And that we would not give<sup>2</sup> our  
 daughters unto the people of the  
 land, nor take their daughters for  
 our sons:  
 31 ¶ And of the people of the land  
 bring, ware or any virtuals on the  
 sabbath day to sell, and we would not  
 buy it of them on the sabbath or  
 of the holy day: and that we would  
 leave the seventh year, and the  
<sup>3</sup>exaction of every debt.  
 32 Also we made ordinances for us  
 to charge ourselves yearly with the  
 third part of a shekel for the service  
 of the house of our God;  
 33 For the shewbread, and for the  
 continual meat offering, and for  
 the continual burnt offering, and  
 sabbaths, of the new moons, for  
 set feasts, and for the holy days,  
 and for the sin offerings to make  
 atonement for Is'-ra-el, and for all  
 work of the house of our God.  
 34 And we cast the lots among the  
 priests, the Lévites, and the  
<sup>4</sup>for the wood offering, to bring  
 into the house of our God, after  
 boues of our fathers, at times  
 pointed year by year, to burn  
 the altar of the LORD our God,  
 as it is written in the law:  
 35 And to bring the firstfruits  
 of our ground, and the firstfruits of  
 fruit of all trees, year by year,  
 to the house of the LORD:  
 36 Also the firstborn of our

### The inhabitants

and of our cattle, ~~as~~ <sup>as</sup> written \* in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God.

37 \* And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; \* and the tithes of our ground unto the L<sup>a</sup>'vites, that the same L<sup>a</sup>'vites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aar<sup>on</sup> shall be with the L<sup>a</sup>'vites, \* when the L<sup>a</sup>'vites take tithes: and the L<sup>a</sup>'vites shall bring up the tithes of the tithes unto the house of our God, to \* the chambers, into the treasure house.

39 For the children of Is<sup>rahel</sup> and the children of L<sup>a</sup>'vi \* shall bring the offering of the corn, of the new wine, and the oil, unto the chambers where are the vessels of the sanctuary, and the priests that minister and the porters, and the singers \* and we will not forsake the house of our God:

## CHAPTER 11.

1 The rulers, soldiers, men, and the tenth man chosen by lot, dwell at Jerusalem. 2 A catalogue of the cities.

AND the rulers of the people dwell at Je-ru'-sa'-lem: the rest of the people also cast lots, to bring one o' them to dwell in Je-ru'-sa'-lem "the holy city, and nine parts to dwell in other cities.

3 And the people blessed all the men, that willingly offered them selves to dwell at Je-ru'-sa'-lem.

4 ¶ Now these are the chief of the province that dwell in Je-ru'-sa'-lem: but in the cities of Ju'dah dwell every one in his possession in their cities, to wit, Je'-ru'-al, the priests, and the Le'vites, and the Neth'-nimim, and the children of Sol'o-mon's servants.

5 And Je-ru'-sa'-lem dwell certain of the children of Ju'dah, and of the children of Ben'-min. Of the children of Ju'dah, Ath-a'-yah the son of U'-ri'-ah, the son of Zeeb-ri'-ah, the son of Am-e'-ri'-ah, the son

**NEHEMIAH. 11.**

B. C. 645. of Sheph-a-ti'ah, the son of Ma-hi-lé-le-el, or the children of P's re-  
5 Ma. 12. 7. s; And Ma-sé-jah the son of Co-  
6 Num. 17. 14. rich, the son of Coi-hó-sé, the son  
7 Lev. 22. 11. of Ha-zá-jah, the son of Ad-a-  
8 Lev. 22. 13. ri-ah, the son of Joí-ríib, the son of Zé-  
9 Lev. 22. 14. ch-a-ri-ah, the son of Shi-ló-ní.  
10 Lev. 22. 15. 6 All the sons of P's re that dwelt  
11 Lev. 22. 16. at Je-ru-shé-lém were four hundred  
12 Lev. 22. 17. threescore and eight valiant men.  
13 Lev. 22. 18. 7 And these are the sons of B'ní-  
14 Lev. 22. 19. mín; Sá-l'u the son of M'é-shí-l'h-  
15 Lev. 22. 20. um, the son of J'ó-el, the son of P'i-dá-  
16 Lev. 22. 21. jah, the son of Kó-i-a-t'ah, the son  
17 Lev. 22. 22. of Má-sé-jah, the son of Ish'i-el,  
18 Lev. 22. 23. the son of J'é-já-jah.  
19 Lev. 22. 24. 8 And after him Gáb-b'e-l, Sh'i-l'e-  
20 Lev. 22. 25. l, nine hundred twenty and eight.  
21 Lev. 22. 26. 9 And J'ó-el the son of Zíeh-ri  
22 Lev. 22. 27. and his overseer; and J'ó-dah the son  
23 Lev. 22. 28. of Sé-n'ú-ah was second over the city.  
24 Lev. 22. 29. 10 <sup>40</sup> Of the priests: J'é-dá-jah the  
25 Lev. 22. 30. son of J'óí-ríib, J'á-chín.  
26 Lev. 22. 31. 11 Sér-a-j'ah the son of Hí-lí-k'í-  
27 Lev. 22. 32. ah, the son of M'é-shí-l'h-um, the son of  
28 Lev. 22. 33. Zák-ek, the son of M'é-s'joth, the  
29 Lev. 22. 34. son of A-hí-tub, was the ruler of the  
30 Lev. 22. 35. house of God.  
31 Lev. 22. 36. 12 And their brethren that did the  
32 Lev. 22. 37. work of the house were eight hun-  
33 Lev. 22. 38. dred twenty and two; and Ad-a-  
34 Lev. 22. 39. ri-ah the son of J'é-r'q-hám, the son of  
35 Lev. 22. 40. P'éi-l'i-ah, the son of Am'sí, the son  
36 Lev. 22. 41. of Zé-ch-a-ri-ah, the son of Píab'ín,  
37 Lev. 22. 42. the son of Mál-chí-ah,  
38 Lev. 22. 43. 13 And his brethren, chief of the  
39 Lev. 22. 44. fathers, two hundred forty and two;  
40 Lev. 22. 45. and A-míah-á-ri the son of A-sá-r'e-el,  
41 Lev. 22. 46. the son of A-hás'a-tí, the son of M'é-  
42 Lev. 22. 47. shí-l'q-móth, the son of Im'mér,  
43 Lev. 22. 48. 14 And their brethren, mighty men  
44 Lev. 22. 49. of valour, an hundred twenty and  
45 Lev. 22. 50. eight; and their overseer was Zab'dí-  
46 Lev. 22. 51. el: <sup>50</sup> the son of one of the great men.  
47 Lev. 22. 52. 15 Also of the L'é-vítes: Shém-já-  
48 Lev. 22. 53. ah the son of H'a'shub, the son of  
49 Lev. 22. 54. Ás-ri-kam, the son of Haah-a-b'fál,  
50 Lev. 22. 55. the son of B'ní-ní;  
51 Lev. 22. 56. 16 And Shab-beth'e-l and J'ús'  
52 Lev. 22. 57. had, of the obíef of the L'é-vítes  
53 Lev. 22. 58. <sup>50</sup> had the oversight of the outwards  
54 Lev. 22. 59. business of the house of God.  
55 Lev. 22. 60. 17 And Mat-t'e-ní-ah the son of Mí-  
56 Lev. 22. 61. ch-ah, the son of Zab'dí, the son  
57 Lev. 22. 62. of Á-saph, was the principal to begin  
58 Lev. 22. 63. the thanksgiving in prayer; and  
59 Lev. 22. 64. Bak-bék-yab the second among his

*of Jerusalem*

## MAPS.

**This edition also has a complete series of Maps in colors.**

**It is Rich in Illustrations.**

It contains illustrations of the famous Rosetta Stone, Egyptian Brickmakers, Portrait of Rameses II—King of Egypt, The Black Obelisk, Temple of Diana, The Emperor Augustus, Gods at Babylonia and Assyria, Emperor Vespasian, Assyrian Winged Man-head Deity, and a great many other most valuable illustrations.

## TABLES.

It contains Tables of Itinerary of Israelites to the Land of Canaan, Miracles of the Old Testament, Parables in the Old Testament, Patriarchs and their Descendants, Early Period of Old Testament History, Chronology of the Kings of Judah and Israel.

### Likewise

there are accounts of The Witness  
of Modern Discoveries to the Old  
Testament Narratives, Ethnology  
of the Jews, Historical Sketch of  
the Period between the Old and  
New Testaments,  
**Harmony of the Gospels,**  
and a great many other features,  
all of which combined with the

**Large Type,**

**make this a most remarkable offer**

# OFFER

**FREE** This beautiful Bible will give surprising satisfaction and would be cheap at the price without the paper. It is large (Gargantuan type, bound in genuine Morocco), has a book mark and handy bands. It is the best of Christmas gifts from mother to son, of sister to brother. Many a boy has grown a man because of the influence of the noble words of truth here written on the fly leaves. The Bible given him by his mother. Every subscriber receives a new Bible. Send for yours now. Write to the Editor, **THE BIBLE**, 100 N. 3rd St., St. Louis, Mo. Send for yours now. Write to the Editor, **THE BIBLE**, 100 N. 3rd St., St. Louis, Mo. Send for yours now. Write to the Editor, **THE BIBLE**, 100 N. 3rd St., St. Louis, Mo.

## ANOTHER OFFER

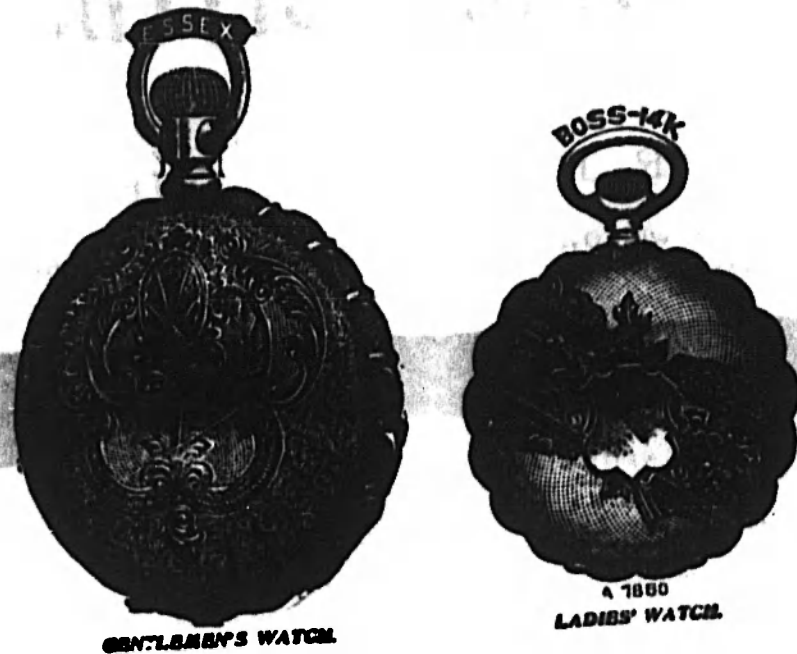
**ANOTHER OFFER** To anyone sending two new yearly subscribers at \$5.00 each, or eight four months' trial subscriptions at 50 cents each, we will send this Bible as a reward for your labor. Make checks or money orders payable to **BARNES AND PUBLISHER, Nashville, Tenn.**

**208 N. College Street,**

**BAPTIST AND REFLECTOR, Nashville, Tennessee.**



# Beautiful Watches Absolutely Free!



THE BAPTIST & REFLECTOR IS ABLE to continue its splendid offer of a beautiful Watch to each of its subscribers who sends seven new yearly subscriptions between November 1, 1897, and January 1, 1898. It is hard for some to believe it, but one of these Watches, either ladies' or gentlemen's style, will be given for only seven new yearly subscriptions.

## THE WATCH.

It has a durable Filled Gold Case.  
Expansion Balance.  
Nickel Movement.  
Safety Pinion.  
Is Stem Winding.  
Is Stem Setting.  
Retail for \$10.00.  
Keeps Good Time.  
Hunting Case.  
Handsomely Engraved.

## HOW TO GET IT.

First, send us seven new yearly subscriptions, one or more at a time, or twenty-two four-month trial subscriptions at 50 cents each.

Then, when your list of seven yearly, or twenty-two four-month trial subscriptions is completed, order one of the above Watches, stating whether you wish ladies' or gentlemen's size.

## WE WILL HELP YOU.

If you will write us signifying your intention to secure subscriptions, we will send you sample copies of the paper and subscription blanks.

By beginning work promptly you can secure one or more Watches, enough for all your holiday presents. Do not delay even one day. Write us if you intend to work for a watch and we will send you sample copies free.

**BAPTIST and REFLECTOR**  
NASHVILLE, TENNESSEE

least, would have been calculated to accomplish 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.

### Question Box.

Ques.—Is it right to have anything voted off by selling votes on it at church fairs? We have refused to let anything of the kind be done in our church because we held that it was one form of gambling, and 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's theological school. He was offered a fee of \$100 to do so. He has been expelled from the institution.

—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 head."

—Rev. J. O. Rust, the eloquent pastor of the Edgefield Church, this city, has returned from Brooklyn, where he supplied the Washington Avenue Church for two Sundays. He says he never had 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 Baptist cause in the city was removed. Mr. Scovel had for some years been prominent in Baptist 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 Department of the University. He has traveled extensively and is a man of much culture. He has the honor of being a fellow of the Royal and Geographical Society of London. 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 Baptists for many years to come.

—We were glad to have a visit last Monday from Brethren Sid Williams and James A. Brown, the evangelists. They had just closed a meeting at Franklin and were on their way to Gallatin. The meeting at Franklin resulted in six additions by baptism.

them, which, considering the small number of Baptists in the town and the strong P. E. Baptist influence there, was quite gratifying. Rev. L. B. Jarmon, the faithful pastor of the church at that place, seems very greatly encouraged at the outlook.

—The New York Voice states that the Yale and Princeton football 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 football, 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 Third 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 him in the South. A truer, nobler man does not live in the Sunny South.

—We have mentioned previously the resignation of Rev. Luther A. Little at Brownsville to accept the pastorate of the church at Bonham, Texas. He left several weeks ago for his new field. 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 brethren 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 howl." 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 sacrilege.

—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.

—Gov. J. P. Eagle, President of the Arkansas Convention, has held that position for a number of years. He tried to decline the election this time, but his brethren refused to hear of it and elected him again. We suppose that it would not be considered an invidious distinction for us to say that he is the most influential 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 consecrated 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 Secretary 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 we have stated before, Bro. Holt simply challenged a show of figures between the Board plan and the Gospel Mission plan. Bro. Holt is the one.

made the challenge "for a discussion on the merits of the two plans of missions." Bro. Holt says that he stands ready to defend the Boards or the Board plan if attacked.

—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 has no family, and as soon as he was taken Dr. John F. Purser had 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 Orleans. 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, Presbyterian missionary to China, who was recently tried by the Louisville Presbytery for heresy. In a communication to the Christian Observer with reference to his 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 more 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 unnecessary 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 best, o old fellow, falling into either extreme and to keep in the middle 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 does Dr. Hoss 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 addicted 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 poison than it would have been for him to kill both himself and his wife by slow poison. It is a good time to have a revival of the sentiment contained in that old poem, "The lips that touch liquor shall never touch mine."

—We did not have time and space last week to give an extended account of the Arkansas Convention. We want to make special mention of the extension of the convention. They form a right Tennesseean now in Arkansas. Here are some of them: Prof. J. W. Conger, President Ouachita College; Dr. E. B. Miller, pastor at Arkadelphia, where the college is located; Dr. O. L. Halley, pastor at Fort Smith; Rev. J. H. Poy of Paragould; O. W. Daniel of Texarkana; R. D. Wilson of Fordyce; W. F. Dorris of Camden; W. W. Gardner of Monticello; and J. S. Thomas, chaplain of a "snaps" 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 Baptist Publication Society; Rev. A. J. Barton of the Foreign Mission Board; Rev. W. D. Nowlin, representing the Western Recorder; and R. G. Craig, representing the Home Mission Board.



## The Home.

### A Child of Jesus.

(Published by request of Rev. W. M. Price, collector for Health and Friendship Association, in the interest of religion in children.)

#### 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 sick, ain't you, dear?" queried her aunt, going close to his side.

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

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

"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 a moment 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 presence—felt ashamed 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

till Mary had gathered her shawl about her, and wrapped her son up more securely, and made signals to Charley, which he seemed 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 unwonted 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 herself 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, woeen face—  
A little child, whose tide of life  
Had nearly run its race.

Most holy robes the angels brought  
By holy spirits given.  
Ready to wrap the child 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 him think  
Of some harmonious word.  
That often from his mother's lips  
The dying one had heard.

It might be, for he whispered low.  
The gasping boy replied:  
And sadly sweet the clear notes rang  
Upon the even tide.

"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 hearts  
Heard low, unequal time—  
They felt the passing of the soul  
With that triumphant chime.

"Oh when, thou city 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 ceased—the angels bore the child  
To realms of endless day.

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

"Do you think"—the voice was fainter than it had ever sounded before—"do you think the angels will come after me?"

"Yes, darling, I have no doubt they will," replied Mary.

"Well, mother, before they come I 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 tomorrow."

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 water."

"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 be said, '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 thankful as she robed her helpless son in his baptismal gown and held him in 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 in his strong arms down to the water's side and back again. A throng of boys and even men had gathered about the cottage-gate, waiting to see the advent of the sick child.

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.

Silently they passed along the road, the boy saying feebly, from time to time, how happy he felt that God had spared him for this, and the good deacon speaking comfort-ing words to the little, weary pilgrim. Silently the crowd followed,

### Hard To Believe.

Mrs. C. C. Miller, 1354 South Fourth street, Columbus, O., writes to Dr. Hartman: "For ten or fifteen years 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 and 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 Peruna. I found it an immediate relief to all my disagreeable symptoms."

It is the only medicine that has ever been of any use to me. You say, "That is hard to believe. I thought Peruna 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. Peruna cures catarrh wherever located, therefore Peruna 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. Peruna 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 Peruna Drug Manufacturing Company, Columbus, Ohio, and the book will be sent to you free.

Ask your druggist for a free Peruna 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 breast, a sob seemed to run from man to man, and many wept unrestrainedly—it was so touching a 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 sweet 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 save faith and praise, "we bring this lamb to thee. Loving thee supremely, he must needs obey thee implicitly. Come, my child, this act is like a precious sacrifice in the sight of thy Redeemer."



## Young South.

Miss LAURA DAYTON EAKIN, Editor.  
404 East Second Street, Chattanooga, Tenn.  
to whom communications for this department should be addressed.—Young South Motto  
Nulla Vestigia Secrorum.  
Our missionary address: Mrs. Hattie Maynard, 61 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for December, Ouba.

"A good man's prayers will from the deepest dungeon 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 journey 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 shrieked past the car; Shetrembled at rumbling and roaring, And paled at the slightest jar. But he spelled the names of the stations, And told off the miles as he flew; And pointed out calves, pigs and horses As farmhouses flashed into view.

When, just as his easy assurance, Had conquered 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 'bout 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 her," 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 engine Who knows every inch of the way."

"From the mouths of the babies," you remember, "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 "shapen," "Rough-hewn" them as most of us may, By that hand 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 moment, There's plenty of light in the end.

—Linnie Hawley Drake.

Young South Correspondence.

Have you realized that we have come to the very last month of 1897? It seems such a little while since we were sending out our New Year's greeting. Take it all in all it has been a good year for the Young South. The Exposition has cut off our "Receipts" somewhat perhaps, because our Tennessee 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 1st, I am quite confident we shall make it up, and come out with colors flying. But it will take hard work and not a day let! Study our "Receipts." See what

our greatest needs are—and go forward!

Let me begin today with Nellie Dunn's birthday offering, 12 cents for Japan. She is one of my dear class in the First Baptist Sunday-school, and she 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 sincerely 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 carelessness, or crime.

But our letters? Oh! yes. 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 by one.

The first I open comes from Rounton: "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 Gertrude 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 ROUNTON.

Is not that well done for such a tiny bit of a girl? Thank you very much. Come again before Christmas, won't you?

The next is from a valued soldier of our Baby Brigade: "Father has given me \$1 which I send to pay that \$25 we have assumed of that Orphanage debt. I am a year and a half 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 the \$25. Who else 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 can do! If the little boxes will aid let me know how many you need.

St. Bethlehem is here again and so welcome: "Enclosed you will find \$1 from my Sunday-school class of happy, bright-eyed little boys and girls, aged from twelve to thirteen. Eight of them gave their hearts to Jesus during our last 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, forcible 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 was such a pastor as he. This money has been ready for several weeks, but

our greatest needs are—and go forward!

Let me begin today with Nellie Dunn's birthday offering, 12 cents for Japan. She is one of my dear class in the First Baptist Sunday-school, and she 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 sincerely 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 carelessness, or crime.

But our letters? Oh! yes. 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 by one.

The first I open comes from Rounton: "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 Gertrude 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 ROUNTON.

Is not that well done for such a tiny bit of a girl? Thank you very much. Come again before Christmas, won't you?

The next is from a valued soldier of our Baby Brigade: "Father has given me \$1 which I send to pay that \$25 we have assumed of that Orphanage debt. I am a year and a half 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 the \$25. Who else 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 can do! If the little boxes will aid let me know how many you need.

St. Bethlehem is here again and so welcome: "Enclosed you will find \$1 from my Sunday-school class of happy, bright-eyed little boys and girls, aged from twelve to thirteen. Eight of them gave their hearts to Jesus during our last 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, forcible 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 was such a pastor as he. This money has been ready for several weeks, but

our greatest needs are—and go forward!

Let me begin today with Nellie Dunn's birthday offering, 12 cents for Japan. She is one of my dear class in the First Baptist Sunday-school, and she 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 sincerely 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 carelessness, or crime.

But our letters? Oh! yes. 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 by one.

The first I open comes from Rounton: "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 Gertrude 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 ROUNTON.

Is not that well done for such a tiny bit of a girl? Thank you very much. Come again before Christmas, won't you?

The next is from a valued soldier of our Baby Brigade: "Father has given me \$1 which I send to pay that \$25 we have assumed of that Orphanage debt. I am a year and a half 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 the \$25. Who else 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 can do! If the little boxes will aid let me know how many you need.

St. Bethlehem is here again and so welcome: "Enclosed you will find \$1 from my Sunday-school class of happy, bright-eyed little boys and girls, aged from twelve to thirteen. Eight of them gave their hearts to Jesus during our last 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, forcible 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 was such a pastor as he. This money has been ready for several weeks, but

our greatest needs are—and go forward!

Let me begin today with Nellie Dunn's birthday offering, 12 cents for Japan. She is one of my dear class in the First Baptist Sunday-school, and she 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 sincerely 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 carelessness, or crime.

But our letters? Oh! yes. 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 by one.

The first I open comes from Rounton: "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 Gertrude 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 ROUNTON.

Is not that well done for such a tiny bit of a girl? Thank you very much. Come again before Christmas, won't you?

The next is from a valued soldier of our Baby Brigade: "Father has given me \$1 which I send to pay that \$25 we have assumed of that Orphanage debt. I am a year and a half 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 the \$25. Who else 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 can do! If the little boxes will aid let me know how many you need.

St. Bethlehem is here again and so welcome: "Enclosed you will find \$1 from my Sunday-school class of happy, bright-eyed little boys and girls, aged from twelve to thirteen. Eight of them gave their hearts to Jesus during our last 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, forcible 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 was such a pastor as he. This money has been ready for several weeks, but

# IVORY SOAP

If you would have your husband's shirt fronts immaculate give your laundress Ivory Soap. A white soap, it washes white.

I have been busy attending my dear 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 30th. The Young South has my best wishes. Use the money as you think best."

MRS. L. W. POLLARD.

We appreciate 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 girls and boys to have the offering go to our own mission.

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 today, 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 all, both young and old, to do more for Japan? But read this dear saint's 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 Besse'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 so 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 rally. What do you say? In great haste,

LAURA DAYTON EAKIN.

Receipts.

First half year ..... \$311.94  
October off-prints ..... 49.77  
November offerings ..... 27.62



HARR, Dept. M Cincinnati,







