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NASHVILLE, TENNESSER

# Paptist an Reflector

NASHVILLE, TENN., NOVEMBER 4, 1897.

SPEAKING THE TRUTH IN LOVE.

New Series, Vol. IX., No. 11

THE GOSPEL FOR AFRICA.

Old Sorios, Vol. LXI.

BY REV. C. B. SMITH.

Country.-The Yoruba country, the part of Africa where the Southern Baptlet Convention are at present working, is situated on the Guif of Olinea. in West Central Africa, lying, as near as possible, between 6 degrees and 8 degrees North Latitude, and between 2 degrees and 5 degrees East Longitude, and is about 200 miles square. It is (or was) divided among some six or seven nations, or tribes, all speaking the same language. Near the coast, the country is mostly flat, often swampy, and heavily timbered. About sixty miles from the coast the timber gives away to prairie, covered with a heavy growth of very high grass, growing from five to ten feet high. There are few swamps, except small ones, in the interior, and there are many high hills, many of them of solld granite At Ogbomoshaw our most northern station, the country is about 200 feet above sea level. As far as to this last point there is always a fresh breeze from the sea, except for a small part

seem to think the future is all right, and are unconcerned about it—at least so far as I can find out.

A Little Mission History .- Our Convention's first work in Africa was in Liberia, afterwards extended, in 1850, to the Yoruba country. Later the work in Liberia was given up. Our first missionary to Yoruba was the lamented Bowen. Between 1850 and 1869, when our work here was practically given up, we had at different times twenty-two missionaries on the field. I think some died not very long after reaching the field, and some others were compelled to return home to save their lives. I think not more than half of them were able to stay long. The climate is better understood now, and our surroundings are better, so I think our chances for living and staying are better. Our civil war, and a war in this Yoruba country, which destroyed our chief station went far to stop our work; and an outbreak of heathen against the Christians in Abcokuta, in 1868, and the ill health of our last missionary on the field put the final stop to our work in 1869. The work was of the year, a wind from the north, called Harmar- begun again in 1875 by W. J. David. On arriving tan, prevails. Of course the climate is warm, for we in Lagos, he found a small handful of our converts are close on to the Equator. The sun is very power- regularly meeting for worship, a young native

from Lagos is the large city of Abeokuta, estimated at from 150,000 to 200,000 inhabitants. Our work here has always been very discouraging, and there are now less than twenty members, but it is partly because we have had too few missionaries. If we could keep two strong men there I think we might do something. It is now in charge of a native man.

Our next station is at Awyaw, 100 miles northeast of Absokuta, the capital of the Yoruba nation, as distinguished from the whole country which we call Yoruba. This place is estimated to have about 75,000 people. We had a station here many years ago, but if there were any converts they were not to be found four years ago, when the work was reopened there. As yet the work there has been house building and seed sowing. There have been two baptisms, and there are now four members. The C. M. S., has a small organization and the Wesleyans have a beginning.

Our next and last station is at Ogbomoshaw, about 30 miles east of Awyaw, or, by the road we have to travel, about 300 miles interior from Lagos. It is estimated to have about 75,000 inhabitants.

Missionaries.—Following is a list of our mission-



MATADI.

One hundred miles from the Atlantic coast. Matadists the highest point to which ocean steamers can ascend on the Congo. Here the cataracts begin; this is the point of departure of the new railway.

ful. and one soon pays for bis rashness if heexposes brother (M. L. Stone) preaching for them and work- aries, sent out since the reopening of the mission in The seasons are, the rainy from May to October, and the dry from November to April.

On the coast the countries are under English rule. The interior is under the influence of the English. who will allow no more wars. This latter is only within the last two years.

People.—The people, of course pure negroes, are quite industrions in their way; carrying on farming (all by hand), trading, and the various trades with considerable energy, when we consider the race and climate. They are, for the most part, strong, well built, and very decent looking people.

Religion.-They are pure idolaters, but they acknowledge one supreme God over all, whom they call by a word which means the owner of heaven, but if they ever worship Him I don't know it, though individuals have told me that they prayed to Him before worshiping their idols. They often speak of matters that are beyond them as In the hands of Ood, and they often say "Thank God," when asked after their wolfars, but all of this is more form. All their worship and all their feer is for their idols, with no thought for the future or of spiritual worship. They

It is a sure way to bring on fever. Ing at his trade as carpenter for a living. At Abec. 1875. W. J. David came out in 1875 b native young man, he opened up work in all these

Present Work .- We are working four principal cities and in two villages. Our first station is Lagos, on the coast. It is under England, and is estimated at majority of the people are heathers or Mohammedans. There are two Baptist courches there, one called the Native Baptist Church, with about 100 members, (it needs a revival of exclusions,) and the Mission Church, numbering about eighty members, only partly supported by the mission. The Mission Church is growing quite rapidly. At a short distance from Lagos, the Mission Church has a mission in a village, where there have been a few baptisms.

At Haussa Farm, a village a few hours' travel from Lagos, we have long had a station under a native man, but at no expense to the mission for about two years now. I think there are about twenty members there. About sixty miles interior (north)

kuta. Bro. David found three or four converts, and pelled to return in 1889 and has not yet been able to at Ogbomoshaw a few more. With the help of some come back. At the same time W. W. Colley, col., came out, but resigned in 1879. Mrs. David came places. He found those at Ogbomoshaw worshiping out in 1879 and died in 1881. P. A. and Mrs. Eubank came out in 1882, but after eight years of hard work felt compelled to retire, but they look forwark to a time when they may re-enter the work. W. P. Harvey, Mrs. Harvey, S. M. Cook and C. E. 75,000 people. There is much of civilisation, yet the Smith came out in 1884. Mr. and Mrs. Harvey returned home in 1886, on account of ill health, and the same year Mr. Cook withdrew. Miss Cynthia E. Morris (afterwards married to C. E. Smith) came out in 1886 and died in 1889. In 1889 C. C. Newton, Mrs. Newton, Miss A. Newton, W. T. Lumbley and Mrs. Lumbley arrived on the field. Mrs. C. E. Smith came out In 1891, C. E. Smith having married again while at home. In 1890 S. G. Pinnock came to us from the Wesleyans, and later was married to a lady of that society, who also

Our present native force consists of three men (and their wives), whose chief work is preaching, and two school teachers.

Ogbomoshaw, Africa.

# Brief Exposition of John vi. 37.

BY REV B K JONES, D D

"All that the Father giveth me shall come unto me; and him that cometh unto me I will in no wise cast out."

Jesus was discoursing on the tread of life, making himself that bread. This some did not understand. They could not make the spiritual application, but became offended. So our Lord uses the language above quoted. He was neither surprised nor discouraged because of their dutiness of hearing and their rejection of him. He was already scoure as to the purpose of his coming into the world. He knew that he could not fall of this purpose

1. A define number of Adam's posterity was given to him of the Pather

(1) Affithat the Pathery veth A'll to as of course. le indello e A great multitude which no man can number as sesaved but in the divine mind it is definite and certain. The writer uses the Greek, pen So the ale is used here collectively. The whole as a unit -is meant. When Jesus save, "My sheep." he is referring not to the individual but to all the saved taken as a unit

(2) A's that the Father giveth God the Fither originates the plan of redemption, and therefore is placed first o the work of salvation. The Father originates plans; the Son mediates; the Ho v Spirit

(3) All that the Father jirth Here is an act of divine sovereignty and free grace. This gift was not procured nor was it in any sense a matter of obligation on the Father's part to the Son. The Pather was not moved to save men by any reason outside of himself but gave to the Son out of H . love for the lost. His ompassion was excited but he was love and gave to the Son because he leved. But his love could not become operative except through a mediator Hence Jesus is chosen of God to mediate for sinners

(4 All that the fatner giveth to me The Son then is sole possessor of the all. He becomes the good shephers and unistin a respects become responsible for them. To see, yet must be redeemed from the irses of the as at a sansed from the dedlement of

Hence he was made of a woman made under law to redeem them from its curse. Whatever else he did he died for the sheep. Howas unanswerable to the divine law in everyth ng for those given to him Whatever was demanded of them he assumed and paid off or discharged So then, he is the Lord, their righteousness. The ail are complete in him

Jesus na diri all Auther debt Lowe Sin halt eft a celmson i tain He washed it white as now "

It would be well for the sheep never to get above, below or beyond this work of their divine substitute Saved but once, and only by his work of substitution. Whatever I am, or may be, or may not be, by what I think, say or do, this is salvation, and this only once and forever

# "In my hand to price f bring simply to thy cross f oling."

2 Shall come unto me Here is one of God's shalls There can be no let in the execution of the eterasicounsels. Jesus had the promise of the Father before the world was that all those given should come. (1) Come here is used synonymously with believe or ave faith. A physical coming is a line question. he context also makes it clear that Jesus meant that all that the Father gave him should believe on him l'ake one other passage where come is used: "Come anto me all ye that labor." etc. This means believe o me, trust in me

(2) Shall come This sounds like compulsion but he Bible teaches most clear'y that the believer acts eely in the exercise of faith. It is his own act dut it no where teaches that a sinner originates or of the flesh, but of Cont. Of the even will began be produces his own faith. Faith is a product of divine us with the word of teath. vergy. "My people shall be a willing people in the ay of my power." "Who believe according to the working of that mighty power which he brought in Carlet when he raised him from the dead." Faith is piritual vision. It is the new greature sceing So the Holy Spirit must create it or it cannot be Except a man be born from above he cannot see the kingdom . f God. "You hath he made alire who were dead in respasses and in sins " Spiritually dead sinners do not see, but the sinner made alive by divise " wer is conscious in the arst place of seeing what .. never saw before And he can say: "Whereas I was blind, I now wee."

"Amaxing grace! how sweet the sound. That saved a wretch like me; I once was lost, but now am found, Was blind, but now I see."

"I "And him that cometh unto nie I will in no wise e dout."

(1) And him that comoth into me. Here the indi-" iual is singled out by the personal pronoun "him." I' ere is but one limitation put on "him," and that



This picture represents the tar. amongse this person

no difference who he is the a remainder who comes Can there be any a part of anyone desiring to weak a sing sail vation. The doctrine of ... we the seeking coming one, alone t a ful of comfort and ! to the preacher. Has the war a me earth yet meaved. Ite may enrique the test dopending on the Holy Spir's to make to Word powerful, and expect the minhand disk hand he come with absolute certainty

If God is under no onligations a save an staner no sinner has a right to complain f the pe mits him to remain in the love and practice of six Whe should be speak against to a who continues to do just the thing he delights in"

(2) But lastly, not co the hiesendness of more com ing to Christ: They shall never be cast out. The Greek is an strong as possible. No passage in the Word of God teacher : preservature of the saints more strongly than to a new later cans out it would be the entit of absent of for theist to do so. Why did to Fatur give it as to kings Was it that he may't an them to a water and then cast them out? Is I I said the fither could have made a mistage . The at the de them in his own almighty hand and no no a second place them out of his hand. The divise han was implete to all eteralty. There could be no break a its execution. Whom he called he posterior and whom he partified he glorified. The sterns prodest cation ends with the eternal glorification of all the given Productinated to what? " That we might be us the praise of His glory." Elect to what? "To obesience and aprinkling of the blood of Josa Chelat that we might show forth the praises of him wie called, as out of darkness into ght Fire a are mor of what? Our goodness or good work . At he works of righteouspess; which we have done on by the washing of regeneration an annew worth Holy Chost Born again? You but not if horst nor the will

"O to grade how great a debto: Daily I'm constrained to be Let that grade. Lord, like a fettor Bind my wendering heart in Page

Brothren, let us look up with biosect hope, let us go forward with undying courses, for Hothat spared not His own Son, but delivered film up for us all, how shall fie not with film also feenly give us all things? Thanks he to God who giveth us the cichery through our Lord Jeaus Christ. Money Creek, Tenn.

# All Around

I have just closed a four weeks appointment in protracted meetings. One week was spent at Halme's Grove with Bro. Carney. We had a good revival. with thirteen additions. This is an energetic, persevering, kind and liberal people. One week was spent with Forest Grove Church, Kentucky. A good revival and good results. They have a beautiful house in a good community. A more hospitable people I never met. They seem to be marching in to the relative clause, "that cometh." So it makes the front ranks and are ready for every good work.

I shall ever hold to nice esteem these noble brothren. Bru. A. H. Rather is the noble and efficient master, having been recently called. We predict great things for this church. One week was spent at Marvin, Tonn. This is J. M. D. Catos' old church. He was one of the strong preachers of the South, and died some ten years ago. The church now worshins to a senget-house, their house having been lost by fire some two years ago. We had a good revival, and raised money in subscriptions to build a new house, and they will hulld. One week was spent at Una. near Nashville, with good results. This is a noble band of workers. Ilve, active and determined, in a the community, with great possibilities before them. They are now without a paster, but are arranging for one for half time. The prother who comes here will find a nicesaut field.

Bres. W C. Grace is with as this work visiting reiatives and friends. He is such a contai -weet-spirthat breather that all who know him are glad to see

Bro J S. Rice is a resident of this place i Una and to one of our best men and preactions. He is do line a second wears at this to now and a other in inta-

I have just road (in compute, from the proceed tags of the linguist conference on the met in Nachville some time age a ti const appra. It scome that the purport of the a smooth to hash or put a quietus no the Whiteit mate. This it may do. But I have great fear I have great reservence for the men whose names are attached to the document but I consider the statements to be simply a rehash of aid things and more assaustantorily put than ever before beat by Dr. Whiteits and his admirers. I do not admire that way of doing things. The way things come into existence has much to do with the advence of things existing, and therefore the very weather way this d coment come into being will have much to do with its influence for good. That decument will be required some than the Federal d or when it was being brought up Missionary Ridge. What we do let us do openiv too many things done in a corner already. Millian. Toun

# Chicago Letter.

The Barrier and terrirered is just to hand. Its must nowe from the Tonnessee Baptist State Convention file my hourt with rejuteing. God is infinitely good to answer prayer as tie does. I know many hearts had been tooking up to Him for His Spirit, the spirit of peace, in the Concention, and now I know the heard and answered. I tried to pray carnestly each day of the meeting, and now I desire to record my gratifude to Him and to the prothren for the way in which the "Whitsiti matter 'was treated. Then I tim feet deeply grateful for the splendid work accomplianed last year i believe the is but an earnest of what is neture the Touncesco Santists of they will stand together and do their ever best. I wish the Baptists of Tennessee as a people could realize their connectantly and possibilities. My prayer shall fulmy you now as you turn to the work of the new year God bless sach of you, brettren and sisters, as you strive to undertake large inings for His glory. I find things here on a much larger and grander

scale than I expected. The buildings and equipments are magnificent. The location is the best in the city. The University has 172 professors and instructors. with about 2000 students, the most of whom are here for graduate work. I am charmed to find such a deep spiritual atmosphere, coupled with a sincere striving after the truth.

On yesterday the Vertes telescope was dedicated -the grounds in the world its oust was \$100,000, and was the sift of Mr C T Yerkes to the Baptists. There were present at this dedication many of the leading astronomers of this and foreign lands. W. Y. Q.

# Evangelical What le It?

In the Raptist and Englishment of September 30th, page & third column, cent to last article, is this language quoted from the Christian Observer of Louisville, Kv.:

"In raply the answer to clear that the bread and wine are not us be estured to any unbaptized person, mor as any one who has not been received in the

This answer is all right if by it the writer means Scriptural churches. But would be not have been more clear and definite if he had said Scriptural instead of avangations? That word avangelical is misleading, it now being used in reference to several antagentalas denemalasticas.

It stribes me that the proper thing to do when attempting to expens error is to hew to the line, and thus he the world know what we mean and where the trath lis, on that all scalars after truth men sea their duty and perform it or be wifully dischedient. Hendurson, Alle.

J. D. Mulimpon.

# PHARISEES AND PUBLICANS.

SPRIMON BY REV. J. II. BAWTHORNE, D.D., PASTOR OF THE FIRST HAPTIST CHURCH, NASHVILLE.

This man went down to his house justified, rather than the other, for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke zvill. 13, 14.

In this parable the proud, self-righteons, bonstful Pharisee is condemned and abased, while the humble, penitent l'ubilcan la justified and exalted.

In our Savior's time the l'harisces were the religious, church-going, intelligent and cultured class of society. Publicans and sinners were the rude. lawless, degraded and vicious element. The traditional, religious, respectable party were opposed by all who hated tradition, religion and respectability.

When Jesus entered upon his work of organizing a duty. new religion and founding a new kingdom his sympathles seemed to run more toward the despised and outcast than toward the Scribes and Pharisces. He found his first supporters and followers in the class that was least respected and least influential. He turned away in scorn from the Iligh Pricets the white-robed gentlemen of the Temple-and chose for his standard-bearers rough, ignorant dishermen from the seacoast.

in every age of the world, men who have made their living by fishing have been ignorant and degraded; and yet when the purest, wiscet and noblest of mankind had to choose the men who should stand closest to nim, and he his bosom companions, he took fishermen. He chose them not because they were fishermen, and not because they were ignorant and unrefined, but because, with all of their ignorance and rudeness, they were more worthy to be his companions than the pompous, selfish, and ley-hearted Priests of the Temple.

One of the most distinguishing features of our Lord a conduct was his opposition to the dominant religious party among the Lews. "Ye hypocrites" "Ye wolves in sheep's clothing." "Ye whited sepuichers." "Ye vipers." These were some of the epithets which he applied to Pharisees.

To the l'ubiicans, hariots and thieves who gathered about him to witness his miracles and hear his wonderful words, he spoke sympathetically and tenderly. it was to them that he said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Why was he so severe upon orderly and ordinancekeeping Pharisees, and so gentle in his treatment of degraded and God-defying Publicans and sinners?

He was not a demagogue. He made no appeal to popular prejudice; he did not seek to array class against class; he did not eat with Publicans and sinners because they were more numerous than Scribes and l'harisces. Ilis conduct lilustrated his fealty to a great and righteous principle.

Every true man despises artificial picty. He is righteously impatient with any person who is outwardly clean but inwardly corrupt; he has a sovereign contempt for the artificial gentleman; he loather the man who, while occupying a high place in social life. is given to dishonest methods in business; his virtuous soul recoils at the sight of a plety that is all on the surface, and that consists merely in a punctilious conformity to a ritual. He cannot enconscience is satisfied with a mere formal obedience to the canons of his church.

It was this feeling in the breast of Christ that inspired his uncompromising hostility to the Pharisces.

observed all that the Jewish ritual required of them; but beneath the cover of all this outward sanctity, there was a cold, unforgiving, cruel and decelifui blushing lawlessness and sensuality were less offen-Scribes and Pharisecs.

the same place of worship, but were not carried there by the same motives. One of them claimed to be Pharisesa went because the law required him to go. and bacause it was the proper and respectable thing to do. The Publicae went because be was deeply convicted of sin, and felt his need of divine mercy. He was further from the church than the l'harlance, hat passer to God.

Why was the Phariese proud and self-rightsous and the Publican bemble and contrite? Why was

one satisfied with himself, and the other burdened with self-condemnation and shame? The only rational explanation that can be given of the difference in the spirit and conduct of these men, is, that they judged themselves by radically different standards.

What was the Pharisee's standard of duty and righteousness? It was a schedule of religious formailties-giving tithes, keeping fasts and feasts, and praying so many times a day. This was the measuring rod which the Pharisee took with him when he went up into the Temple to pray. Judging himself by this standard, he believed his life to be perfect. He felt that he had covered the whole ground of duty; he had kent all the fasts and feasts, and given tithes of all he had; he believed that he was even better than the law required; he claimed that he had an excess of righteousness because he had done more than his

Deceived by this false measurement of himself, he included in the Temple directory; he had no regrets because he had sense of imperfection; he believed that he had cultivated the whole field of duty. Havtay fulfilled the whole law, there was nothing in his life and heart to be forgiven. Covered with this spotless robe of righteousness, when he went up into the Temple to pray he could do nothing but thank God for his superiority to other people.

The Pharisce's self-righteousness was born of a false conception of duty, and all modern Phariseelem has its genesis in the same radical error.

The l'ublican had a very different standard of duty. His conception of obligation to God could not be compassed by any definition. His life was immeasurably below his ideal. Weighed in the balances of the sanctuary it was contemptible and vile

His soul was so conscious of its imperfection and unwerthiness, and so burdened with a sense of its great distance from the lofty attainments to which it aspired that he could only smite upon his breast, and say. "God be merciful to me, the sinner.

No great artist is satisfied with any creation of his own gentus. He turns away from his masterplece to behold a vision of something incomparably better. No great orator is content with the laurels be has won. In his eagerness for grander triumphs he loses eight of every past achievement.

Every great thinker has such a vivid conception of is ashamed to look back over the little distance he

The man who towers above his fellows in spiritual strength and majesty, feels that he is "less than the least of all saints 'To him Christian obligation is not something that can be readily formulated and easily performed. Doing his duty is not a task like making a journey, or building a house, or painting a picture It is something immeasurable-an undertaking to which there is no end. As he advances in opiritual life duty enlarges. When a man, like that self-righteous Pharisee, sees all that is meant by duty, he ceases to make progress in holiness.

My friends, there are sad sights about us. My soul is exceeding corrowful when I see the miserable standards of Christian obligation and attainment which some men have set up for themselves. They dure the man who is only ceremonially just, and whose have prescribed for themselves a certain round of religious performances. They have made out a little schedule which they carry about with them in a vest pocket; they know exactly all that the Lord requires of them each day of their lives, and when they have chamber when the departing spirit qualis with fear They were a generation of formalists, they carefully gone through with their little list of duties they are full of Pharisale pride and satisfaction.

Their obligations are so definite, simple and comspirit. Jesus saw the bollowness and hypocrisy of say, "I can comply with every jot and tittle of the down in ashes before God-Christians whose prothese people; be knew them to be a generation of de- divine prescription, and when night comes, having found sense of unworthiness is expressed in repeated ceivers, and, as there was not an element of his na- done all that was required of me, my conscience is ture that could tolerate fraud, he denounced them as easy, and I can sleep sweetly." They have what tricksters, and turned from them with loathing and they call their "sacred season," and when it is over Indignation. He preferred the society of Publicans they say to themselves, "I have done my duty; I and sinners, not because he had any sympathy with have gone through the schedule; I have settled my their vice and shame, but because their open and un- accounts with the Lord, and now I'm ready for the theatre and the german and the opera. For forty sive to his nature than the canting hypocrisy of days I have fasted; I have cates so strong meate; ] have touched nothing more substantial than fish and Two men went up into the Temple to pray-the one fowl; but now the sacred season is over, and I'll a Pharises and the other a l'ublican. They went to have the best in the market. Goodbye, religion, I'll see you ngain next year."

Alas! such conceptions of duty are not confined to ploss; the other professed to be very sinful. The ritualists. In many a Baptist there is as much of the spirit of formalism as is usually exhibited by the most radical of Romanists. Many a Baptist has his little schedule, on which, he thinke, is named and defined every obligation to God and man. The only difference between his schedule and the Romaniat is and contrite heart God will never despise. Everythat it is much shorter and can be disposed of more one that exalist himself shall be abased, but he quickly and with much less labor. Whas the task is nonompliebad, his pouncionce is estimated, and he im-

agines that God and the angels are saying, "Well done, good and faithful servant."

A condition of all true spiritual life on earth and in heaven is progress-perpetual progress. If you have overtaken your vision of what you can be and ought to be; if you imagine that you have reached the summit of spiritual excellence and power, you are apiritually dead.

When a man thinks that he is doing all that he ought to do for Christ and the great needy world about him, and finds complete satisfaction and contentment in thinking about how much he has loved and labored and sacrificed, he has not only coased to grow in grace, but is rapidly degenerating in every element of true Christian life.

We cannot afford to stop and congratulate ourselves upon what we have accomplished. We must forget the past. We must not lose time in dwelling upon our past achievements. We must face the futhad nothing to do but to thank God that he was not use, and move steadily forward towards the probas other men. He had no thought of any duties not lems and duties which are before us. When we have gained some toppling crag in climbing toward our ideal, let us not stop to wave a banner and sing a song of victory, but lift our eyes to higher heights, and Alps on Alps, beyond.

> Two conceptions of religious life are presented in this parable. The Pharisee stands here as the representative of a conception which is prolific of selfsatisfaction and spiritual paralysis. The poor Publican, smiting his breast, and crying, "God be morciful to me a sinner," represents a view of religious life which is productive of incessant aspiration and struggle. Which of these characters has the greater attraction for you? The self-satisfied Pharleso, or the humble, penitent, yearning, struggling, agonizing Publican? Which of them is the more worthy of your imitation? Who would not rather be poor in spirit and have the favor of God than to be spiritually proud and abide under the condemnation of the Almightv?

Oh! for a church of Publicans. Oh! for a church whose aspirations are boundless, and whose standard of rectitude and duty is as high as the highest heaven. Oh! for a church thoroughly dissatisfied with her past achievements and groaning under a sense of her shortcomings and incompleteness. Ohi for a church clothed in sackcloth, bowed with penitence, smiting upon her breast and crying, "God be m reiful to me, the sinner." Only a church like that the vastness of unexplored fields before him that he is in favor with God. Only a church like that has the ear of God. Only a church like that has power with God Only a church like that has power with men-power to make them see their depravity and wretchedness, and know their need of divine love and mercy Only a church like that can strike down social evil, stlence the voice of infidelity and plant her banner of truth and righteousness on every frowning fortress of iniquity and sin.

> Who are the men among you of spiritual power? Who are the athletes? Who constitute the pillars of our sanctuaries? Who among you have the best equipment for successful spiritual strife? Who are the most courageous in holy warfare? Who are out yonder in the thickest of the fray? Who are the most fruitful of help to their fellows? Who are anointed with power to open the eyes of the blind, unstop the ears of the deaf, and call back the dead to life? Who are the men around whom the timid and the conscience-smitten gather in the day of trouble?

Who are the men that are wanted in the deathbefore the opening vision of an awful eternity?

They are the self-loathing, contrite Fublicans of the church-Christians who feel that their righteousprehensible that they cannot fall to meet them They ness is all rage, and who are humble enough to sit cries for divine mercy.

Oh! for more Publicans. Only they who weep for their own sine can lead sinners to the gate of mercy and into the way of life.

If there is a Christian in this community who is thoroughly dissatisfied with his religious record-a Christian who is willing to be called a Publican and a einner, and in whose breast there is an ever-increasing longing for God-I desire to say that for him I have the truest and warmest sympathy and fellowship, and with him I wish to stand shoulder to shoulder in every godly contention with falsehood, iniquity and ein.

If there is an unsaved man in this congregation who would put himself where a rightoous and mercihal God can stretch out to him his mighty band of aternal deliverance, let him step into the Publican's place and offer the Publican's prayer. A humble that humbleth himself shall be exalted.

The dying this on the cross had the spirit of the

Pabiloan. He expressed it whas, with his last laboring breath, be prayed, "Lord, remembar me when thos comest into thy kingdom." In that prayer of the expiring felon, helplessness cast itself on almighty power, and unholiness embraced infinite purity. In that prayer the gullty and frightened soul took refuge in the sheltering bosom of a forglving God The exhausted and dying Redeemer at hie side had ceased to hear the ornel mookery and the wloked imprecations of the mob beneath him. The stillness of his mangled form, and the ellence of hie secred lips, indicated that life was almost extinct; but when the poor, concolence-emitten and friendless thief cald, "Lord, remember me." hie ear heard, hie great heart moved, and hie lipe responded. His divine arm clasped the epirit of the dying suppliant, and bore it upward through the gatee of paradise to a place where "the wicked cease from troubling and the weary are forever at rest." Arm in arm they entered the pearly gates, arm in arm they walked the golden streets, and side by side they sat upon the great white throne, while the innumerable company of engels and the countiess throng of glorified saints rent the air and shook the high vault of heaven with hosannas for the Redeemer and plaudite for the redeemed.

# Missouri Baptist General Association.

This body of Baptlets convened in its 63rd session in the Baptlet Church of Mexico, Mo , of which Rev. N. B. Pittman is pastor.

The annual sermon was preached by Dr. W. R. L Smith, pastor of the Third Church, St. Louis, from John lii. 12 Theme: "Earthly and Heavenly Things," or "Sin and its Remedy." The sermon gave no uncertale sound. Its orthodoxy, as Dr. t mith said of sin, "struck through and through." The following sentences will give some idea of the subject matter of this powerful eermon: "Mistakes in earthly thinge instantly touch the heavenly. These two ideas of sin and calvation are inseparably united. They are like the divisions in a reservoir which are joined by an opening in the dividing wall. The inflow which raisee the water level in the one, raises it in the other; the outflow which lowers the level in one at the same time depresees it in the other. Dopress the fast of man's ruin and inevitably you diminish God's glory in redemption. All human nature is defiled; it must be made over." "Ye must ha born again."

Dr. W. Pope Yeaman, who had been the honored Moderator of the Association for twenty years, requesting that his name be not used in that connection, Hon. E W. Stephens was elected as his suc-

Pastor Pittman said in his beautiful address of welcome: "A saloon keeper gave money to help provide entertalument It was a lovely deed because it was unselfish Certainly he did not expect the members of this Association to parronize his saloon."

The first morning's session might be cald to have been national, as speeches were made by Dr. Seymour of the Baptist Publication Society, Dr. Morehonce of the Home Mission Society of New York, and Dr. E C. Dargan of the Southern Baptlet Theoogical Saminary, who delivered one of the most thrilling epechee during the Convention. At ite closs a subscription was taken of more than \$800 in response to Dr. Dargan's plea for the "boys." which evinced the fact that the Seminary had not lost its rold in the minde and bearts of Missouri Baptists.

tione requesting Dr. Whitelst to resign, and a motion to snepend the ragular order for their discussion was tabled by a vote of two to one, which showed that Milesourl Baptists were willing to trust the Board of Tractees in this matter. Whereupon Dr. Ford said. kindly and tendarly: "I shall entertain no feelings of bitterness against those who differ from me. You here a right to your opinione," etc.

Dr. Willingham suggested in view of the good feeling which prevailed to rise and sing, "Blest Be the Tin that Binds," and the great audience did, with a powar and pathos that we have celdom seen equaled. This will not cettle the Whitelts matter, but it does evince the fact that it le possible for God's people to " agree to disagree."

Hev. W. Y. Campbell read the report on State Missione, and while the results of the labors of the misalonaries were most gratifying, yet the report showed a debt of \$500, which was raised in a few

The report of the Home Mission and Foreign Mission Boards showed a falling off in contributions. which some thought to be the result of baving one Brorstery for the two Boards instead of one for each, as in the past.

Drs. I. T. Tichenor, Corresponding Secretary of the Homa Mission Board; R. J. Willingham, Corsesponding Secretary of the Foreigo Mission Board,

and John H. Eager of Italy, made fice speeches while the reports were under consideration which were enjoyed by all. Dr. Eager told that the lamented L. B. Ely bad drawn up a plan the day of his death of a much needed building, and he thought of starting soon a subscription as a memorial to this honored brother, but a nun her claimed they wanted to start it then, and in a short time between \$1,800 and \$2,000 were subscribed to this object

Missouri is a great State and the Baptists are a powerful people, but perhaps a little selfsh, as they gave about as much to district missions as State, Home and Foreign combined the past year.

The paper men were there in full force. Bro. D. B. Rey modestly announced his paper, published at Springfield, as " the best in the State." A brother, however, had previously stated that he "thought the Baptiets of Southeast Missouri did not think Bro. Ray orthodox," and he suggested that Bro. Ray "go to Texas."

The Association meets next year at Kirksviile. There are some Missourlans, at least, that enjoy much, very much, your areatment of the Hall-Care-E A LEONARD. well case.

Clinton, Mo.

# Texas Letter.

When I read your excellent account of the late Tennessee Convention I appreciated more than ever the

> "Strange we never prize the music "Till the sweet- olded bird has flown! Strange that sammer skies and sunshine Never seem one half en teir, As when winter's snowy pinions Shuke the white down in the sir."

The brotherly love, peace, and harmony of that meeting are much enhanced by contrast when we remember our last convention at Houston, or look forward to the coming one at San Antonio.

It le a ead mistake to regard our trouble in this State as a personal or newspaper affair. He who reads the riddle thus, only looks upon the surface of affairs. In the past some brethren found material for wittleism in the mole hill of Martinism which the Baptists of Texas were exaggerating into a mountain. But the mole hill has seemed much larger since it has traveled into their own borders.

We are fighting a battle here for truth and rightcousness that will have to be waged openly in almost every State composing the Southern Baptist Convention, in esse we are defeated. The personal element has been brought in and will always be used, but the real root of the matter is exactly the old Hardshell

There is really not so much actual strength in the forces that oppose our organized work as there is noise. Like Tammany, they always make great claims as to numbers that are not borne out by the result. The friends of our mission cause are more united than ever before; and their real carnestness is shown by the fact that \$12,000 was easily raised during last quarter for State Missions.

The Baptists of Tennessee are to be congratulated upon their possession of such a magnificent instrument for good as the BAPTIST AND REFLECTOR. No doubt its past educational work and the wisdom displayed in dealing with various questions that have lately arisen, made possible that harmonious Convention just past. Newspapers are like the little girl, "When she's good, she's very, very good. And when she's bad, she's horrid."

One missionary at least in Texas turne his ey to Tennessee as "Fatherland" and rejoices over each step in your progress. WM. H Major. Galveston, Texas

# Among the Brethren.

Recently it has been my pleasure to mingle with our brethren of several East Tennessee towns, and to find the Baptist interests at least holding their own. The Baptist brethren have never had a more flourishing outlook. Dr. M. E. Broadus, with his big heart and brain, is doing a great work for the church, and also for the Southwest Virginia Institute. Preeldent Jones was never more pleased with his outlook. and is conducting the affairs of our great school in a most satisfactory manner. Such we would expect of such a man as President Jones. May he and Dr.

Broadus live to see the fruits of their earnest labors. The Baptists of Elisabethtown stand together as a noble band of Christian workers. It was my pleasure to be present on the second Sabbath of this month and aid Pastor Glenn in the ordination of Descon Miller, Bro. Miller le a most axcellent young man, and is well qualified for the position he was called by his church to occupy. Bro. Glenn has a delightful field in this the most beautiful town in Tennessee. In saying so much for this little town I of course take into consideration what nature has ward. done for the place. Its two rivers, its baautiful val-

lay, its towaring mountains, with a multitude of other attractions, all combine to make it a delightful little town. Johnson City is in the wrong place and would do well to move up and help to build a city there. I was also with Pastor Glenn the following Sunday at Johnson City and had the pleasure of preaching at night to hie excellent people. At both places Bro. Glenn has a firm hold upon his people and is doing a fire work.

My next stop was Joneboro, my old home. The church here is pastoriess. May the Lord scon send them a man. Many noble people belong to this congregation and it is a good field for the right man.

When I reached Greenville I found Pastor Murrell off in a meeting. As it was their prayer-meeting night Bro. Hall asked me if I would preach for them, which it was my pleasure to do. Bro Murrell is doing a good work, and is a first class man.

The last point which I will mention is Mossy Creek. Dr. Phillips is doing an excellent work on this important field. President Henderson seems encouraged at the outlook of the college. The students this year are of a superior character. It is inspiring to hear them sing in chapel. A warm rolligious feeling seems to pervade the whole body. At Carson and Newman great stress is laid upon heart culture, and the cause of missions is made a special feature.

in my travels I will say that the BAPTIST AND REFLECTOR has been my main topic of conversation, and I find the people in love with it. They will take it, and sometimes will pay up what they owe on I. G. MUERAY. their subscriptions.

## From Dr. Eager.

Dear Bro. Folk:-Thank you for the marked copy of the paper and the kind mention of myself for remembrance in the prayers of our people. God only knows what a strain we have been under. To most of our people, however, the panic has been worse than the fever. Truly it was a time "to try men's souls." But, as is always the case, numbers have stood the test. God's grace has proved "sufficient," and there have been here, as elsewhere, numerous exhibitions of the truest heroism.

We have had ninety cases of the fever so far, bua only six deaths-three of which were in my congregation. Four of our physicians have been down Two are up and out again and the other two are do-

Our Baptist pastors have all stood at their posts, as have all the other pastors of the city save one. Our good governor was one of the first "refugees." and has been severely reproached for his seeming cowardice and inconsistency.

On my return Sunday, October 11th, I was greeted by full houses, and the outlook for a prosperous season of church work was excellent. I was to bury Mr. O. W. Stebbine, the first "suspect," at 1 p. m. that day. It turned out that he was ordered by the Board of Health to be buried early that morning, and before the day was over the city was wild with rumors as to the cause of his death. Then the agony of suspense began, which, with the autopsy in Mr. Pat White's case (another member of my flock) ended in the dread certainty of the presence of "the yellow fever scourge." I need not repeat the story of what followed. We have kept up our Sunday morning services, but have ministered, of course, to greatly diminished audiences. Nearly all who could get away have gone.

The death of Maj. J. W. Dening, general agent of e G. & A. Rall oad, a most useful member of my Advisory Committee, was peculiarly sad. He-was at church se usual on Sunday, the 17th, and was burled the next Saturday. He died in perfect possession of his mental powers and in simple trust in Christ for selvation. His widow and daughter are now refugees in hospitable Nashville.

We are sure that, so far as the fever is concerned, the worst is over, but we have a serious problem on hand to care for the unemployed and the poor. To this end thousands of dollars have been raised, a Relief Committee, in addition to the several church committees, has the matter in charge, and the good work goes bravely on. GEO. B. EAGEE. Montgomery, Ale.

-We closed a good meeting October 7th at Union Valley, Giles County, Tenn., with 20 additions, 10 by experience and baptism, two by relation and two by letter. The church was greatly revived and strengthened. The Lord has done great things for us in this section. In four meetings there were 89 professions, 104 additions to the churches, one new church organised with 48 members. Bro. J. R. Wiggs of Jackson was with us and rendered valuable service. To God be all the glory. Wa humbly bow, thank God and take courage to press for-R. A. FITTGERALD.

Campbelisville, Tenn.

# NEWS NOTES. Pastors' Conference Report.

North Edgefield Church-Pastor preached in the presched a helpful sermon at night. One profession of faith and one received for baptism. 132 is S. S. Good young people's meeting.

Howell Memorial-Good day. Bro. E. S. Bryan of Petersburg preached at both hours.

-But little money has been received this month for the Ministerial Board. The mouth is nearly out, and over one hundred dollars is needed to meet the de-G. M. S.

-My Osburn Creek church is in a thriving community. Going out to it Saturday from Booneville. Miss., I met wagon after wagon going to market. Some were loaded with bales of cotton, some with cotton seeds, others with corn. The community had built since my last visit a commodious academy building, within two hundred feet of the church house. One of the leading teachers of northeast Mississippi, Prof. Lacey, is in charge. My promise was elicited to be with them again next year. G. M. S.

-Our meeting at Old Union, Wilson County, lasted ten days and nights, resulting in 40 additions by experience and baptism, eight by letter and restoration. There was much rejoicing among the members. The church in general was much revived. Glory to God. Brethren Ralkes, Fugua and our pastor, C. L. Dillon, were with us. God bless them, we love them dearly. May the richest blessings of God reet with Bro. Fugua while he is in school: W. H. ALSUP. McCullough, Tenn.

-The Seminary is "booming" this year. Every chair in the dining-room is taken, and when visitors come additional seats must be provided. Every fellow is right down to hard study. I am trying to study more carefully than ever before, and spend more time on my knees. I realise that it is a waste of time "not to take time to pray." Many of the brethren had good vacations, and were used of the Lord in bringing many to Jesus. I preached 125 sermons; would have reached 200, but I was slok four weeks in Jackson. A preacher who lives a day without preaching, it is a day lost to him. I want to hold a meeting or two this winter, and will go wherever the church and the Lord say go.
FRANK M. WELLE.

Louisville, Ky

-There has been a meeting at Riverside, Ky., for the past week, conducted by Evangelist C. W. Freeman, with marked interest on the part of both saint and sinner; large crowds at every service. Bro. John Austin is here also. He is an old veteran of the cross, and is a persistent worker even if he is old in years. The Campbellites have had thin section solidly for a number of years, and they did strongly oppose the work in the beginning, but the old gos- getting rid of the duty, but because service is sweet. pel of Christ, the power of Ood, is doing ite work. and the foundations of infidelity and skepticism are trembling. To God be all the glory. Bro. Freeman held a very successful meeting at Mortar Branch school-house in his tent, resulting in 30 professions stronghold of Campbellism. Bro. Freeman la to move to Bowling Green the 1st of November, and as more. Let's have a Holy Ghost convention—each he has four churches in this county it will make his one in his secret place convene with God. work convenient. And he is working for the Board of this Association as missionary, which keeps him in Warren County all of his time.

# Carson and Newman College.

Dr. Phillips presched a fine sermon yesterday to a large audience on the work of the Holy Spirit. Last night he spoke of the recent Convention at Fayette-

Yesterday afternoon in the College chapel, the atudente bad a very interesting missionary meeting. In addition to an address by W. J. Cheek, papers were read by Miss Allie Wilson and Miss Ethel Chute. Miss Chute is the oldest daughter of Rev. E. Chute. who is now laboring as a missionary among tha Telugns. Her paper was a strong and stirring one, the product of a soul all aglow with seal for the work to which she means to give her life.

Our Baptlet Young People's Union will give a public missionary meeting next Sunday night.

Onr Sunday-school observed "College Day" yesterday. Without any strong appeal, the aum of \$12.68 was quietly contributed to education. How I wish that every ohurch and Sunday-school is East Tanassess would observe "College Day" once a year.

It would prove a blassing to them and would be a great help to the College. I am now planning to pay a \$8,700 note by March, 1898.

I pland with every lover of our cause in East Tennesses to give me all the support he can. How easily morning and Bro. J. H. Anderson of Owenton, Ky., we can do thie, if each one will feel a personal responalbility. J T. HENDERSON.

### Florida Notes.

The winter is on us with all ite rush and push. Associations are convening all over the State. Our Baptiete are doing a nobla work, considering all things, while aducation is not forgot. Of course we have had a hard struggla for the last few years, yet we are hopeful.

The oranga groves are showing up finely, while other fruits have had more attention than in the past; hence the great variety of fruit almost the year round.

Onr lakee are clear and full. We are not at all frightened about the world drying up, as the Northern papers tell us it is doing. Let all such scary people come down and look at these numerous lakes and take courage. The alligators are going into winter quarters, so they may venture down and enjoy the balmy breezes and boat rides without fear. I think more Baptist preachers ought to come where "there is much water."

One Kentucky prescher had his friend, Dr. Guerrant, of Mount Sterling, Ky., who winters here, to arrange with the Umatilla Baptiste for three months board while on a health trip, but he failed to come. I think his name was Taylor. Perhaps he will remember us this fall.

Bro. C. E. Wright also made us a promise, but we have lost him. Where is he?

Umatilla le a nice place to winter. So healthy. and so many lakes around to fish in and boat ride on. Good school, with competent teachers. Any child may go free while it remains here.

# A Wonderful Revival.

Yesterday morning closed a series of revival servicee at the First Baptist Church, Memphis, the most bleesed, I think, it has ever been my privilege to attend. It was a genuine old-fashioned Holy Ghost revival, if you please, a revival of "the fittest." What is that? Why, the fittest is that which meets and enpplies our greatest need. And our greatest need, the preacher's greatest need, the church's greatcet need is the enduement of the Holy Spirit. And blessed be God, the enduement of the Spirit is within the reach of all. Only comply with the conditions: Shut yourself up alone with God, turn the search light on and let it reveal the hidden sine away down in your heart, tear them out by the roots, make an absolute, unconditional surrender of yourself to God, and by simple, child-like faith receive.

Since Broughton's coming to Memphis I am a new man-yea, before he left I became a new man. I have been reconverted (not regenerated again), but converted from lukewarmness, neglect, half-heartedness, rotten perfunctoriness, to fira, diligence, wholeheartedness, service rendered, not for the sake of And I believe that many who attended these services could say to all this, Amen. So many have said to me, "I am so different from what I was before the meeting." Brethren in the ml letry, brethren in the churshes, the secret of the happy life, the secret of a useful life is "down in the dust." Let us honor the Spirit more, let us seek Him more, let ue receive Him

Memphis, Tenn.

# Pulaski Notes.

W. A. LUBE.

We had a fine closing to our school-house meeting. Received into our little church 14 members; 10 by bantism and four by letter. Many of the grown people never heard a Baptist preach before, and one old man said he had never heard the gospel before. So much, Bro. Gilliam, for being a "country Baptlet prescher."

The possibilities of our work in this asstion are opening to some of my members as never before. Wa are now arranging to open another mission on the opposite side of the town, which will fill my time full. May I not give something of what a real missionary can do? On the first and third Sundays he teaches a Bible class, preaches at 11 o'olock, drives la a buggy 24 miles and preanhes at night Os the fourth Sunday he teaches libble class morning and evening. preaches three times, and drives out and bank five miles. On the second Sunday he only has one class to teach and two chasees to preach until we can organies the other mission, which will fill up the Sundays. On Theaday alghte wa have prayer-meeting at oar mission, Wadaseday night at bome, and Saturday nighte two times per month. Our Dr. Broadas said no man can preach his best more than one time in a day. I think he was right about it, but a misslonary in a destitute field must do the best he otn, as often as he can, and as much as he can.

We began our work here a little more than a year ago. We had 10 members is the town and community. Now we have 65. Have lost four. We have a neat, commodious frame house, all paid for except \$328, which must be paid in February; after which, we want Dr. Holt to come and help us dedicate it la the morning. At hight we want the editor to preach the ordination sermon for some deacons. Brethren, don't forget it. T. T. THOMPSON.

Pulacki, Tenn.

# For Love of His People.

In tender memory of Rev. D. I. Pureer, D.D., who died of yellow fever in New Orleans, October 22nd.

The yellow plague was abroad la the land, but in the city where the preacher tarried, ruddy-faced health scattered jewels of gladness and his friende prayed, "Abide with ua." But the people whom the preacher loved was stricken and the light of a beautiful purpose shone on his face as he talked of the saddened homes where the fever king reigned.

'Nay, friends," he said, is answer to their pleading, "I have never faltered when duty called. My people are in trouble, my place le with them."

And so he went forth gladly to his heaven appointed work, and wherever the plague stalked, with darkness in his wake, sorrow was softened by sympathy's touch and the people who loved him ware comforted because the preacher was near.

Abl mission most beautiful to come with the sweetness of healing to grief burdened hearts.

It were worth the martyr's death to have been a comfort in time of trouble to his loved once!

Day after day he fulfilled his eweet mission, and then the plague entered the preacher's home, and dark indeed was the cloud o'ershadowing his people. But by and by he fell asleep, and when they saw tha smile of victory on the preacher's face exultation sought place with corrow, that God had given to earth for even so brief a epace auch aplendld conrage

-euch Christ-lika heroism. He gave hie life for his friende. Because of bis affection for his people he was stricken.

"Greater leve hath ac sege than this," Ah! Lord of the pers and blest May lathite lev. he seasorly near To the hearts the prescher loved heat; Penr out the halm of thy healing spoe these And the light of his service will be As a pathway of glory his propie to lead Unto heavenly heights and to Thes.

Jassie Ler McHaen.

Chattanooga, Tenn., October 28, 1897.

# From Memphis.

The fever excitement brought to a sudden closs a very remarkable meeting la progress at the Firet Baptist Church. Bro. Bronghton, that prince of evangeliste, and Bro. Wolfsoha, his swaet ainger, were with us. They etlered the town and avery night packed the church. It was la no sense a nalon ma ting, but I counted seventeen ministers at one service. Bix other churches received members from the meet ing. Our membership was thoroughly awakened. So helpful was the meeting to them that we would have pronounced it a wonderful success if not a soal had been converted. But with such awakesed seal that was impossible. The joy of salvatios was restored to God'e people, consequently sinners wers converted, and in great anmbers. There were more than 160 professions. About forty have naited with the First Ohuroh. I am ears thees figures would have been doubled if we could have costlaved another

Well, the fever is here is good earnest. Thirty cases have been reported, and I approas the correct number is anywhere between that and fifty. The cool weather, the expected frost and latasees of the season keep up the conrage of the people who ara left, for about a fourth of the population has gone. I fear the effect of warm weather, which I look for after Saturday. Business is at a standstill. The schools have closed, and religious services have been suspended. The first case was is the Montgomery family near the New Orleans depot. The dootors, who sometimes differ, you know, prosounced the case malarial fever. Dr. Smart of the First M. E. Church called upon his congregation from tha pulpit to assist the family. Many responded by sitting up with the mother and daughter, and many mora later by attending the funeral. Most all the cases in town are traced back to contact with the Montgomery cases. It has not yet reashed the Bap-Montgomery cases. Pray for na. E. A. TAYLOR.

# MISSIONS.

MISSION DIRECTORS.

campo Minetans.-Rev. A. J. Bolz, D.D., issionary Secretary. All communications designed for him should be addressed to him at Nachville, Teas. W. M. WOOD-OOOK, Treasurer, Nashville, Tene.

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D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Jappaine, Vice-President of the Rome Board for Tennessee, to whom all information or inquiries about work in the State may be addressed

ministerial Ecacation.-All funds for roung ministers to the S. W. B. University should be sent to Q. M. Severe, LL.D., Jackson, Fenn. For young ministers at Carson and Newman College, send to J. T. . Mossy Creek, Tenn.

Orphans! Mame. -- Beadall monies to A. J. Wheeler, Treasurer, Mashville, Tenn. All supplies shauld be sent to C. T. Obeek. Mushville, Tenn. All empiler should be

Wante Missionary Union. Passiberz.-Mrs. A. C. S. Jackson, Nashville,

CORRESPONDING SECRETARY-Miss M. M. Claiborne, Maxwell House, Nashville, Tenn. RESOURCES SECRETARY .-- Mice Gertrude Bill, Nashville, Tenn.

EDITOR-Miss S. E. S. Shankland, 203 N. Vine Street. Nashville, Tenn.

# A Great Man Gone.

When Michael Vann breathed his inst a race was made to mourn. In the prime of manhood, with his spleadid faculties but only just mature, fith a brief but glorious past, and lith bright prospects for a famone future, the unexpected, but not unprovided for, summens came, and what many believe to be the greatest man of hie race passed to hie reward.

No negro in these Southern States has exhibited qualifications so rare and so well adapted for a career of usafalness to his race as was possessed by this man of God.

M. VANM WAS A BORN LEADER. Of commanding presence, powerful will, quick and ready wit, and of great force of character, he could but be a leader. With all of this he was an imperious orator, a sagacious statesman, and withal a superb Christian gentleman.

AN ORGANIZEE.

He anw his people scattered as sheep having no shepherd and he set himself to the task of organising them. Whereever his masterly hand moved organisation took the place of confesion. In that love the Lord, and so we must ing to \$2.85. his work as Corresponding Secretary bow submissively before this inscrutaof the colored Convention, he menifested to a remarkable degree this masterly power. The unique, com- do nothing less than lay upon the plete and marrelous organization of the First Colored Church of Chattanooga attest also his superior akili

as as organizer. AN OBATOR.

Dr. Foik has fitly called him the Haary Grady of his race. Possessing a vivid imagination, a complete command and ready flow of language, a splendid volce and that subtle magnetime that invariably characterises tha saccessful orator, all combined in one mas to make him one of the most splandid orators of his age. Before any audience North or South, white or binck, Intailigent or ignorant, he was always and invariably the same invincible, inimitable Vann.

A PREACHER.

Having been called to the great work of the ministry he iaid all of his magnificent powers nuder tribute and perame the foremost preacher of his people in the Southland. In any other avocation ha would derialily have arisen to distinction. Nor was he unmindful of his powers and his pos- Committee on Resolutions—Mrs. North Edgafiald Church—lars. G.



STATION PROPLE AT LUBBO, AFRI CA.

sibilities. But he deliberately chose the position of a preacher of the gospel rather than to enter other callings where ambition beckons to earthly

A MAN.

Were Vann living he would he the last to claim perfection. He was conscious of inclinations to avil, which, unchecked, would bave rendered him as powerful for evil as he was Instrumental for good. But Vann, while he knew his weakness, knew also the source of strength, and so he sought his Lord and obtained from Him the victory.

While to some he may have appeared hanghty, he was humble of heart. He loved his brethren, and his brethren loved him. In the councils of his colored brethren he was elevated to the highest positions in the gift of his people. Among his white brethren, whether in church, Associations or Conventions, local or general. Vann was always welcomed, always had a hearing, and invariably got all

he asked for. In his home he was the tender, affectionate, loyal husband, and he leaves a wife to mourn his loss who State Missions...... poseeases to an eminent degree the qualifications so well suited to him. She is a cultivated, educated, consecrated Christian woman and deserves the sympathy and prayers of all who held in high eateem her more widely known husband.

When shall we see his like again? The Lord of all makes no mistakes, and so this is among the "all tnings" that work together for good to them hie stroke of God's providence. Bu the writer of this article felt he could grave of his friend and brother this lows: tribute of his worth. A. J. HOLT. Nashville, Tenn.

Woman's Missionary Union.

Minutes of the Woman's Missionary Union, auxiliary to the Tennessee State Convention, held at Fayetteville, Tenn., Oct. 15th, 1897.

The ninth annual meeting of the W. M. U. of Tennesses convened in the Methodist Church at 2 p. m., Mrs. A. C. S. Jackson, President, in the

Mrs. Jackson cosducted devotional exergises.

Address of welcome delivered by Mrs. J. H. Holman and responded to by Mrs. Orah Darnell. The appointment of committees was

as folloss: Committee of Enrollment-Miss Ger-

trude Hill and Miss Kate Anderson. Committee on Numbestions-Mrs. Orsh Darnell and Mrs. Ansa Gillis. Bowan.

John K. Currier, Mrs. H. J. Wiggs and Miss Sue Hoyt.

Address-"Claims of the W. M. U., by Mrs. A. C. S. Jackson.

Committee on Enrollment reported as follows: Mesdames A. C. S. Jackson, Florence Davis, H. J. Wigge, S. B. Elliot, A. W. Allen, H. C. Baker, F. G. Jobe, J. H. Holman, J. K. Currier, Orah Darnell, N. C. Morgan, M. A. Lane, C. M. Owaley, F. L. Holman, E. C. Gardner, M. E. Trimble, Annie Ingle; Misses M. Prosser, Jean Holman, Agness Horton, Lillie Hamilton, Pearl Burnam, Katie Taylor, Sue Hoyt, Lillian Yeargin, Donnie Vaughn, Holleman, Kate Anderson, Julia Smith, Sepple Miller, Anna Gillis, Gertrade Hill.

The report of the Corresponding Secretary was read by Mlss Gertrude

	Hill, as follows:
	Letters written 1,414 Lesfiets distributed 2,465
	Annual reports distributed 300 Prayer cards distributed 2,500
	Missionary Day programs
	Bible carda 800 Recommendations 800
1	Constitutions

Report of W. M. U. of Tennesses for the year ending Sept. 30, 1897: 

.92.744 13 1,897 06 64,643 19 Total ... Number contributing, about 1,000

Paper-"Work Among Children," written by Mrs. Laura Dayton Eakin, read by Miss Anna Gillis. A collection was taken for the ex-

pense fund of the W. M. U., amount-Annual reports were heard from

The report of the nominating Committee was read and adopted as fol-

Prosident-Mrs. A. C. & Jackson. Corresponding Secretary-Miss M. M. Clalborne.

Recording Secretary-Miss Gertrude Hill. Editor-Miss S. E. S. Shankland.

CENTRAL COMMITTEE.

Honorary members:

First Church-Mrs. J. P. Dake, Mrs. D. Nelson, Mrs. J. B. Hawthorne, Mrs. A. J. Wheeler, Mrs V. Darden. Central Church-Mrs. H. R. Coleman, Mrs. Mattle Dunnavant, Miss 8 E. S. Sh nkland. Centennial Church-Mrs. E. M.

Gardner, Mrs. Anna Kilmartin, Mrs. H. J. Wiggs. Seventh Church-Mrs. N. C. Rose. Mrs. J. H. Wright, Mrs. Frensley. Immanuel Church-Mrs. W. W.

Kannon, Mrs. A. B. Hili, Mrs. Walter McComb. Edgefield Church-Mrs. G. W. Jarman, Mrs. J. O. Rost, Mrs. A. S.

W. Sherman, Mrs. Ida Adcock, Mrs. Jack Walters.

Third Church-Mrs. M. E. Murkin, Miss Alice Golden, Mrs. J. D. Robin-

Howell Memorial Church-Mrs. E. C. Saunders, Miss Ella Sturdivant, Mrs. F. O. Wallace.

ABSOCIATIONAL VICE-PRESIDENTS. Boulah Association-Mrs. T. M. Ryen, Martin.

Big Emory-Mrs. Blanch Ransdell, Harriman. Big Hatchio-Mrs. P. M. Stanley,

Memphis. Central-Mrs. H. C. Irby, Jackson. Clinton-Mrs. C. H. Leinhart, Fin-

castle. Concord-Mies Mary B. Massy, Murfreesboro.

Cumberland-Mies Josephine E. Winn, Clarkeville. Duck River-Mrs. A. B. Robertson.

Wartrace. Eastanallec-Mrs. Mattle H. Gib-

bine, Riceville. East Tennessee-Mrs. C. T. Burnett, Newport Ebeneser-Mrs. T. T. Thompson,

Pulaski. Friendship-Mrs. Orah Darnell, Dyersburg. Holston-Mrs. E. Lee Smith, Green-

Indian Creek-Mrs. R. S. Fleming.

Beech River-Mrs. B. F. Bartles. Chilhowee-Mrs. R. A. Brown,

Knoxville. Memphls-Mre. West Harris, Mem-

New Salem-Mrs. W. N. Waters, Watertown

Nolachucky-Mrs. J. M. Phillips. Mossy Creek. Ococe-Mrs. S. E. Nelson and Mrs.

L. D. Eakin, Chattanooga Salem-Mrs. W. P. Phillips, Henderson's X Roads.

Sweetwater-Mrs. W. C. Grace, Sweetwater, Tenn. Tennessee-Mrs. J. H. Snow, Knox-

Tonnessee Valley-Miss Ruth Brew-

Western District-Miss Evic Brown, Parle.

Union-Mrs. J. B. Alexander. Doyle. Unity-Mrs. Bettle Garrett, Pocs-

hontas. William Carey-Mrs. Fannie Holman, Fayetteville.

Wisemen-Mrs. P. F. Burnley, Wil-New Providence-Mrs. Alice Moon,

Lenoir City. Sevier-Mrs. J. F. Halo, Sevierville,

Cumberland Gap-Mrs. Quillen, Cumberland Gap. Midland-Mrs. Era Bishop, Powell

Station. Northen-Miss Ada Cleveland, Clear Spring. Mrs. V. W. Broughton of Memphis

Royal makes the food pure,



against his arrow. Yet many a young woman whose affections are already engaged, hesi-lates to assume the obligations of wifehood and motherhood, because she feels unfitted

for them by some physical weakness of The special ailments to which the femi-nine organism is liable, not only unfit a wo-man for happy wifehood and motherhood, but incapacitate her for any sphere of action. No woman can discharge the daily duries of any position with comfort or satisfaction who is constantly weighed down by headsches, backaches and dragging, weakening

Troubles of this nature are not by any means a necessity of womanhood. They are positively and completely cured by Dr. Pierce's Pavorite Prescription. It imparts gettuine health and strength to the womanly organs. It was devised for this one purpose by an eminent specialist in this particular

Por several veers I suffered with prolapsus of the uterus," wertes Miss A. Lee Schuster, of Box 12 Rodiny terrison Co. Miss. "Our family physician to the right thing. I grew worse and worse. It beaty was emaciated, hands and feet claim is sent all stonach weak, with great palpitation at the heart. I dreaded for right to come for the late with names all night and sent me you as the a marked page. I began taking you:

"The Prescription," contrary to ate Prescription, contrary to and I began to improve right sken three bottles and now I am very nearly well and am very happy, and thank

spoke of her work among the colored people of the State.

Report of Committee on Resolutions was adopted, tendering thanks to all who have in any way assisted in making this meeting helpful and interest-

Following prayer by Miss G. Hill, the annual session of the W. M. U of Tennessee adjourned.

MRS. A. C. JACKSON, Pres. A. GERTRUDE HILL, Sec.

Correction.

Dear Bro. Folk: In a recent Bap.

TIST AND REFLECTOR, reasoning from

witnesses whom you introduced, you reached several conclusions against the teachings of M. T. Martin, among which was that he held that salvation depended upon faith in a system of doctrine rather than the personal Christ. I do not undertake to show which is wrong-your testimony or your reasoning-but one thing is sure, and that is your conclusion is wrong. He teaches that Armenianism is salvation by a system of works, and urges that nothing but a personal trust by a personal sinner in a personal Savior is justified faith. He urges this by Scripture, reason and Illustration with transparent clearness, and so fully is he persuaded in his own mind of its correctness that he bo'leves that no such trust has ever been exercised by a sinner unconsciously; and that there is so much involved in it that a sinner once having exercised it can never forget that he has done so. He further teaches that the peace of the justified is so deep, the love of God shed abroad in the heart by the Holy Ghost is so real, that the which God gives in the heart to be an to look again at the ground of his rea of that State. hope which, like a long possessed in- Dr. Whitelitt himself says in

heritance, seems more and more his own every time he looks at it. Hence his doctrine of "assurance."

No, my brother, if Bro. Martin has hobby it is that personal trust of a personal sinner in a personal Savior, and this alone, brings the peace of the justified. And it is while contemplating this point that so many renounce their former profession, claim to trust Christ for the first time and ask for "rebantism." I heard him in six meetings and he did not name rebantism once—they always asked for it. Again, you say that this doctrine

le Campbellistic, Hardshellistic, etc. At the close of a meeting whore E. R. Carewell assisted, a young church member was left in deep trouble. None of us had questioned his converslon-his word was his bond. To leave him with great tears rolling down his cheeks and confessing "I am lost," made me almost wish Carswell had not come. On Monday following we received the letter given below. Remember, we always commence a etter, after giving place and date, with "Dear Brother," but notice the

44 Thank God. I have found peace at

"Dear Brethren:-I could not walt until I could see you to tell the good news. I accepted Christ Sunday morning while reading these words from Matthew: 'Blessed are they that hunger and thirst after righteousness for they shall be filled.' It was a happy night with my wife and myself. I never had such feelings before in my life. I just felt like I wanted to tell everybody. I pray that the Holy Spirit may be with you at Pontotoc and that many may accept Christ as their Savior. Again I thank God. I am yours in Christ,

T. H. SPENCER." That, Bro. Folk, does not sound

like the Campbellite preaching I have heard. I have never heard a " Campbelilte experience." There were number of such experiences given. They sound so much like a real experience to me that I am afraid to fight these men (Martin and Carswell) is torn with dissensions, shattered lest haply I be found to fight against

I have never heard of one who wanted to go out of the Baptist fold or change an article of faith because of having heard them. I am aure if they are helf as bad as those on whose testimony you rely, I think they will have enough to carry of real wrong without our accusing them wrongfully. Therefore I take great pleasure In giving you this correction (which is good so far as it goes), for the best of us are bad enough at best.

R A. COOPER.

Seminary Versus Church.

seems more important for the Seminary divided. What is bitterness to the to exist than the church.

The churches, Associations and Conventions, one after another, have raised their united volces in groanings, begging the trustees to eliminate from the faculty teachers and teachings contrary to Baptist faith and practice as held by the great body of the denomination; have prayed and plead that Whiteltiem was playing sad havon with the quiet and rest of Zion.

And the Seminary rebukingly answers back: "Peace, be still," for the Seminary flousisheth nevertheless.

As we now ren ember, the BAPTIST AND REFLECTOR attended the last sessealing of the Holy Spirit of promise | sion of the Mississippi Baptist Convention and reported in substance that | Ism." "earnest" (assurance) until the re- Dr. Whitsitt was present in person, demption of the purchased possession | and while not allowed the liberty of is so abiding that though the world, the floor to present the claims of the the flesh and the devil combine to Seminary before that body and aptempt to doubt the reality of this sal- | peal for financial help, yet he raised vation their effort falls fruitless—that | more money privately for the Seminary each tauntation to doubt causes him thus the year before from the breth-

9944 per PURE

In some of the best hospitals and sanitariums no other soap is allow ed for any purpose

BAPTIST AND REFLECTOR of October 14th that "the number of students matriculated in the Thelogical Seminary up to October 7th is 225. On the same date last year 220 were matriculated; that quarantine regulations now maintained in various States has interfered somewhat. Greater numhers have promised to attend from Mississippi, Louisiana and Arkansas than for several years previously."

Rev. Mr. Robertson was in attend dance on the Convention at Faretteville as the representative of the Seminary, and while he was recognized only as a visitor-not permitted to advocate the claims of the Seminary publicly-yet, as I am told, the friends of Dr. Whiteits say that Robertson raised more money by \$200 for the Seminary than was given at the Paris Convention last year.

I mention the foregoing facts as the basis of a reflection-facts that seem to me pregnant with a strange, alarming and grewsome significance. For it seems to me that while Zion languisheth the Seminary fourisheth in coase quence thereof; and that such facts are paraded in defiant boast for the discomfort and humiliatation of the Bap-

tist denomination. It seems evident the Seminary increases in great power, spreading as green tree, growing in its owe soll (its anti-Baptist soil), while the church with strife and factional bitterness.

Seminary soil? Yes; and that is to say: "That the verdict of antiquity among the Baptists is in favor of sprinkling or pouring as the true mode of baptism." "That the earliest Baptist Confessions of Faith all concontemplate sprinkling or pouring as the act of baptism." "That Edward Barber was the founder-inventorof the rite of immersion among the Baptiste in 1641."

Yes, truly, it seems that the Semipary is not in trouble as Zion is, and neither is it plagued like the church that is blasted and withered from dissension. The eyes of the Seminary seemed to be at perfect asse. Sarely, From an anti-Baptist standpoint it | church weepsth in sorrow, is torn and church hath become sweet to the Seminary, and it feeds on the distresses and afilictions of Zion.

Lord, how long shall the Seminary overshadow the church? How long shall the Seminary triumph over Zlonf J. H. BURNAM. Fayettovillo, Tenn.

A Correction.

I copy this from the Arkansus Baptist: "Elder Frank M. Wellsh sagain entered the evangelistic work, having his time filled until October. Ha has been attending the Seminary until recently and devontly defends Whiteitt-

I wrote Bro. Clark that he was mistaken; that I had never "defended Whitelitism," and to correct the mistaka. He dadined to do so, and said, "Exousa me."

I wrote to Dr. T. T. Eaton, who had heard me express myself to the contrary, to bear witness for ma in whatthe ever way he saw proper, Hera lalmy letter to him and his editorial com

Dr. 1. T. Eaton, Louisville, Ky. Dear Bro. Euton:—1 copy this from the Ark-ansas Buptist: "Elder Frank M. Wells has again entered the evangelistle work, having his time filled until October. He has been attending the Seminary notil recently, and devoutly defends Whitelitism." I wrote Bro. Clark that he was mistaken, and to correct the error. Be said: "Excuse ms." You know I never "defended Vhltelttism." Every preacher in New York Hall knows I was oatspokaa asainst his views on church history. Please publish this with your com-ments added, as I want to new you as a witness is setting the public right. Thanking you inadvance for the favor, and wishing you and the Records prosperity, I am yours in Jeane, FRANK M. WELLE.

Jackson, Tenn.
[We remember distinctly that more than once daring the last assaion of the Seminary Ero. F. M. Walis called on ne, and, in conversation, axpressed emphatic dissent from the views of Dr. Whitaitt. - ED. ]

I am for the Seminary "out and out," but not for Dr. Whitelst. I know him to be a good man, but think he ought to resign.

I am hare ready to begin work in the Sominary for another year. I am going to stand by the Seminary as long as I am rational. I know a good thing when I see it.

FRANK M. WELLS.

NICELY -Died August 2, 1897. Mr. G. W. Nicely was born October 7, 1861, and on Angust 2, 1987, he raceived his Master's summons to enter into his rest. George was z asember of the Oakland Baptlet Church, Union County, Tennaesce, at the time of his death. He bore the anfferiage of his ong and cavera illasas with ramarkable fortitude, and frequently expressed a feeling of realgnation to God's will. He wore a pisseant smile apos his countanance and apoke of death with great composure, and said he did aos dread death, for ha had nopes of baing better off. The last wank of his life his suffering was great, but just awhile before he departed this itfe ha the angel descended from beaves and bore the pain away, and now he has gone out from the tolls and shadows of the earth to rest in the light of m better land, where pain, sicknace and

death are felt no more. ANNIE E. LOVELL (his sister)

Whether Itehing, burning, bleeding, scaly erusted, pimply, or blotohy, whether simple, serofulotte, or hereditary, from infancy to sgs, appedly cured by warm baths with Currouna. BOAP, gentle anointings with Covious Cient), the great skin ours, and mild doses of Curteuna Resolvany, gmatest of blood perifers and humor curss.

# BAPTIST AND REFLECTOR.

The Baptist. Betab. 198. The Beptist Reflector, Retab 1871.

## MASHVILLE, TENNESSEE, MOV. 4, 1897.

SAM. W. MERK..... BUSINESS MANAGER.

DURSCRIPTION PER AWBUM, TH ADVANCE. Single capy, 98. In clube of 10 or mere, \$1.78. To ministers, \$1.50.

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7. Make all cheebs, money arders, sta., payable to the BAP-TIST AND ROPLECTOR.

The offer to give a watch premium for four months clubs has proven very popular. A great many have begun work and a number of watches have been sent. Our object is to put the paper nto every Baptist family possible. Four months or 50 cents for new trial subscribers, and to any person who will send in a club of 22 naw trial subscribers at 50 cents each for four months will be given a splendid watch for the work. The watch is a gold-filled case watch, good time-keeper, and will last for years. Never mind how wo do it. The BAPTIST AND REFLECTOR must go into every home possible. You can have your choice of either a lady's or gentleman's watch. Now here is how to do it. Take a neat, clean paper (we will send you samples free for the asking) and show it to the people, telling them that the BAP-TIST AND REFLECTOR is a 16 page weekly paper; that it is a Baptist paper; it is a paper for the homes; it is clean, wholesome and helpful. Write the names plainly and send in the money and you will get the watch by return mall. Address BAPTIST ASD REFLECTOR. Nashville, Tenn.

# Questions Answered.

We stated last week that Bro. Hall, in the exercise of his (self-appointed?) censorship over us, had asked us a number of questions which we would answer this week. We do not recognise his right to catechise us, but we take pleasure in answering the questions anyhow.

"2. Have they continued to exist from Christ's personal ministry until now?"

Yss. In his "Church Perpetuity," Dr. W. A. Jarrel quotes Dr. S. H. Ford as saying: "Succession smong Baptisto is not a linked chain of churches or ministers, uninterrupted and traceable at this distant day. . . The true and defensible doctrine is, that baptised believers have existed in every age since John baptised in Jordan, and have met as a baptised congregation in covenant and fellowship where an opportunity permitted." Dr. Jarrel adds: "To this explanation of church succession . . . all believers in church succession fully agree." And so do we. Bro. Hall knows perfectly well, however, that neither we nor he nor anyone else oan trace these churches. Nor do we consider it necessary to do so. We are accustomed to use the illustration of an underground stream. You see the stream here, and then for swhlls you don't see it. But when it comes out again yonder it has the same kind of water, and you know it is the same

"8. Did Christ commit to them the preaching of the gospel and dministration of the ordinances?"

Certainly.

"4. Are any others true churches except Baptiste?"

"5. Are there any others true ministers except Baptista?

valid way?

No. They may preach a part of the truth, but they do not and cannot preach the whole truth. "0. Can any others administer the ordinances in a

"7. Would you accept any of their baptisms, under any circumstances?"

No. "8. Would you accept baptisms of Hardehell Bap-

We have expressed time and again our opposition to alien immersion. It is a question with many of our best brethren, however, as to whether Hardshell churches should be considered "alien." This point will be considered more fully under the next question.

"9. Are Hardshell churches the churches of

Everyone knows that historically they were a part of our great Baptist family until the early part of this century, when they split off from us on the subject of missions. We do not believe that any church can be a true church of Christ which does not believe in missions. But these Hardshell churches are not much more, if any, in error than those churches which claim to be Missionary Baptist and yet never give a cent to missions the year around. The only practical difference la that the Hardshells are consistent, while these others are not. They say and do net. It is rather a curious fact that some of those who are sion. nearest to the Hardshelis are their bitterest opponents. Bro. Hall, for instance, said of them in commending the recent movement to have them unite with the Gospel Mission Baptists, of whom he is avowedly one:

"Of coarse they will operate on the Gospel Mission plan, as they had always opposed Boards, lu fact, the Board plan of missions was the real cause of their eloughteg off from ne on a little schism, and we are glad to see them returning to the practice of the old church in seeding ont preachers to the lost."

10. Would you amiliate in the pulpit with minis-

No. We are glad, of course, to recognize them as Christians, and we should take pleasure in co-operating with them as Christians just as far as we can consistent with principle. But we should not care to do anything which would be construed into an official recognition of them as properly ordained ministers of Christ.

"11. Would you hold union meetings with them?" No. We have frequently expressed our objections to union meetings. For ourself we never while pastor engaged in but one union meeting, and then a Baptist did the preaching and we baptized twenty-two of the twenty-five converts. \*12. Do you believe Dr. Whitaitt is right in his statements about Baptists of 1641?"

We have said several times that we thought he was mistaken.

113. Do you believe he should remain President of

the limiting of freedom of research or of speech. Baptist, say for him to remain. But with these things eliminated, considering the fact that Dr. Whitsitt has, in the manner of announcing his 'discovery,' given occasion for offense to many of his brethren, we should advise his resignation in the interest of peace and harmony in our Southern Zion, just as we should advise the resignation of a Baptist pastor upon whom his church is hopelessly divided, if no principle is at stake. on the ground that the cause is more than any man. This, it seems to us, is the only tenable position, as many others recognise. Bro. Hall ought to know that he himself is doing more than snyoce elso, probably, to prevent the resignation of Dr. Whitsitt and to widen the breach between Southern Baptists, by his violent and intemperate denunciations of Dr. Whitsitt and his friends. Calling a man a Judas, ridiculing his friends in very way possible, is not, it seems to us, the best way to secure his resignation or to bring pesos to our Southern Zion. Whatever else be may be Dr. Whi sitt is a gentleman and deserves to be treated es such.

"14. Do you believe an editor should speak out on

questions of general public interest? Certainly. But it is a mighty good thing to know when and how to speak. Josh Billings said: "It is better not to know so many things than to know so many things that ain't so." And so it is better not to speak ao many things than to speak so many things which do more harm than good. The art of keeping one's mouth shut is one which some people do not seem to have learned. It would be better for them and for others if they could learn it. There is a time to keep silence and a time to speak. As a matter of fact there has been entirely too much "speaking out" by Southern Baptists on both sides recently. Bro. Hall has been one of the chief offenders in this regard.

15. Bro. Hall asked us in the body of his article if we would sign the following sentence:

"The commission of the Savior was committed to his churches, and the churches are his divinely authorised executors."

Most certainly. We fully agree, also, of course, that "Conventions and Associations are advisory bodies." But at the same time it is the right and duty of the churches to organize Associations and Conventions for greater effectiveness in carrying out the commission of the Savior by co-operating together to that end. Each church is independent, so far as any ecclesiastical authority or any legislative power is concerned. But besides this independence there is also an inter-depend ence of the churches—a moral dependence of one upon the other in fulfilling the Savior's commis-

Associations and Conventions are simply the expression of this principle of inter-dependence or of co-operation. These Associations and Conventions have the right to appoint executive committees or Boards, or whatever elae they may be called, as their agents in carrying out the command to the churches to go into all the world and preach the gospel to every creature. Does Bro. Hall agree to these statements? Will he sign them? Does he deny them? Then will he sign this sentence? "Associations, Conventions, Boards are all creatures of men without divine authority. either directly or indirectly, to execute Christ's commission. They are unscriptural organisations. As such I do not believe in them. I am opposed to them. I cannot consistently work through them or with their advocates. I will work with Hardshell Baptists on the Gospel Mission plan. but I cannot work with Missionary Baptists on the Board plan. Believing, as I do. that Boards are unscriptural, I feel it my bounden duty to do all I can against them and to use my influence in every way possible to break them down and destroy their influence." Will Bro. Hall sign this? We think this is a subject on which he ought to "speak out" clearly and unequivocally.

# A Question of Duty.

The death of Dr. D. I. Purser in New Orleans. from yellow fever, has served to revive a question If his retirement would mean the establishment which was so much discussed during the prevof an historical test of orthodoxy, as claimed, or alence of yellow fever in 1878, as to the duty of a pastor when an epidemic disease breaks out in or the surrender of principle, we should, as a his community. Shall he leave and thus save his valuable life for future usefulness? Or shall he stay with his people to nurse the sick, to bury the dead and to comfort the sorrowing? There are two sides to this question. Some say that the minister can do no good nursing the sick, as there should be and usually are trained nurses for that purpose; that he cannot be of much service burying the dead, as it must necessarily be done so hurriedly; that he cannot even do much good comforting the sorrowing, as they are in no condition to receive comfort at that time; and that consequently the best thing for him to do la to advise all his members to leave and then get away himself as soon as possible; and especially if, like Dr. Purser, he is away he had better stay away, as it will be too great a risk for him to return. This is one side. It seems strong.

> But there is another side. It is the side of duty. A pastor's place is with his people. And if they are in distress or danger, that is all the more reason why he should be with them. Of course if they all leave he can leave too. But if, as is usually the case, many of them must every, be

should stay with them. He may not be able to do much good. But he can do some. And he should be ready to do what he can. He can be with them to give a cup of cold water in the name of a disciple to some suffering ones. He can at least see that those who die have a decent Christian burial. He can say "ashes to ashes and dust to dust" over their grave, and can read the glorious promise of a resurrection morning, when the body which is now sown in corruption shall be raised in incorruption; sown in dishonor it shall be raised in glory; sown in weakness it shall be raised in power. He can bring the blessed consolations of the gospel to saddened hearts and can help to lift the shadows from doubly darkened homes. He can cheer and encourage those who are left. in the midst of their gloomy surroundings.

And if he himself should be smitten with the dread disease and fall a vintim to its fatal powerwell, he must die sometime. Where better can he die than at the post of duty?

> "The noblest place for man to die Is where he dies for man."

So true are these things and so strongly does every one instinctively feel them that if a pastor runs away from his people in time of danger he might as well stay away. "The hireling fleeth because he is a hireling and careth not for the si eep." But "the good shepherd giveth his life for the sheep," if need be, and the sheep will hold him in everlasting remembrance and gratitude, while the hireling who flees they will despise, and so will the world.

Purser dead at his post of duty exerts a wider. nobler influence than Purser running from duty could have done. "He being dead yet speaketh." It is true here in a special sense: "Whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it." He may lose it in the narrow sense of his physical life. But he shall save it in the higher, nobler sense of his character, his influence, which shall remain in the world for years to come-

" Like the vase is which roses over have been distilled, You may break, you may abatter the vase if you will, But the scent of the rosse will beeg 'round it still."

And then he shall save it in the eternal life beyond the grave. There the Savior's own hand shall place the martyr's crown upon his brow and the Savior's lips shall pronounce the gracious plaudit: "Well done, thou good and faithful servant: thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord."

# The Centennial.

The Centennial Exposition closed last Saturday. October 30th, in a blase of glory. The crowds in attendance upon it last week were very large. On John W. Thomas Day, October 28th, there were about 90,000 people in the grounds-a worthy compliment to a noble man and an efficient officer.

The Centennial far surpassed the expectations of every one in extent. and especially beauty. We have attended every Exposition of any great pretensions ever held in the United States, from the Centennial in Philadelphia to the Centennial in Nashville, and this one was, we believe, the most beautiful of any. The World's Fair at Chicago was, of course, on a much larger scale, but it lacked, we think, the symmetry and beauty of our Centennial. We are sorry for any one who missed seeing it.

As to what will be the effect of the Centennial upon Nashville and upon Tennessee it is most too early to say. It has certainly advertised the hospitality of Nashville and the resources of the State far and wide, and in a most favorable manner. We are very much afraid, however, that from a moral standpoint the influence of the Centennial has not been advantageous to the city or the State. It has been a kind of protracted dissipation, especially for the people of Nashville, and besides it has introduced into our midst a number of oustoms and ideas which, we fear, will not be very conductve to morality and religion. Still, we trust there will be a reaction. Now is a good time to hold a revival in Nashville, when the consolesces of many people are smiting them.

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Question Box.

Ques.-Please state through your valuable and highly appreciated paper the amount of land contained in the Tennessee Centennial grounds and oblige several.

Ass.—About 200 acres. [By mistake this was published in the paper last week without an-

### PERSONAL AND PRACTICAL.

-Dr. J. H. Barrows said recently that after going around the globe he is more convinced than ever of the universal efficacy of the gospel.

10.10

-President McKinley has Issued a proclamation setting apart Thursday, November 25th, as Thanksgiving Day. Let us observe it with due solemnity and thankfulness.

JA JA JA

-How do you account for the fact that the men who give least for missions say most about the cost of administering mission funds? Texas Baptist Standard. We give it up. Can any one tell?

20.00

-We learned with deep regret of the recent death of Mrs. Leland, wife of Rev. L. J. Leland of Jackson. Bro. and Mrs. Leland were married only a short while ago. She was a lady of fine character. We greatly lament her untimely death and sympathise very deeply with our bereaved brother in his unutterable loss.

J. J. J.

-It was a great pleasure to the editor to have his brother, Prof. Carey A. Folk, President of the Brownsville Female College, together with his wife and baby, to spend a while in his home recently while visiting the Centennial. President Folk reports the school at Brownsville in good condition. There is room, however, for a few more pupils.

23.36

-Married at the Tulane Hotel, this city, on October 27th, by the editor of this paper, Mr. C. C. Young of Wilson County and Miss Mai Measle of DeKalb County. Mr. Young is a prosperous young farmer near Watertown. His bride is a beautiful young lady, the niece of Hon. H. C. Givens of DeKalb County. Our richest benedictions rest upon them in their pathway through life.

AC 10. PC

-Dr. F. D. Hale of Owensborn, Ky., is in the city assisting Dr. G. A. Lofton in a meeting at the Central Bantist Church. The meeting bas started off well. Dr. Bale is one of the plainest, simplest, most earnest gospel preachers and one of the most effective evangelists as well as one of the most successful pastors in the South. We hope to report good results from the meeting at its close.

20.00

-We are sure that the hearts of all Southern Baptists will go up in earnest prayer to Ood for the safety of our pastors in New Orleans, Mobile, Montgomery, Memphis and other places, all of whom have remained at their posts of duty during the prevalence of yellow fever in their respective cities. And especially will Tennessee Baptists pray for our tors in Memphis. May their valuable lives be

26.56.36

-The Rowan Memorial Baptlet Church, Memphis. Tenn., was dedicated on Sunday, October 24th, with appropriate exercises. The church was built in 1886, but had never been formally dedicated to the Lord. Recently some considerable improvements have been made in the interior of the church and it was thought an appropriate time to dedicate the house. Rev. R. P. Lucado, who recently accepted the pastorate of the church preached the dedicatory earmon.

-With reference to the article by Bro. Cooper on mother page we have simply to say that our opinion of "Martinism" was deliberately formed after a careful and thorough reading of Bro. Martin's pamphlet. We still think that it is correct. There are a great many others also who agree with ne in the estimate, as evidenced from the fact that the Mississippi Convention condemned "Martinlem" as expressed in that pamphlet by such an overwheiming majority.

-Great interest has been aroused all over the country in the municipal canvace for the first mayorship of Grester New York. The four prominent candidates were Beth Low of the Citizens Union, Ges. for their kindshospitality.

Reniamin F. Tracay, Republican; Judge Van Wyck, Tammany Democrat, and Henry George, Jeffersonlan Democrat. Quite a tragic turn was given to the canvaes by the sudden death of Mr. George on last Friday morning, due probably to the excitement of the campaign. His death has upset all calculations and throws the campaign into quite a state of confusion. At the present writing the probability saems to favor the election of the Tammany candidate. Judge Van Wyck. Betting in New York is largely in favor of him.

20.00

-Ris many friends in this city were delighted to see Rev. J. H. Anderson of Owenton, Ky., when he was in the city last week visiting the Centennial. Bro. Anderson will be remembered as for some years the popular and efficient Missionary Secretary la this State. He is one of the finest gospel preachers we ever heard, as well as one of the noblest and truest men in the world. We wish very much we could get him back to the State. His host of friends all over the State would rejoice to see him return.

-We stated that we expected to publish in full the Convention sermon by Rev. Martin Ball of Paris. Bro. Ball promised it to us, but said that he wanted to copy it off. He writes ne that the reason why he did not send it was because his wife was very sick. and he could not find time to copy it. We are glad to learn, however, that his wife is much better now. We hope that she will soon be fully restored to health and strength. It will not be too late, we think, to publish the sermon even at this date.

-Reference has been made once or twice to the fact that the vote on the resolution that the Whiteits question should not be introduced in the Convention at Fayetteville, stood 147 to 11. We want to say that among the 11 were some of the best brethren we have in the State. They are also some of the best friends we have, both of ourself personally and of the paper. They were thoroughly conscientions, we believe, in their vote. They only differed from the majority of their brethren in their judgment as to the best conrac to pureae. We thought it well to eay this, in justice to them.

S. S. IL

-Rev. J. S. Jones of Knoxville, State organiser for the anti-Seloon League, was in the city last week in the interest of the League. We hope very much that an anti-Saloon League will be organized not only in the State, but in every county and in every town and village of the State. The League, as we understand it, is entirely non-partisan. Its motto is. "The Saloon Must Go." Around this mosto we believe every one, whether Democrat or Republican or Populist or Prohibitionist or what, can rally, if he is only opposed to these accursed saloons and to the nefarione liquor traffic.

20.00

-We are sorry to learn of the death on last Satarday of Mrs. S. W. Cooper in Dellas, Taxes. She was the mother of Prof. R. D. Jamisos, formerly of Murfreesboro, now living in this city and of Mrs. Judge J. L. Henry of Dallas, at whose home she died. She was a Miss Thomas, and closely related to the large and influential Thomes family of West Tennecess.

She was in her 70th year. The older residents of Rutherford County where she spent most of ber life, and many of the old students at Union University will remember her very pleasantly as a most excellent Christian lady. Prof. Jamisen her son says of her, "Her life was full of kind words and good deeds." We tender our sympathy to the bereaved family.

M. P. St.

-The fifth Sunday meeting of the first division of the Cumberland Association, held at New Bethel Church last Friday night, Saturday and Sunday, was quite a pleasant one. The ministers present were: G. W. Shermen, W. C. Golden, S. M. Gupton, J. S. Rice and the editor. Bro. Sherman presided with much tact and efficiency. The brethren mentioned, with several laymen, took part la the meeting. As a rule the talks were of a helpful, inspiring character. Bro. Gupton preached an earnest, practical sermon Saturday night. The editor preached Sunday morning. Bro. Gupton was announced to preach again that night. The church at present is without a pastor. We trust that the Lord may send them a good man before long. The community is which it is located is thickly settled and composed of excellent people. Our home during the meeting was with Bro. John Hitt. We are indebted to hha asd his excellent wife

The state of the s

# THE HOME

A Child of Jesus.

[Published by request of Hev. W. M. Price, colporter for Saulah and Friendship Associntions, in the interest of religion in

CHAPTER II.

"Not with mother." said little Daniel, with a smile; "and if I could go, mother don't own a carriage."

"Don't she! Why we own every thing. We've got a great, grand house, with sofas and pianos, andand-ohl every thing! But for all that, don't you believe I heard my father say this very morning, that he would be a poor man, and live in a little bit of a place like this, willingly, if he could only be well!"

"Does he love Jesus?" asked little Daniel.

"What! love who? Jesus! do you gray eyes. "Do youlove Jesus?"

"louess I do!" cried Daniel clasping and unclasping his slender white fingers, while a look of ineffable transport shot across the pure face. "I don't know what I should do if I didn't; for much as mother loves me, she can't keep awake with me and Jesus is by my bedside watching, so I talk with Him."

"Jesus watching! Do you mean that our Savior comes down from heaven?"

"Oh, yes!" and under the thin white dress the little chest dilated, and the large, soft eyes were suffused with a luminous splendor. "Jesus comes. He's there, I know he is! for though it's so dark, and I can't even see the bed-posts or the white quilt, I seem to see a flashing in and out, and something so sweet comes into my heart! And so, when I hold my arms out and whisper 'Jesus.' the flashing grows brighter, and the warm, beautiful love covers me all over. Oh, yes, I know Jesus comes to me-I know he does!"

Who, looking upon him there, his white brow uplifted, his smiling eyes fastened upon the blue heavens, could doubt but he-the little child who never could walk; who in pain and anguish had sighed on his short this fever, will not communicate the life-saw and held communion with that holy being?

lips working as if to seize upon the thought and form it into something that might solve the great mystery (Continued on page 14.)

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



A Pure Grape Croom of Tarter Powder, 40 YEARS THE STANDARD.

# Yellow Fever. from his work on the subject of yellow fever, are in substance as follows:

Medical Authorities Differ as to Minor Details.

WHAT FLINT AND LOOMIS SAY. Does the Medical Profession Know of Any Reliable Preventive Remedy?

In the midst of such a conflict of

opinion as to the facts of yellow fever. it is well, especially in the e days, to know what the authorities say on this subject. The nature of the yellow fever polson; how it originates, propagates, and is conveyed from person to person, are not only subjects of interest to the non-professional reader, but of vital importance. It is reckless, if not criminal, to expose the friends and attendants of the victim of a highly contagious disease to the danger of infection. On the other hand, it is cruel to a patient who needs the care of attendants and friends to subject him to the rigors of strict qurantine when it is not necessary to do so.
One of the best authorities on the

subject of yellow fever in his day was mean our Savior? Oh! I don't know;
I expect he does; but he never says
any thing about him," answered the child, an earnest look in her great, Medical College. In his work on the subject, he says:



AUSTIN FLINT, SR.

"Volumes have been written by those who believe yellow fever to be contagious and those who believe it not to be contagious in defense of the two opposing doctrines. I will state what seem o me good reasons for believing yellow fever to not be contagious. First-The lisease is confined to certain territories. second -The beginning of an epidemic, as well as the progress, indicates that it does not spread from person to person, but many persons are simultaneously attacked in different parts of the same locality. Third—In certain places a few cases of this fever occur almost every year. Fourth—An epidemic of yellow fever spreads too rapidly to be diffused by contagion. Fifth— Persons going from a yellow fever district to a place where yellow fever does not exist, and stricken down with lisease to others. Sixth—Atte of patients do not as a rule get the disthat holy being?

The little girl stood still; her red than it would be if the disease were contagious. Seventh—Epidemics of yellow fever end too abrubtly to sup-

pose that it spreads by contagion.
"The special poison may be carried from place to place in clothing, special from place to place in clothing, special merchandise, etc. As to the nature and source of the special cause of yellow fever, we have no positive knowledge beyond the fact that it originates without the body. It is rarely developed south of 20 S. latitude or north of 10 N. latitude. Epidemics occur only in certain years. High temperature is processary for its occurrence. Natives in certain years. High samples are received to every for its occurrence. Natives of yellow fever localities are rarely attacked. The negro race is singularly exempt from this disease. Statistics show that the mortality among negrous affected is very insignificant. An epidemic is arrested by one or two hard frosts. No specific remedy has been discovered. It has been claimed that quinine will cut the disease short. But



PROP. ALFRED L LOOMIS "The time of year during which the fever prevails in the United States is usually July and August. It disappears with the first frost. The epidemle in New York City in 1795 tegan in August and terminated in October. The spread of an epidemic is favored by southeasterly winds, while north-westerly winds check or arrest it. It is indigenous in some regions; for instance, seaport towns along our Southern coast. When an epidemic exists a resident of one of these places is far less liable to have the disease than a non-resident, especially one from the North. One attack is usually, but not absolutely, a protection against a second. The negro race has marked immunity from this fever. The nature of the yellow fever polson some assert to be a malarial missm in many respects similar to the polson of typhold, both in its origin and the manner of its con-

voyance. It is unquestionably a specific poison which differs from the polsion of every other fever. All chemical and microscopical research has as yet falled to discover what the olson s. There are three leading opinions in regard to the contagious character of yellow fever. First-That it is contagious like smallpox and scarlatina. Second-That it is non-contagious and never directy transmitted from the lick to the healthy. Third-That when vellow fever is prevailing in a locality t may be carried from one peson to another in that locality. One who has seen the fever in hospital needs no argument to prove that it is not directly contagious. Whatever view is taken of the contagious character of yellow fever, all agree that it is portable; that is can be conveyed from one place to another, by clothing, merchandise and ships. Ordinarily there is little danger in visiting those sick with yellow fever if there is free ventilation and one does not remain in the infected locallty for a long time. The only absolute protection from this disease is quarantine (keeping the patient away from all other people.) When this is impossible and one is necessarily exposed to yellow fever, sulphate of quinine may be taken as a prenventive. Exposuse to cold and wet, alcholism and other excesses render one more liable to this fever. The mortality differs in different epidemics. The highest mortality is given as one out of every three, while in mild epidemics, one out of fifteen or twenty dies."



DR. S. B. HARTMAN

quinine will cut the disease short. But experience does not confirm this claim. There seem to be three varieties of the disease: Mild, inflammatory and mailgnant. The mild is not very fatal, while the malignant is very fatal. One of the ablest and most widely recognised authorities of the present day is Dr. Alfred Loomis, professor of the principles and practice of medicises of the Medical University of the city of New York. His statements, as gleased

may be true about the contaglous character of yellow fever, this much is cer-tain, that in some manner it can be conveyed from purson to person; if not through the air like measles, at least it can be through clothing, etc., like typhoid fover. The disease germs of yellow fever (for germs they are, without a doubt) like all other disease germs, must find their entrance into the nouy through some mucous membrane. Incontagious disease the germs are breathed into the nose, throat and lungs, and thus brought in contactwith the mucous surfaces ilnied these or ans. It seems a safe conclusion that the

contagion of yellow fever is either conveyed by actual contact with some thing which has had contact with the affected patient or by atmospher.com taglon, or by both agencies. A mospheric contagion seems to be restricted to certain soils and oleva lone and reocives additional restriction, but of uncertain rule in latitude

In any case, the fact remains that the poison must flad entrance into the system through the muchous memb ane. Keeping the pat'ent strictly isolated from other people, especially the clothing, utcastis and exercts of the patient, is, of course, the most obvious and practical procaution againts taking this discase. That this cannot always be done is plain, from the fact that we are so frequently visited by epidemics of this scourge. If, however, the disease is wholly endemic in its origin, like malaria, such precautions will not render adequa o precaution. In such a case, each person must protec, himself against an un-ern enemy. In the midst of all the uncertainty as to how, this disease finds its way from one person to another, one thing is certainit must find its entrance into the body through the muc us membrane

Now it is a well known fact that while some fail victims, many escape. although suffering the same exposure; and formerly, in the case of negroes, it was well known that they aimost entirely escaped the contagion I would like to raise the question. Why is this? Why is it some people escape, white others fall victims?

My theory of this matter is that this polson can only fied Its way into the system through a mucous membrane more or less diseased. A health, mu cous membrane affords a more or less perfect protection. The eligatest catarrhai derangement of a mocous membrane makes the person an casy victim to yellow fever Catarrh may be in the head or stomach, the throat or lungs; the result would be the same. Such a person exposed to yellow fever is sure to take it. while a porson free from catarrh is practically safe.

The negroes were brought to this country from Africa, where catarrh is unknown. Until lately the negroes were singularly exempt from catarth it was not until after generations of exposure to our climate that the negro began to acquire catarrhal diseases.
With his acquisition of catarrhal derangements came his liability to yellow ever, the same as white men There are other arguments which might be mentioned to prove that only catarrhal subjects are likely to catch yellow fover; but they would, of course, be of in-terest chiefly to the professional reader.

It will possibly be thought by some, view of the fact that I am the author of so many works on catarri and the originator of the now famous remedy for catarrh-Perusna-that I would naturally be inclined to exaggerate the importance of oatarrh in this matter; that I would be unconsciously preju-diced in some degree on this subject. I hardly think that this can be true,

because of the plain and solf-evident arguments upon which my theory rosts.

No one will dispute that coutsglous polsons find their way into the system through the mucous membrane; that an unnealthy mucous membrane is very favorable to their entrance; that the great, if not the sole cause, of unhealthy mucous membranes is chronic catarrh; and that Perusa is the justly recog-nised internal remedy for catarrh. Now

all these are well known facts.

From these facts I conclude that in the absence of a careful protection from the polson of yeliow fover, the only logical or rational protection is Pe ru-na. Of course, it would have been far better had Pe ru-na been taken before the epidemio made its appearance, but better late than never. Not to avail oneself of what seems to be so plainly a natural prophylactic remedy for yellow fever is nearly suicidal in view of those well known facts. This may be regarded as a radical statement, but radical or not, only safety can follow if it happens to be a true statement, while no harm could certainly follow should it be a too enthusiastic op!nion.

# YOUHO SOUTH

Mm. LAURA DAYTON BAKIN, Editor 

-Mission subject for November, Africa. "The heathen shall fear the name of the Lord."

# Young South Correspondence.

So many have come in to take part in our opening of November that I do not dare to take the time and space to talk farther of the "Dark Continent." I commend it to you, however, for thought and prayer during the "melancholy days," and turn Immediately to the many sweet messages that have accumulated on my desk since last

No. 1 comes from old friends at An-

"Enclosed you will find \$8 for our much-loved missionary. We regret very much that we could not send It sooner, but illness has prevented. We hope to do better in the future, both In the amount and in promptness. We ask your prayers that we may grow up useful in the Lord's vineyard, and we wish the Young South great success."-Effe, Harvey, Estella, Felix, and Levie Harris.

What a grand "Home Band" that is! God bless each one. We are so grateful for their continued interest in our work. We send the pyramid with great pleasure.

No. 2 is from Newport: "Enclosed you will find \$1 for our dear missionany." A FRIEND. Ahl these "Friends" of ours. They come from all quarters, and each new

one is so welcome. No. 3 brings up old memories from Amory, Miss.:

"Enclosed find \$1.25 for Japan. intend to come oftener in the future. I am quite a large girl now, as I will be three years old soon."

I was thinking that our baby regiment was deserting us not long ago.

But I was wrong. Several of our tiny ones have returned. We are always so glad to hear the patter of little feet In gospel paths. May you grow up with the Young South, Irma. Thank you so much for this help for the little "Japs." No. 4 is from Adairville, Ky.:

"We send \$1 for Japan. It is what we received for our missionary chickchicks, but all died except six. When they grew large enough to fry, mother gave us \$1 for them. We were so anxlous to raise them all so our offering

would be larger."

MAY AND JESSIE TAYLOR. That's a way chickens have. I paid a whole dollar for fifteen oggs and counted on at least ten Buff Oochlas, but alas! I have only three of the awkward things. So I can sympathise with May and Jessle. Try again, though, and may fortune smile. Thanks for this help, so greatly need-

No. 5 brings us tidings from friends we have sorely missed who work faithfully at Humboldt:

"I am so sorry that I have neglected to send our mites, and I hope not to do so again. Last spring I gave each of my four children two chlokens to he set apart for our missionary. and I send you the proceeds, \$8.50. Stanley and Velma wish yea to know that they are isarning to read, and they hope soon to write letters to the Young South. A few weeks ago while at the Centennial I visited our Or- kindness of the Young South, Traly of Mrs. Mayaard's \$200 for our first



This is a familiar scene in Africa. Clothes are taken to the river, and, wading lato the water, the washer-woman makes a tub of the stream itself.

phanage, and I was so much pleased with the dear, kind matron. My on it." (MRS.) A. J. HAMILTON. Another splendld band! How blest

are wel They will find names and credits in our "Receipts." We are deeply grateful to each and all. Don't stay away so long again. Last week I had a notice from the

money order clerk at the Chattanooga postoffice that there was an uncollected order for me, dated July 7th, from Miss Margaret Wallace of McMinnville. I had no record of any letter from her, nor any recollection of any complaint of anything lost. She writes me in No. 6 that her Sunday-school class sent it, and she was under the impression that it had been acknowledged on this page. She will get a duplicate order, as the one she sent me was lost, and I will credit the dollar to her faithful band. I am so glad it was an order, and so sorry to give Miss Wallace the trouble to get another. I hope you will all be careful to report to me any money not acknowledged in fifteen days after it is

Then No. 7. Oh! this is rare, good tidings from Mexico, not from our usual charming correspondent, dear Mrs. Chastain, nor any of the older little "Mexicans," but from the very newest member of the infant brigade:

"Six days ago I reached Mexico, where I have come to live. Although very young and email, and unable to speak the language of the people, my voice is loud and strong, and my parents hope that I will one day employ it in helping them win souls for Christ. I send the enclosed dollar for Japan as my initiation fee into the Young South Band."

REGINA CAREY CHASTAIN.

Cry, "Hurrah for the Young South Mexican Band!" and give an extra "whoon" for the latest addition, won't yon? Is it not sweet in her to come so far at her early age to greet na? We are so much indebted to all these dear ofes in Doctor Arroyo. We tender our heartfelt congratulations to the father and mother. May they be | ble, and while it is a pleasure to them to ever blest in these little ones. We give, it is profitable to us to ressiva. hope to hear from the mother soon, This offering will touch the heart of our missionary I know, because Mrs. editor the pure, sweet, spontanaous Caastaln and she were school girls together at Hollins. May the good misslonary name be honored by this little girl, born on the field of Mexico.

No. 8 is from the honored treasurer of our Orphanage, to whom wa send our offerings for the support of the children. After acknowledging the recelpt of our last installment he says: | siagla day, if you have it is your "Many thanks for the continued heart to write us. See what we lack

our Home has much to be thankful for sines so many hearts beat in sympabrother, G. F. James, sends 50 cents thy for our orphans and so many of this offering. The rest is from our | hands are working to give them the home band. We pray Ood's blessing | 'daily bread' for which they pray. May the Young South chlidren grow more and more Christlike."

A. J. WHERLER, Treas. We are so glad to do what we can And that brings us to No. 9, is which our editor-in-chief has a suggestion to

"While the enbeeription was being aken up at Fayetteville to pay the last \$1,000 of the debt on the Orphans' would give

# TWENTY-FIVE DOLLAGE

of the amount. I feel confident the this opportunity of settling the last indebtedness upon this building, and securing it forever to the Baptists of Tannessee. We give you natil Jannary 1, 1898. What will the Young South do?" EDGAR E. FOLK.

Of course we will do it, Dr. Folk. Just watch the columns for the next few weeks. We'll do onr part most gladly to wipe out forever that debt. Who will be the first to respond to Dr. Folk's request? Once before he promised \$100 for us, and we did not disappoist him. We'll make his word good once more in our own Teanessee. We are so glad Dr. Folk thinks so highly of our Band as to pledge for us is this good work.

Now comes No. 10, the last for this writing, from our genial State Score-

the thanks of Tenneesee Baptists for

"Again the Young South deserves

phasage debt, Colportage and State Missions. Step by step these young prople are led along. The name of the Young South will be emphatically enshrised is the memories of these workers. No one can tell what hopes may be inspired, what ambitions may heawaksaed, what aspirations aroused Some will be led to Jeens, some to foreign fields, many to lives of activity and neefnlness at home, and all to noblerains. The aid this company of willing souls extends is not inconsidera-May the Lord bless and guide the Young South. I almost envy the love of these gulleless young hearts. 'Of such is the kingdom of heaven.' A. J. HOLT, Oor. Sec.

The editor says "Amen" to all Dr. Holt hopes for the Young South. May wa be able to do more and more. I think wa begin Nobember very

fairly. Don't you? Don't delay a

six months ending October Ist. I are so earer to say she is ours for this time. No letter comes from her yet. Surely one will come before many

Pray for the fever-stricken portions of our beloved Southland. Pray for

Hoping for many more sweet messages when again I call you together, I am yours most faithfully, LAURA DAYTON EAKIN. Cluttanooga, Tenn.

Racaipts.

First half year

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Stingy Jimmy.

Jimmy, was the stinglest boy you ever knew. He conMn't hear to give Home I stated that the Young South | away a cent, or a bite of as apple, or a crumb of candy. He couldn's bear to lend his sled, or his hoop, or his skutes. All his friends were very sorry be was co stingy, and talked to him young people will be giad to have about it; but be couldn't-see any reason why he should give away what he wanted himself.

"If I didn't want it," he would say, p'raps I could give it away. But shy should I give it away when I wast it alyself?"

"Because it is also to be generous," said his mother, and think about the happhiess of other people. It makes you feel happier and better yourself. If you give your sled to little ragged Johnny, who never had one in hie life. you will feel a thousand times hetter watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it." The sied want off. "Hew soon shall I feel better?" he asked by and by. "I dos't feel as well as I did when I had the sied. Are you surs I will feel

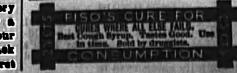
"Certainly," asswered the mother; "but if you should keep on giving, Then he gave away his kite, and thought he did not feel quite as well as before. He gave away his sliver piece ha seent to spend for taffy. Then he

... I don't like this giving things. It doesn't agree with me. I don't feel any hotter. I like being stingy bet-

Just then ragged Johnny came up the street dragging the sied, looking proud as a prince, and asking all the boys to take a silda Jimmy began to smile as be watched him, and said:

"You might give Johnny my old overcoat. He is littler than I am, and ha doesn't seem to have one. I think —I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my sled. I'll give away something sise.

And Jimmy has been feeling bette evar since.—Our Little Ones.



Everyone knows the expense and annoyance of lampchimneys breaking.

Macbeth's don't break; and they make more light.

# RECENT EVENTS.

-Rev. T. A. White bas accepted a call to the pastorate of the church at Moultrie. Oa.

-The 25th anniversary of Rev. J. B. Hutson's pastorate at Pine Street Baptist Church, Richmond, Va., will be celebrated with appropriate exercises next Sunday.

-Rev J. S. Dill, pactor of the Venable Street Baptist Church, Richmond, Va., is in the midst of a meeting comducted by Rev. J. E. Hateon, the dietinguished evangelist.

-Rev. J. V. Dickinson is conducting a protracted meeting at Columbi ana, Ala. We hope to hear of good results. Some of Bro. Diekineon's recent meetings in Alabama have been remarkably encouseful.

-Dr. Justin D. Fulton has resigned the pastorate of the church at Somarville, Mass., because ba felt constrained to re enter the lecture field and nee his influence, so far as he may, in awakening the people to ane encroachments of Romanism in this country.

-We regretted to miss the visit of Bro. T. F. Hale of Sequatchie Valley and his son, Sheron, to our office last Friday. Bro. Hale is one of the most active missionary pastors operating under the State Board. He has accomplished a noble work in Sequatchie

-We were sorry to mise the visit to our office last week of Dr. and Mre. L. W. Hooper, Mrs. Bockwell and Mrs. Jones, all of Newport, Tean. They are among our best friends. ac well as some of the beet Baptiste we have in the State. It is always a preaching his ordination sermon at pleasure to see them.

-We were glad to see Bro. Stephen Lacey in our office last week. Bro. Lacey was formerly a prominent member of the Clover Creek Church, in the Unity Association. He now lives in Jordan, Ky. Somehow it does not seem quite right to se for him to be out of this State.

-The Baptist church at Goshen, in Clarke County Kentucky, near Mt. Sterling, celebrated its 100th anniver- thought the condition of the church de- The splendid sermons delivered by sary on October 24th. The church has manded his resignation. Dr. Owen each, and the soul-stirring songs never had but three pactors during Its has been pactor of the church for about furnished by the choir, under the history -- George Boone, Thomas Boone and William Rupard. The last mentioned bas been pastor eines 1855.

-Miss Jean Holman, danghter of Mrs. Fannie L. Holman of Fayettaville. was married to Mr. William Newman on October 26th at her home in Fay-

### A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Dis-One small bottle of Hall's Great Dis-covery onres all kidney and bladder troubles, removes gravel, cures dis-betes, seminal emission, weak and lame back, rheumatism and all irreg-ularities of the kidneys and bladder in both men and women. Regulates bladder troubles in children. If not bladder troubles in children. If and sold by your drugglet, will be sent by mail on receipt of \$1. Gna small bottle is two months treatment, and will cure any case above mentioned.

All orders promptly filled. Send for Texas testimonials.

E. W. HALL.

Sole manufacturer, P. O. Box Si8, Waco. Texas. Sold by Page & Sims, Nashville, Tenn.

READ THIS.

etteville. Mr. Newman is Lieuisnant in the United States Army. We extend to him and his lovely bride our warmest congratulations and our best wlahes for their happiness and pros-

-Dr. D. C. Rankin, the able and polished editor of the Presbyterian Foreign Mission journals, piaces us under renewed obligations by allowing us to use hie large collection of cuts of scenes in foreign lands. There are other missionary editors who would do well to study Dr. Rankin's able publications.

perity in life.

-Rev. E. S. Bryan of Petersburg has ben in the city a short while visiting relatives and friends. He has resigned his churches in Marshall and Lincoln Counties on account of the inconvenience of reaching them. He s an earnest, consecrated man of God. We hope that some of our vacant churches will lay hold on him and retain him in Tennessee.

-Rev. Sid Williams of Texas is holding a successful meeting at the Upper Street Baptlet Church, Lexington, Ky., of which Dr. Boyet is the popular pastor. Bro. Williams le accompanied by Bro. J. A. Brown, whose singing gave so much pleasure to our Convention at Fayetteville. A protracted meeting has also begun at the First Baptist Church, Lexington, Ky., by Rev. Preston Blake.

-We enjoyed a visit last Monday from Rev. i. S. Baker, the popular young pastor of the church at Mc-Minnville. Bro. Baker stands very high in McMinnville in more senses than one. He is greatly beloved not only by the members of his own church, but by the whole community. He promises to do a fine work there. But how could he help it when he has such a noble people with whom to labor?

-It was a pleasure to see Rev. W. H. Vaughan of Howell, Ky., in our office last week. Bro. Vaughan is a Tennessee boy, born and reared near LaGuardo. We had the privilege of LaGuardo several years ago. He has bace assisting Bro. Burnett in a meeting at Orlinda. He says that he is gasting along first-rate in Kentucky. We asked him if he had married yet. He said, "No." We told him we did not think he was getting along "firstrate" then.

-The descone of the Court Street Baptist Church, Portsmouth, Va., recently wrote the pastor, Dr. A. E. Gwen, a letter telling him that they Baptist University of Jackson, Tenn. twenty-five years, and has done a fine work there. The descons thought, however, that on account of his having been there so long many of the members had lost interest in the church. When the members beard of the letter they determined that Dr. Owen should not leave. A largely attended meeting was held in which the whole situation was considered and which finally reanited in the deacons withdrawing their latter and wound np in a kind of a love feast. We hope that Dr. Owen will remain for twenty-five years more.

-Dr. B. W. Hall of Waco is in the oity advertising his wonderful rem- Walnut Grove, Watauga Midland, edy, "Hall's Great Discovery," for kidney and bladder troubles. Dr. Hall was for years a great sufferer from these troublas, and after trying many highly recommended remedies without relief, he determined to experiment on himself, and is this way made a discovery which entirely enred him and has since enred thousands of Sunday. I presoded at 11 a. m. and

# A MOTHER'S EFFORT.

# A Hother Sees Her Daughter in a Pitiful Condition, but Hanages to Rescue Her.

From the New Era, Greensbury, Ind.

The St. Paul correspondent for the New Era, recently had an item regarding the case of Mable Stevens, who had just recovered from a serious illness of rhoumatism and nervous item in three months. The letter stated that it wested considered such a surprise to the Deighboro that it wrested considered such a surprise to the Deighboro that it wrested considered such a surprise to the Deighboro that it wrested considered such a surprise to the Deighboro that it wrested considered such a surprise to the Deighboro that it wrested considered such a surprise to the Deighboro that it wrested considered such a surprise to the Deighboro that it wrested considered such a surprise to the Deighboro that it will be girl and her pace to be prevent of the Deighboro that it will be girl and her pace to be prevented from Mrs. Stevens:

"St. PAIU, IND. Jan. 20, 1897.

Editors New "ca. Greeseburg. Ind.
"DRAS SIRS: Your kind letter received and I am glad to have the errorisative to [21] you about the sickness and recovery of Mapel. I have to say may mean recovery for come child. I feel it my duty to tell you of her case.

"Two years agottis winter Mabel began complaining of pains in her limbs, principally in her lower limbs. She was going to school every day, naving ctarted in again three weeks ago. Her cure was undoubtedly due to these pills."

(Signed) Mrs. Amand Stravss.

For several months "he was confield to take ber from school but we had to do it.

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For several months she was confield to the bouse, so dake grew pale and dwindled down to simost nothing. Her legs and arms were drawn ac and her appearance was pittful Several doctors had attended her, but it seemed that none of them did her any good. They advised us to take ber to the aprints, but times

-Bro Folk: I will second the motion most heartily on your resolution of last week if you will allow the following amendment: Resolved 4. That when any Baptist has resched a decision he forever afterward hold his J. S. McCullough Memphie, Tenn

-My address is now 163 Lexington Avenue, Jackson, Tenn., instead of Clinton, Ky., as formerly. i mean to serve churches within the reach of Jackson if the Holy Spirit directs. I have nine years experience in the minletry, and am dependent upon my la bor in God's service while in school. J. W MOUNT.

-The First Baptist Church of Mercer enjoyed a series of meetings recently conducted by Dr. Whittle and Rev. Wm. J. Mahoney of the Southwestern the meeting a spiritual success. Long may the BAPTIST AND REFLECTOR | Ser Sold by Drugelate 71e. MRS LELA DAVIS. WAVO. .ercer, Tenn.

-The clerks of the following Associations will do me a great kindness by sending copies of their Associational minutes to my address at Athens, Tenn. Big Emory, Chilhowee, Ciinton. Cumberland Gap, Ducktown, East Tennessee, Hiwaesee, Holston, Holston Valley, Mulberry Gap, Northern, Nolechucky, New River, Ococe, Sevier. Providence, Sequatchie, Tennessee. Tennessee Valley. Brethren, please do not overlook this.

T. R. WAGGENER. Statistical Secretary of East Tennues see Sunday-school Convention.

-I have just returned from Rosring Springs. We had a delightful service CLANTON, Ala., March 3, 1007.—I others. Paga & Sims have secured that I have been cured of kidcertify that I have been cured of kidcertification that I have been cured of kidcertification that I have been cu

years old, shouted the praise of God. We are struggling along there, trying to complete our new house that we have had on hand for nearly two years. Many old people say this church house is the oldest in this Association. it was built 117 years ago. Others claim that it is older than this date. Our missionary work is moving grandly on. Bro. Murrell is having grand success in revivals since August. The Baptlet cause, which is Christ's cause, in this part of our Association, is moving successfully E. LEE SMITH.

STATE OF ORIO, CITY OF TOL. DO, I DUCAN COUNTY.

FRANK J. CHENAY makes ceth that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the SUD OF ORE HUNDRED DOLLARS for each and every case of CATABLE that can-not be cured by the use of HALL'S CAYARES CUSS. PRANK J. OHENEY.

Missionary of State Board.

Hall's Catarrh Onra le taken internally and acts directly on the blood and musous surface of the system. Beed for testimonials, free F. J. CHENEY & CO., Toledo, O.

# Orphans' Home.

Contributions for Orphans' Home for October, 1807.

Nashville, immanuel Church-Mrs. Frank Winfred, 50 pounds of flour Edgefield Church-One bundle of clothing. Youma, Lee and Grace Beasley, two baskets of grapes.

Dyersburg Baptist Church-Some elothing for children. Mrs. Will Walker, cash \$1.

Newport-Mrs. James Moss, cash \$1 Lexington-Dr. W. T. Watkins, Denmark-Mr. J. L. Burton, cash 50.

Marcer-Mr. W. G. Perry, cash 80 Martin-One quilt. Frager Station-Woman's Misslun-

ary Society, cash \$5. Cuba-Woman's Missionary Soclety, cash \$4 00. Westmoreland-Clothing cent by

Mrs. M N Summer, valued at \$5. number recaived a blessing, not the Baker's Gap-Miss M. E. Brown. MSa. E. C. BAUNDIELE, Matros.

Rev. A. L. Davis.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegatable remedy for the speedy and paraminent sure of Consemption, Bronchitis, Catarrh, Asthma, an I all throat and Lung Affections, al-o a positive and radical cure for Nervous Debnity and all Nervous Complaints. Having tested its wonderft, augustes powers in the man sufferiag. I will send free of onarge to all wnowen is this recipe, in German, French or English, with rull direction, for proparing and using. Gent by mail by a idression with stamp, naming this pare, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

Consumption Carad.

-Good day at Oak Hill. Thank God my churches are beginning to fall in line. I have preached missions, prayed missions and paid missions until my churches are ready to go with me. I believe all my members at Oak Hill will take hold of the work in earnest. Many of them on Sunday after a sermon on missions pledged 10 cents per month, and some 12; cents. To God be all the glory. Let onr watchword be, The World for Christ and the BAPTIST AND REFLEC-TOE in every home in the South. I feel like we all ought to thank God for the Baptist and Reflector, and aspecially for such an editor as Bro. Folk. May God's grace rest upon him. Thank God for the fearless way in which he exposes error, his loyalty to the truth and his burning seal for the truth as held by the Baptists of the South and for the peace of the same. Let us all pray for peace and pay more for missions, and stand very close by our organised work. Souls are dying for the bread of life. God forbid that we should lose sight of the great work of sending the gospel to the lost. I want to thank God for the presence of the Holy Spirit in our State Convention. Brethren, let's pray for peace and pay more for mis-J. K BONE. sions.

Globe, Tann.

EMBBOIDERES.—We want ladies to de embreidery work for us at their own homes, eity or country, steady work: you can occupy all or a part of your time; all materials fur-nished. Address for particulars: Manager, No. 148 State Street, Obleago, Iti

-Our revival services at island Home closed the last Sunday night in October. The Lord gave us a successful meeting in every-sense of the word. The visible results were 25 professions. 28 restorations, 20 additions and 18 been excluded for dancing. When they were shown that indulgence in this worldly amusement would destroy their religious enjoyment, weaken their Christian influence, wound the feelings of many of their brethren and sisters, and dishonor that worthy name by which they are called, they with almost one second renounced it, and begged the forgiveness of the church. I feel and Home. The church is greatly ancouraged over the work done and anthusiastic at the outlook for the future. It has already been decided to have preaching two Sundays in each month after next January. My aatirs time than will be given to this and the Gentral Church. By the grace of God and the co-operation of his peopla, I am determined to make these churches two of the best churches in Teanssee. Bro. Mullens was with us in the meeting. He is a worthy young brother and a good preacher. Through the kindness of the Knoxville Sundayschool Association he expects to be able to enter Carson and Newman College again soon. J. M. ANDERSON.

Beardes, Tenn.

Whereas, Our beloved pastor, Rev. .. L. Davis, under the guidance of Divine Providence has seen fit to tender bis resignation as pastor of the First Baptist Church of Columbia, Tenn., a position be has held for the past three and one half years, which resignation has been accepted by the church. Now, therefore, in parting with Bro. Davis, be it

Resolved, By the members of the First Baptlet Church, that we part with Bro. Davis with regret, he having made us a pastor beloved and respected by all-a sincere, earnest Christian, a godly man, a faithful worker in the Master's vineyard. In his going out and coming in among us we have always found him at his

post of duty, visiting us in our sorrow or affliction, cheering us with the faith of the Christian, and always walking before us an example and emulation of an earnest, conscientious Christian.

Resolved. That during the time of Bro. Davis' pastorate we feel that our church has been strengthened and renewed, financial difficulties have been met and overcome, and many, through his earnestness, his sincerity, his preaching and his prayers, have been brought into the fold, and we as a church hereby acknowledge the deep and lasting gratitude we owe him.

Resolved, That we part with Bro. Davis and his good wife with the wish and the prayer that their life-work may continue to be, under the guidance of our Heavenly Father, full of good fruit for the Master's cause. And that we endorse Bro. Davis as a faithful pastor and minister of the gospel, a prudent pastor and a man worthy of the esteem and confidence of any church to which he may be called.

A Preacher's Discovary.

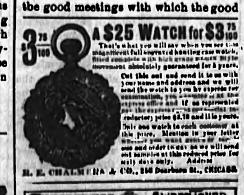
Rev. J. W. Blosser, M. D., has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, Asthma, etc. It is pleasant to use (by inhala-tion), reaches directly and effectually every affected spot, destroys the mi-crobes of the disease, heals the mucous membrane and makes a permanent cure. Any reader of the BAPTIST AND REPLECTOR who will address Dr. W. Blosser & Son, 11, 12, and baptisms. Those restored were about all young men and women who had been excluded for dancing. When they

# Four Meetings.

I have held four meetings with the churches for which I am preaching. There were 58 conversions, 18 at Mt. Olivette, 11 at Linwood, 13 at New Hope and 16 at LaGuardo. The additions fell short, but when all get in They passed out of the church and perhaps the additions and conversions | were econ at the depot, where, amid that we are done with dancing at Isl- will be equal. Revs. Robert Rushing | the congratulations of friends and and Bingham did good work in the showers of rloe, the 6:40 p. m. train Linwood meeting, and Bro. Kendrick, one of the Seminary boys, was with us part of the first week at New Hope and Nashville. Bro Carney at LaGuardo part of the first week. These did good service.

The LaCuardo brethren have shout completed their house, and I think they have the most handsome country eburch in Concord Association.

But, Bro. Folk, while I feel happy at the good meetings with which the good



CHURCH SWEET IONED, FAR SOUNDING, DURABLE,

# The Great Church LIGHT

Lord has favored us, yet this joy is not unmixed; for I am thinking a good deal of the time about what is to be done with these new members. How are they to be properly trained for the Master's work.

What all country pastors who preach to three or four churches need is some active co-laborers, assistant pastors, if you please—a few consecrated men and women who will bold wackly meetings, arrange suitable programs and give every one something to do.

The first thing Paul said when he surrendered to the Savior was, "What wilt thou have me to do?" One of the young men converted the last night of one of my meetings came to me next morning as I was starting off and said to me, "Bro. Shepard, it seems to me that we young members ought to have something to do."

Who in our country oburches will start the ball to rolling? I find old brethren who can not perform any public service—can not even lead in prayer, because they had no early training. I speak of country churches because the city churches have their pastors with them all the time to look after these things.

I hope the questions "bow to find something for every one to do, and how to get every one to do something" will be thoroughly discussed in our fifth Sunday meetings and through the press until a new and happy era will dawn upon ns.

S. G. SREPAED. Partlow, Tenn.

"BEOWN'S BRONCHIAL TROCHES relieve throat irritations caused by cold or use of the voice. The gennine sold only in boxes.

# A Happy Marriage.

On my return from our State Convention at Fayetteville I found the Bantist Church at Germantown beautifully decorated in honor of the approaching marriage of one of our members, Miss Ophelia Scott, which was to occur that night.

At 6:20 p. m. the house was filled with friends and relatives. The soft strains of the wedding march floated out on the evening air, the ushers filed down the sisle and Mr. G. P. Featherston and Miss Ople Scott, a beautiful young lady, stood in front of the minister beneath the marriage bell of white lilles, and the words were spoken which made them one. bors them away on their bridal tour, which included the Centennial at

But how often shadow follows sunchine! How often that while some are smiling others are weepingi It was so in this instance. The strains of the wedding march had scarcely died away when the death of our esteemed and venerable friend and brother. Joseph Brooks, occurred, thus dissolving a marriage tie of more than fifty years standing. Bro. Brooks was a member of the Germantown Baptist Church, a citizen of high standing and wall beloved. A special



# (bristmas/Music

Christmas Snow Stars By Brs. W. F. CRAFTS and J. R. MURRAY.

A charming little Christmas entertainment for the Primary Department. Price, 5 cents, CHRISTMAS SELECTIONS FOR 1897 A collection of new carols by the best writers, preceded by a Responsive Service. Price, Scenia.

Send for estalogue of Cantatas, Solos, Anthema, Services, etc., for Christmas Sent free on application.

THE JOHN CHURCH COMPANY.

train was sent out from Memphis and many west with the sorrowing family to Elmwood Cemetery, where the writer, assisted by Rev. W. J. F. Allen. consigned his remains to their last reeting place. Sister Agnes Brooks. bis wife, stricken with sorrow at the separation from her husband, who was so kind and true, has the prayers and sympathies of all who know her. The brother had lived to the advanced age of nearly 79 years.

T. J. DAVENPORT Germantown, Tenn., Oct. 23rd.



CHARMINO BOOKS

For Christmas Presents From the Amariaan Baptist Fublication Sociaty, 1420 Chestnut 5t...

Philadslphia, Pa. The Society is turning out some beautiful books, and it should be a source of pride to every Baptist in the land to know that a Baptist house can do such splendid work. Here is a list of lovely books just received. Order by mail from the Society and they will

be sent postpaid, at the prices named: In the Days of Hassasoit: a tale of Roger Williams. By Hesekiah Buttarworth. 12mo, 301 pp. Price,

Evenings at Shadyeroft. By Howard B. Ball. 12mo, 168 pp. Price, \$1.00. On Orandfather's Farm. By An-

nie Howelle Freofette. 12mo, 85 pp. Price, 75 cents. Batwaen Earth and Sky. By Edward William Thomson. 12mo.

\$98 pp. Price, \$1.25. Carmio. By Miss A. M. Barnes. 12mo, 104 pp. Price, 75 cents.

A Candid Critis and Other Stories. By Maud Rittenhouse Mayne. 12mo, 245 pp. Price, \$1.00.

These books have most beautiful and artistic bindings, and the subject matter is pure and wholesome. Order from our Baptist people.

BUY A WATERMAN FOUNTAIN PEN FROM BRANDON PRINTING COMPANY,

Neshvilla, who will give sareful attention to mail orders and solest pens that will please you.



(Chatimed from page 10.)

of his language. But preanntly she said:-

"Ohi I wish my father could see Him at his bedaidal But than he keeps a light all night; parhaps Ha only comes in the dark. I hear him groan cometimes when I wake up, and then he says It makes him impatient and angry to lie hour after hour aching so. I wlah he could see Jeaus"-but then her and ayes drooped: "He couldn't be with you and him at the same time, you know."

"Ob yeal he can send his holy angela everywhere. He can be there as well as here; my mother telle me that. He goes wherever anybody wanta Him. He'll always come-tell your father I say eo; tell him I only have to say 'Jeaus' in my heart, and he's aure to come and make me forget my pain."

"I'll go and tell him now-this minute," oried the child, throwing on her bonnett.

CHAPTER III.

PLEABANT DISCOVERIES.

As the little girl had sald, her father was out under the shadow of the great elm-tree. They had placed the carriage cushion so that he rested comfortably; and now his sister stood near, humming a gay eir, eud his wife, little Lilly's mother, knelt bending over the invalid, smoothing back the brown tresses.

"I am weary—weary of life," he exclaimed, looking up with an impatient sigh. "I cannot even enjoy this short ride, so terrible is this pain. Ohl for health, for health!" ...

"You may get better soon," murmured his wife.

"Oh, don't say that-I'm tired of hearing it," he responded, pettiably, "I shan't get better, I see it piainly I grow weaker every day, and It matters but little-" his voice failed -his lips moved with a convulsive quiver, and turning his head asida a few hot tears fell.

"What in the world la Lilly running from the house in that style for?' oried Ellen Irving, the aick man's sister. "The child will be heated to death." she added, as breathleasly the boautiful little girl unlatched the gate, and pantingabs could scarcely find voice-sha oried:

"Oh, dear father—that little sick boy in there says if you'll cals say come and make you forget your little red cottage. He could see it angels have taken her to her reward 'Jeaus' in your heart, he'll be saw to pain."

The invalid looked with cold eyesthe mother gased with a strange expression gathering over her lip and brow-the fachionable slater stopped the gay carol-all seemed atruck with the manner and the words.

"Oh, fatheri-ha looks so happy!" cried the child, "and he's a great deal thinner than you are—just as pale— but he says that though he has been always sick, he don't mind it much, asgels, would not leave him. As you know, because in the night ha the snn peeped coyly in before the ases Jeaus atand by his bedside, and dew was dried; as it atreamed broadbe fills his heart full of love, so that | ly over the rich carpet at noon; as it ha never once thinks of his pain, orept paler and paler over the Now father—you say 'Jesus,' and painted orchards and the painted

plied har father, after another long still visit him.

pause; and his lips trembled so that ha could acaroely say it. "I believe wa had better go now," he added, lifting himself; "come, Lilly, help father into the carriage," and he held out his hand.

"Oh, father, just say 'Jeaua!" " repeated Lilly, entreatingly.

"Well, well-wait awhile, dear wait awhile-perhaps I will-I must ase first-I must think first-ah! now we are anugly seated in the carriage. Do you believe the little boy would like to have you bring him a pretty plaything?"

"Perhaps so," said Lilly, diverted somewhat from her previous train of thought: "but he can't play very much, for he has never even walked -only ast all the day-all his lifetime.

The carriage rolled alowly into the city-alowly along the atreets, and stopped, at last, before a beautiful house in the centre of a square. The mansion had marble steps in front, and glass, handsomely ornsmented, composed a part of the door, while the handlee and the plate were of silver and glittered in the light.

Up every step the sick man took from that luxurious carriage to the elegant chamber where his couch atood waiting for him, a voice seemed to ring in his cara, "Oh! father just say Jeeus!" Sweet music would not drown it, although his wife sang and played for him as he lay there in his gorgeous dressing gown. The sight of the fairest pictures that ever made aunshine on the walls of any house could not shut them out. Like three little angels, fresh bathed in the light of glory, moving hand

tinually, "Just say Jesus!" Oh! that he could just say Jesus. The word was so strunge to him! to him-the man of esse, of wealth, of fashiem. Almost any other name would seem less out of place on his lipe. He who had thought of nothing but the world till within a few short months-to whom life before that had seemed eternal; he who had sipped of pleasure in almost every land; who had drank the red wine in France and Italy; sung the song of the Backante; shuffled cards at the brilliant tables of the Parisian sa-

and hand through the portals of his

brain, they came to and fro, con-

that Oh! no; it was impossible! But, ohi that haunting! that teralways at that one window. He could see the child of his adoration flying down the graveled walk, her cheeks pink-tinted, her golden hair tossed by the wind in clouds of curls: he could hear-oh! yes, too plainly, the childish voice, always musio to him, "Just say Jesus!"

The next day and the next, the thres little, shining, hand-linked parhaps ha'll come just so to you." skies of his beautiful pictures while "Stand out of the sun, Lilly," ra- the day waned, so did the words The Whitsitt Ouestlon.

During our Association a reporter for our city papers inquired of Dr. Holt what Dr. Whilsitt taught, who answered that he taught that the English Baptists, prior to 1641, used sprinkling for baptism; but that the Baplets immersed from the time of John the Baptist. It is to be hoped his opponents will never teach anything worse for the Baptlet cause.

I have known Dr. Whitsitt many years, listened with pleasure and profit to bis lectures, and believe bim to be a scholarly, Christian gentleman. while many of his opponents, well, to say the least, are not very gentle.

While some of our pastors were advocating the resolution in the Assoelation against the doctor with talk, one of our most prominent laymen, having been talked down, remarked: "You preachers may do the talking, but we are doing lots of thinking, all the same."

One thing our masses are thinking about le why the Baptists, in so many places, with the Bible and the whole truth, can not keep step with the world's progress, nor even abreast of some other denominations in Christian work and success?

There seems to be a deep-seated internal disease at work in our body politic. ist tendency is destructive, not constructive; to pull down, rather than build up; and unless the poisonous jerm be destroyed, there may be death to one of our most lovely Christian gracesbrotherly kindness-which is the fruit of brotherly love.

If we are Christians we belong to Christ-body and soul, character, influence and all-for we are bought with a price. And who injures a Christian in person, character or influence. if they would but listen patiently, might hear the whisperings of that still, small voice, saying: "Saul, Saul, why percecutest thou me?" Oh! for a gennine revival of Holy Ghost brotherly E. M. Parks. kindness.

Memphis, Tenn

OBITUARY.

SWAGOARD.-Miss Sammie died at her home in this place Friday evening. Sept. 24, 1897, aged 18 years and 11 months. She had been a member of the First Baptist Church at this place for two years. The mysterious providence that closed her sweet and happy young life, must have some secret meaning unseen by tearful eyes, and unknown to hearts so sorely bereft. We loons; danced and shouted in the cannot understand why a life so full carnival of Venice; he to say Jesusi of promise should end so soon, and why she was taken from the home and unity where she brought so much sunshine and happiness. We sadiv rible haunting! Again and again, miss her, but it satisfies to some extent as he tossed on his couch through the pangs of our bleeding hearts to the night's long watches he wished know that her beautiful life was culthey had not stopped before that minated in a beautiful death, and the so distinctly, and the pale sad face in heaven. When the news came to us of her sudden death, the thought came to us that Ood in making his bouquet for heaven must have buds as well as full grown roses and he plucked this lovely bud to adorn his temple above. The loveliness of her character was manifested in her self-sacrifice and unfaltering devotion to her mother and friends. Sammie will be missed by her class in Sunday-school, the church and the social circle, and she her mother's only stay and comfort, her death carried sorrow and angulah to many hearts and many were the tears shed by those who bore no other relation to her than that of friend and soqualntasos.

> MISS EDDIS BABNES, MISS MAUDE COOKE, MRS. T. L. JOHNSON, Committee

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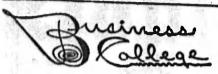


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BAPTIST AND RAFLECTOR, Nashville,

GOODWYN .- Mrs. Sallic Buntyn Goodwyn died at her heautiful home near Whiter on Ostober 7th in the 66th year of her age. Her youngest boy, Spancer, preceded her just one month and her husband, R. D. Goodwyn, last December to the Heavenly Home. She longed to follow them, and after an Illness of one week the Master called for her. Sister O. joined the First Baptlet Church in Memphis in her young womanhood, afterward she united with Eudors church near her country home. She was a faithful, studious and consecrated teacher in the Sunday-school. Almost all her acholars became Christians and all her ehildren arechurch members exceptone. I have scarcely ever known a more beautiful Christian character, strong faith and active in Christian work, yet modest and reticent. Like the Master she served others, in which she was unselfish, almost to a fault. Her gifte to the cause were many, varied and valuable. Hers was a useful life and a triumphant death. May the children emulate her exemple and follow her precepts. J: D. ANDERSON.

HENRY-Our beloved brother, John Henry, has fallen asleep in Christ. Truly, death found a shining light. He was born in 1825; died in August, 1897. Be professed faith in Christ early in life and united with a Baptlet Church in Sevier County, East Tennessee, and was ordained in 1866. Our brother was a Confederate soldler and fought bravely four years. He was for his Lord in the mountains and in the valleys which gave us no uncertain sound, but the true password by which so many Baptists go in and out today in his native land. He moved to McNary County in 1881 and joined Mt. Zion Missionary Baptist Church, still proclaiming Christ the foundation, the rock, and Baptist doctrine the Bible doctrine. Few men exemplified more perfectly the Christian life than did our Bro. Henry. He bad the confidence and esteem of all who knew him. In heaven many will recognize him as the instrument of their redemption. In his long and painful suffering he manifested the utmost resignation and awaiting the hour of his departure with triumphant assurance of being conducted to the para- Shipping Orders Solicited. dise of God. We tender to his aged wife, sons and relations our sincere sympathy.

D. D. SHUCH, Pastor, ELDER D. J. FRANKLIN. L. J. ANDERSON, H. W. CARROLL.

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NASHVILLE, TENN., NOVEMBER 11, 1897.

Mew Series. Vol. IX., No. 18

The Story Sweet. BY LAURA BURNETT LAWSON.

le Love's sweet spring. It was thy was t to tall

To watch tim gleam Of golden glory in my shimm'ring hair To tell me how

Tim rosse on my youthful check coluler

But made a fitting or

The boly glow

Now autumn falle:

And still then me The hilehtlag frost

Hath fulles on niv

With only here

And there a thread o When age both bent

# THE SUCCESSFUL MINISTER.

what constitutes ministerial encours. It is worth our while to sit down and think the matter over.

Let us first try to do away with some wrong ideas on the subject; let us consider what ministerial ene-

It does not consist in securing many colls. There are many who are led to think when they see in the newspapers that the Rev. Simon Somebody is now considering a call to the Tabernacia, on Nameless Avenue, that it is an indication of the great enecese to which he has attained. Far be it from no to anderrate all brothren that receive many calls, for amny of our most excellent men are wanted, and hence are often called; but the more fact of secaring many calls is not a sure proof that the man is a encesseful min-

There are some preachers who bid for ealls, and who are sepecially happy to have one or two in the poeket, and advertised through the papers. They are fall of this delacive idea that to obtain a call is evidence of ministerial success.

There are other ministers-"may their tribe inwho feel that it is not the proper thing to publish it to the world, or to court a call which they do not intend to accept.

Then, too, we must not overlook the fact that many caralessly, prayerlessly, so that such a call does not mean that the man sailed is ancesserily a saccessful minister in the true sense.

Many calle, therefore, are not an infallible sign of sponess. One would find it hard to reconcile his ides of Spurgeon with that of a minister who took delight in many calls. Neither Is it a sure proof of success that a man secures impr or rich and fashionble churches; or that he cometands a large selory.

We have so design to disparage those brothren who occupy the pulpite of each churches; but the idea is prevalent la thoughtless minds that if a man holds a big piace, he is himself a great excess. The piece a mas holds so more determines his real process than does the clos of a man's gift determine his spirit of liberality. The highest possible sassesse is

vated, learned, gifted with soft manners, and pleasing to a worldly-minded people? or is he there becases he is plone, earnest, faithful, brave and conscientions? Gne that labore to please God, and not men? These things will need to be considered before we can say that he is a truly successful minister.

Another mistaken idea is that a popular ministry is a successful ministry. So many are deceived by essing crowderun afters man. We know thaterowds followed our Lord, but all after whom crowds have flocked have not had the spirit of our Master. Given the erowd is the sign of a sainisterial sensationalist. rather than of ministerial success. Sometimes the crowds are flocking to hear an eloquent tongue, or flowery and ewest sounding conteness. Then, again, erowds have hung on the lipe of faithful preachers of righteoneness, each as Whitfield, Spurgeon and others, so that a man's real success cannot be determined by the popularity of his ministry. We rather question whether many that heard Elijah preach ever wished to hear him a second tiese.

Again, it is a mistake to suppose that sminence la position, or some high-counding title, is a certain

amrk of success in the ministry.

If a man occupies the President's place in some ananal gathering, or le appointed Moderator of an Accolation, or weare the ambitions title of "D.D." and is called "Dostor," "Dostor," some deem him on the minancie of enecess exinisterial. The assesse of and suppose that they who wear these wordy are therefore the successful ministers. We would guard our meaning by saying la passing, these mes may be enecessful ministers, bet are not accessfully so. All of these things put together flo not, cannot, make a man a successful minister of Jesus Christ; furthermore, a man can be just as enecessful without them as with them.

Let us now consider what ministerial success is.

That minister will prove a saccess who is truly called of God to preach. There is, I fear, a washening hold upon the truth that real preachers are called of God to their work. Hence there is an increasing anmber of men in the ministry of whom it may be eaid: "I have not sent them, yet they ran." "They speak a vision out of their own heart, and not out of the mouth of the Lord." There chould be in the mind and heart of every scan that preaches the gospel "an abiding conviction that God has designed him to devote his life to this work." I do not think that Spurgeon puts it too strongly when he says to his students in speaking of a call to the ministry. "If you can do onything else, in God's name, do d. ". The sam, then, who is called of God to this work, and who enters osseful minister.

He is the successful minister who does that work unto which God called him. If God calls a usen to work in the back-woods, hi the monatains, in the city charches call from wrong motives; call ambitionely, eluses, or in some great congregation, he is the encessful man who does his God-given work. To turn aside from that to other work is to fall la his mis-

God, and unawed by mim. There are many influences at work to hinder the gospel minister. There are many adversaries to the troth. Worldly motives insinuate themselves, and urga us to do their bidding. Love of ease, idleness, fear of men, public opinion, worldly friendship, temptations is a bandred forms tempt us to asglect our whole duty.
He who sets God always before blat, and who will

harkse neither to the favor nor to the fear of man, will be successful. He will preach the truth of God regardless of popularity. He will not seek to surry favor with taen, but will seek to please God. I know

how he comes to be there, and how he remains there, soal full of the love of God and of his fellow-men." them. Is he there because he is intellected, cloquent, salti- Our ministry is a ministry of love. Loudless ansures 4. When you are at a fifth Sunday marking, as As

have no place in it. He who does not love Ood and men was never called to tell men of tim love of God in Christ. He who goes forth among men with God's message of love, and tells it out of a burning heart, will glorify God and win souls.

The measure of a minister's enecess is determined by his feithfulness, act by visible results. Many things affect results. Men have differing talents; fields differ, some asa virgin soll, and some asa worn out and fraitless. Difficulties at one place will be greater than at another." We cannot therefore judge of sacces by visible results. Let a man labor according to the gift given auto him, and leave the resalts with God.

I have written this artials to saccarage and che any of my co-laborare in the gospel who amy sometisses grow despondent and weary, and may feel that thair toils are sueat in vain. Be feithful, houlkrea.

and true success is round

In closing I will point you to a bright amounts of ministerial encoses. In the mountains of Marth Caroliaa there was a young man who, at twenty-two years of aga, had had no advantages of ed Being called of God to preach, he first gave kimself caractly to the work of preparity for the ministry by years of study. When the war broke out, he entered the army as cimptain, and through all the hardships of those years ka showed himself a good soldier of Jenus Christ. The war being ended he not tled at a sounty need in North Care cla of the county. This was the beginning of a scinletry which for devotion to tim Master, self-sacrifices and labor hee few agasle in the airmale of our State For thirty-five years it him been his 13t to seres for distant and weak charefree. Never has his salary exceeded eix handred dollare a year, and many a year he has not received so much as that." His whole heart has been set on serving God, and not upon earthly ease or goods. Wherever he has labored the churches recognise in him a man of antira conscern tion, of untiring seal, a vary mos of God. He has baptised over sweaty-five hundred persons daring his ministry; and his charches have slways grows and prospered. In devoted piety, in whole-hearted consecration, in large liberality, in toving accord with every good work, in feithful discharge of duty, he is a bright and chiaing example whereast he is imown. He wears no title of earthly honor; holds no preminest place in desominational gatherings; has no appointment on Trestee Boards; but when the good Maeter shall read out the list of the names of His faithful once, I would be content if any name might be found betide his. He is one who comes sear fill-

FIDE.

1. Horses that draw heavy loads for a series of years grow clumey, and they generally stamble when on a smooth road." But whoever failed to be surpriced when his horse stambled? "So we are filled with wouder when a great echolar makes a statement that anybody knows is not true. Gr, when a devout Christian betrays a weakeess of human nature that would bring the blush of shame to a more acvice in

f. People are generally mora charitable to noise than ellect. If a man talks before Associations and Conventions, especially if he talks with comparative case and a deal of carnestates, whether he says anything or not, most people conclude that he knows comething. But if a man dose not talk it is generally taken for granted that he knows nothing to say.

3. If our preachers, hig once as well as little once, did not stick any closer to their tests when preachos otteinable in a lowly place as in one of sectionable in a lowly place as in one of sectionable in a lowly place as in one of sectionable in a lowly place as in one of sectionable in a lowly place as in one of sectionable in a lowly place as in one of sotteinable in a lowly place as in one of sotteinable in a lowly place as in one of sotteinable in a lowly place as in one of sotteinable in a lowly place as in one of sotteinable in a lowly place as in one of sotteinable in a lowly place as in one of sotteinable in a lowly place as in one of sectionable in a lower place as in one of sectionable in a lower place as in one of sectionable in a lower place as in one of sectionable in a lower place as in one of sectionable in a lower place as in one of sectionable in a lower place as in one of sectionable in a lower place as in one of sectionable in a lower place as in one of sectionable in a lower place as in one of sectionable in a lower place as in one of sectionable in one of sectionable in one of sectionable in one of sect