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NASHVILLE, TENN., OCTOBER 14, 1897.

New Series, Vol. LX, No.

HISTORY OF THE TENNESSEE BAPTIST
CONVENTION.

BY W. G. INMAN, D.D.

The year 1833 may be regarded as the beginning of
a new era in the history and progress of the Baptists
of Tennessee. Up to this time they had made com-
mendable increase both in their rapid growth and
material strength, having maintained internal har-
mony, and kept well up with the growth of the popu-
lation; but the labor of evangelizing had been vol-
untarily performed by the ministry at their own ex-
pense and convenience. An extensive and general re-
vival of religion, which began about this time and
continued for two or three years, suggested the im-
portance of a united and organized plan for supply-
ing the destitute with the gospel and extending the
influence of their denominational principles. The ini-
tiative of the organization was taken in Middle Ten-
nessee by Rev. Garner McConico, James Whitsett
and Peter S. Gayle, who called a meeting at Mill
Creek Church, near Nashville, in October, 1833, and
organized a State Convention. Conforming to the
peculiar formation of the State, the Convention ap-
pointed three Boards to conduct its affairs, one in each
division of the State. This plan continued about
ten years, when it was found impracticable to unite
the churches on a general Convention, and they
organized three general Baptist bodies, one in each
grand division of the State.

The West Tennessee Baptist Convention was the
first general body formed; it was organized in 1833,
and was a progressive and efficient body for forty
years, during which time the Baptists of this sec-
tion of the State made rapid progress along all de-
nominational lines. Among the founders of this
Convention were some of the most liberal and enter-
prising ministers of the State, all of whom have



J. T. HENDERSON,
President Tennessee Baptist Convention.

liven, R. W. Norton, J. P. Weaver, J. H. Bornum,
J. F. B. Mays, Elias Dodson, M. H. Neal, W. H.
Bruton, George W. and Reuben Day, and S. P.
Jones. The West Tennessee Baptist Convention
established the Brownsville Female College, which
has done a good work in female education.

Middle Tennessee General Association. We find
in the "proceedings of a meeting of Baptists held at
Antioch, Davidson County, May 6, 7 and 8, 1842" the
following: "Agreeably to previous resolutions and
appointments of Concord, Liberty and other Asso-
ciations, and numerous churches in Middle Ten-
nessee, with the concurrence of the State Convention,
and its Eastern and Western Auxiliaries, a large
number of brethren assembled at Antioch, Davidson
County, May 6, 1842, to devise and submit to the As-
sociations and churches for their consideration the
plan of Constitution, upon which, if approved by them,
and they send delegates to a meeting subsequently to
be appointed for the purpose, is to be organized a
General Association for Middle Tennessee."

Among the ministers who were in the Constitution
of this body were: John Bond, James Whitsett, W. A.
Whitsett, R. B. C. Howell, John Selvig, N. H.
McFadden, B. Kimbrough, R. W. Nixon, R. Will-
iams, W. S. Perry, S. W. Haynes, John Rushing,
J. H. Eaton, W. G. Wood, R. W. January.

This General Association was a very active body
and did a great deal of excellent work in the cause
of missions and Christian education.

In 1843, the General Association of East Tennessee
was organized. The leading ministers engaged in
this enterprise were Samuel Love, James Kennon,
Elijah Rogers, Charles and Richard H. Taliaferro,
Robert Sneed and Wm. Ballow. While it caused
the secession of a few thousand of the Anti-mission
Baptists, it imparted new life to the greater body of
the churches, and inspired the ministry with fresh
zeal, which gave increased momentum to denomina-
tional progress.

In 1875 Middle and West Tennessee dissolved their
general organizations, and with some East Tennessee
churches united with the Union Convention. In
October, 1885, the East Tennessee General Association
was merged into the Tennessee Baptist Convention,
which now gives promise of a successful union of the

whole denomination in its missionary and educational
interests.

The present State Convention was organized as an
educational body; efforts were made to unify the
denomination of the whole State, but no other basis
of unification could be agreed upon. In April, 1874,
a large number of Baptists convened in Murfrees-
boro, to consider the interests of Union University,
which had been suspended. This representative as-
sembly of Baptists from all sections of the State
organized at that time the present Tennessee Baptist
Convention. The fifth Article of the Constitution
adopted was in the following words: "This Conven-
tion shall promote the educational interests of the
Baptists of Tennessee, as a special object, but may
patronize other objects of benevolence, and may ap-
point commissioners to whom special charge of such
objects shall be submitted, said commissioners to re-
port annually to the Convention? This Article was
amended at a subsequent session of the Convention,
as follows: "This Convention shall promote the edu-
cational, missionary, and Sabbath-school interests
of the Baptists of Tennessee as special objects, but
may patronize other objects of benevolence; and may
appoint committees to whose special charge such ob-
jects shall be submitted; said committees to report at
its annual meetings."

Thus it will be seen that this Convention was or-
ganized with a special view to promoting the cause
of education. At the time of its institution, a com-
mittee was appointed on education to report the edu-
cational situation, and the committee reported the
following:

"Your committee recommend:

1. That it is of vital importance to the denomina-
tional interests of the Baptists of the State to es-
tablish within or near the borders of Tennessee a
well-endowed, thoroughly equipped University, of the



REV. J. D. ANDERSON,
Recording Secretary Tennessee Baptist Convention.

highest order, with an interest-bearing endowment,
at least, of three hundred thousand dollars.

2. That to this end a Committee of Location be
appointed, consisting of nine judicious brethren,
three from Middle, West and East Tennessee, re-
spectively; that this committee meet, say at Nash-
ville, at its earliest convenience, at the expense of
the Convention; and begin its operations immedi-
ately; that said committee be and are hereby authorized
to consider the ways and means essential to the con-
summation of the enterprise, as far as they may be

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passed away. They were: Jerry Burns, Thomas
Owen, Peter S. Gayle, C. C. Connor, N. G. Smith,
E. Collins, George W. Young, J. M. Hart, Moses E.
Senter and David Halliburton.

This Convention during its forty years existence
embraced in its ministry some of the brightest intel-
lects in the denomination: J. R. Graves, Matthew
Ellisman, S. H. Ford, S. Landrum, A. B. Miller, I.
T. Tichenor, G. A. Lofton, G. W. Griffin, C. R.
Hendrickson, W. C. Grace, W. P. Bond, L. E. Mil-

able; consider all propositions of the several places desiring the location of the University; out of all the places to select the most suitable, and report at the next session of this body.

3. That in the event said committee locate said University at an early day, and determine especially upon the ways and means of endowment and establishment, then upon their call this body shall assemble at some convenient place and further consider the great matter in hand, and appoint a Board of Trustees, whose duty it shall be to secure a charter and finish the operations begun by the committee, all under the direction and control of the Convention.

The following nine brethren were appointed a Locating Committee in accordance with the action of the Convention:

East Tennessee—Rev. J. F. B. Mays, Rev. T. T. Eaton, Rev. I. B. Kimbrough.
Middle Tennessee—Dr. W. P. Jones, E. L. Jordan, Esq., Rev. Wm. Shelton.
West Tennessee—Rev. M. Billman, Rev. G. W. Griffin, Rev. W. P. Bond.

This committee met in Nashville July 2, 1874, and after hearing from the various places which had put in bids for the location of the University, Jackson, Tenn., was selected. At a called meeting of the Convention the 12th and 13th of August at Trecevant, the Southwestern Baptist University was organized, and began its operations in the following September.

The Convention is at present twenty-three years old. It has held twenty-three sessions, including the Constitutional session at Murfreesboro in 1874.

The following ministers were in the organization:
West Tennessee—J. R. Graves, G. W. Griffin, M. Billman, G. A. Lofton, W. P. Bond, G. M. Savage, H. B. Folk.

Middle Tennessee—Wm. Shelton, T. G. Jones, W. A. Nelson, W. G. Inman, J. M. Phillips, A. Van Hoose, W. H. Wallace, G. W. Featherstone, Wm. Huff, J. M. D. Cates, A. J. Brandon, L. H. Bethel, J. J. Martin, Z. T. Leavelle, S. L. Sanford—15.

East Tennessee—J. F. B. Mays, I. B. Kimbrough, W. T. Russell, T. T. Eaton, T. C. Teasdale—5.

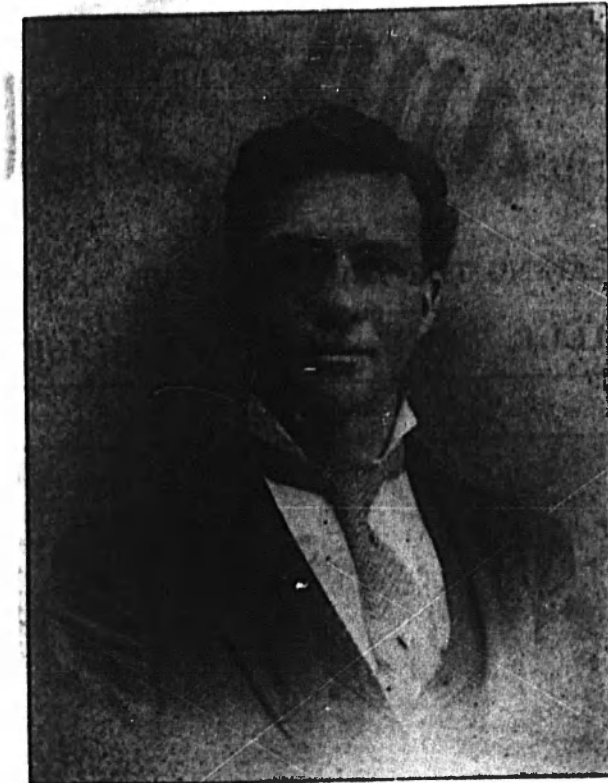
At the Constitutional session at Murfreesboro April 10, 11, 1874, Rev. W. P. Bond was elected President and Rev. W. T. Russell Secretary.

For the first five or six years of the existence of the Unification Convention it seemed difficult to operate the cause of State Missions through its Board, and as the Middle and Western divisions of the State had dissolved their general bodies as early as 1875, they had no other general Board through which they could give direction to their work. During these years education, the very thing for which the Convention was organized—the founding and establishment of the Southwestern Baptist University—had absorbed the attention of the denomination, especially in Middle and Western Tennessee. In the fifth annual report of the trustees of the Southwestern Baptist University the following eloquent statement occurs:

"It is now five years since this Convention, organized for the express purpose of unifying the denomination on educational interests, called into existence the Southwestern Baptist University and gave it a local habitation and a name. A more unfavorable time (war excepted) for the founding of an institution of learning cannot well be imagined. From 1874 to 1879 has been a period of financial stringency and distress almost unparalleled. The whole nation has been involved in it. Every industrial interest has been seriously crippled, if not entirely suspended. Bankruptcy has been general and poverty almost universal. The pressure has been upon all alike. No section of the country has been exempted, though some parts have suffered more than others.

"It was at the beginning of this period of financial darkness and storm when houses of wealth, standing and character all over the country went crashing to the earth, impoverishing the whole continent. It was in this time of impending disaster and ruin that your Convention, strong in faith and inspired by hope, launched forth an educational enterprise, intended for a vast territory and for all time, and demanding for its success hundreds of thousands of dollars, and even millions. Had the Convention which met at Trecevant in August, 1874, anticipated the long years of financial panic and stricken fortunes it would hardly have ventured its noble enterprise upon the storm-tossed seas. But that God who guided in safety the tempest-driven ark of Noah amid surging currents and sweeping tornadoes, and at last bent over it the unchangeable bow of Covenant Grace, assuring it of rest and health, is the 'same today, yesterday and forever.' The University, richly laden with treasures of scholarship and learning, for the use of future ages of civilization and religion has outlived the storms, the clouds of

adversity are vanishing, the tempest is hushed, the sun of prosperity shines upon the whole land, the bow of promise spans the heavens and arches the continent. But these years of outward trouble have



REV. FLEETWOOD HALL,
Statistical Secretary Tennessee Baptist Convention

been years of inward progress. Your University has been growing in strength, influence and usefulness."

So it appears that the first five years of the Convention the energies of the denomination were wholly absorbed nursing the infant University through the tolls and financial crises of the times; so that but little could be done for the cause of State Missions. But the denomination could not afford to leave this important branch of the work to languish and remain in inactivity, and the Board of Missions at the fourth annual session entered earnestly upon the work assigned them by the Convention. To give greater unity, system and efficiency to their operations they elected Rev. J. F. B. Mays Corresponding Secretary of the Board. He entered upon his work Dec. 3, 1878, at a salary of \$100 per month and traveling expenses, the Board becoming in no way responsible for his salary, or any portion of it, beyond such amount as he would collect upon the field of his labors. Bro. Mays labored zealously until August 12, 1879 when he tendered his resignation, which was accepted by the Board. During his term of service he traveled extensively in East, Middle and West Tennessee, preaching, teaching and otherwise prosecuting the work to which he had been called. The Board considers the services of an efficient Corresponding Secretary of the utmost importance to the successful prosecution of the State Mission work of the Convention. But the payment of the salary of such an officer has always been a source of embarrassment. There exists, and has always existed, a strong prejudice against the appropriation to such a purpose of funds collected by the Secretary himself. To obviate this the immediate predecessors of the present Board resolved to adopt the plan of paying by private subscription independent of the Secretary's collection. But a number of the subscribers failing to pay their subscriptions, the Secretary, whose salary, considering his ability and the character and amount of the work he had to perform, was a very meager one, received only about three-fourths of the amount pledged. To avoid a similar trouble the present Board returned to the old plan of paying the Secretary out of his own collections. This, as had before been the case, prejudiced and embarrassed the work; but little money was collected, the Secretary was scarcely half paid, and was compelled by his necessities to resign before the completion of his year of service.

In view of these things the Board suggested the appointment of an able and judicious layman who, supported by his secular business, would require no salary, yet be able to render most important service gratuitously for love of his Divine Lord and His blessed cause. And the Board congratulated themselves that they were able to name just such a brother, John D. Anderson, Esq., of Edgefield, to whose hands with the blessing God they felt that the work of Corresponding Secretary might safely and confidently be committed with the prospect of the most beneficial results to the great cause for whose promotion the Convention was organized. Mr. Anderson was elected and entered at once upon the duties of

the office. He was very successful in developing the churches and Associations in the work of the Convention.

The Convention, in order to meet the demand of the work required, had formed four Boards: The State Mission Board, located at Nashville, with John D. Anderson, Corresponding Secretary; the Board of Ministerial Education, located at Jackson; the Sunday-school Board, located at Chattanooga, with J. M. Robertson, Corresponding Secretary; the Board of Ministerial Relief, Nashville. At the session of 1881, held at Nashville, the Sunday-school Board was consolidated with the Board of Missions. Under the wise leadership of Mr. Anderson, missions were brought to the front and made the prominent work of the Convention. On the consolidation of the two Boards of missions and Sunday-schools, the Convention passed a resolution, "authorizing the Board of Missions and Sunday-schools to employ a general evangelist, or missionary, who should devote his entire time to the work of the Board within the State. Rev. Dr. W. A. Nelson of Shelby, N. C., was elected to fill this position; but after a few weeks consideration he declined. This temporarily and seriously embarrassed the Board in its work. At the January meeting of the Board, shortly after the declination of Dr. Nelson, the Board unanimously chose Rev. James Waters to fill the vacancy. Mr. Waters declined the offer, because he felt that the Board desired him to do a work entirely different from that intended by the resolutions of the Convention. He felt also that he was not qualified for a general missionary or evangelist, which alone the Convention had authorized the Board to employ.

About this time Mr. John D. Anderson, the Corresponding Secretary of the Convention, notified the Board that a contemplated change in his business, which would take him, for much of his time, out of the State, made it necessary for him to resign his office of Corresponding Secretary. The Board being unwilling to surrender the valuable services of Mr. Anderson, declined to release him altogether, but elected Mr. Waters to render him the assistance necessary to discharge the duties of his office which service Mr. Waters consented to render. Mr. Anderson immediately turned over his books and correspondence to his assistant, who took charge about the middle of February, and had the entire charge of all the duties incumbent on the Secretary. In addition to his duties as pastor of the Edgefield Church.

Secretary Waters formulated the present plan of co-operation with the churches and Associations, which has worked admirably ever since.

The title of the Corresponding Secretary was changed to that of Missionary Secretary. Early in 1884 Dr. Waters resigned the Secretaryship, and for eight months the Board was unable to find a suitable man for the office; finally Rev. E. C. Gates, who had been spending the winter in Texas in search of health, offered his services to the Board as Secretary until the meeting of the Convention. He was unanimously elected and began work the 1st of March. The debt of over \$1,350 was paid, confidence largely restored, seventeen missionaries appointed and supported, and friends, new and old, rallied to the support of the Board on every hand. This experience taught an instructive lesson as to the necessity of having a Missionary Secretary. In eight months without one about \$300 was raised; in seven months with a Secretary \$3,908.51, besides doing a great amount of reorganizing and laying out work for the future. At the meeting of the Convention in 1885 at Brownsville, Mr. Gates, owing to his continued bad health, declined to be re-elected, and Rev. C. C. Brown of Mossy Creek was elected. Dr. Brown entered upon the work with great zeal and efficiency. He served the Board faithfully and successfully until his death, which occurred July 2, 1887. Rev. J. E. Anderson was elected by the Board to fill the unexpired term made vacant by the death of Dr. Brown. At the session of 1887, at Jonesboro, Mr. Anderson was elected to the office of Missionary Secretary, and most successfully served the Board until 1893, when he resigned to take work as a pastor. The present incumbent, Rev. Dr. A. J. Holt, was unanimously elected Missionary Secretary and is doing a grand work for the Convention. At the session of 1893, at Knoxville, the Convention established another Board—"Board of Sunday-schools and Colportage"—and located it at Chattanooga, with Rev. O. L. Halley Corresponding Secretary. Mr. Halley filled this position a little over one year, when he was succeeded by Rev. W. Y. Galesberry. This Board did an excellent work under the intelligent and zealous labors of these noble brethren, Halley and Galesberry, especially the last named. In 1896, at the session held at Paris, the Board was consolidated with the Board of Missions. The Convention has made rapid progress along all lines of denominational enterprises. The State has been very nearly entirely unified. Associations and churches are falling into line with the co-operative plans of the Convention; and so that the present outlook is very bright and promising.

FINAL REWARD.

SERMON BY REV. J. B. HAWTHORNE, D.D., PASTOR OF THE FIRST BAPTIST CHURCH, NASHVILLE.

"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." Matt. xxv. 21.

"Cast ye the unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth." Matt. xxv. 30.

In this chapter there are three parables, but they illustrate the same subject. They set forth the principle, or law, which will regulate the judgment of the Great Day. In that day those who have served God wisely and faithfully shall be rewarded with honor and happiness, but those who have been slothful, wicked and unprofitable, shall be condemned and punished. Against that law no human conscience will rebel. The principle embodied in the parable of the talents is universally accepted.

What is it that is rewarded here? It is industry and faithfulness—an honest effort to make the most of life. "Lord, thou deliverest unto me five talents; behold I have gained besides them five talents more."

This servant had been thoughtful, active and frugal. In every respect he had been true and loyal. He had used his Master's money so wisely and faithfully that he was able to return twice the amount which he had received. The Master recognizing and appreciating his fidelity, said, "Well done, 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."

"He that had received the one talent, came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not sown. And I was afraid, and went and hid thy talent in the earth.' To him the Master replied, 'Thou wicked and slothful servant, thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it to him which hath ten talents. And cast ye the unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth.'"

More than eighteen and a half centuries have passed since that parable was first spoken, but during this long period not one human being has ever questioned the wisdom or justice of that Master, who commended and rewarded his faithful servant, but condemned and punished the one who was wicked and slothful.

"Well done, good and faithful servant." It is faithfulness and not success that is here rewarded. If the servant to whom the five talents were given had come to his Lord and said, "I have labored long and diligently but have accomplished nothing, the Master would have replied, 'Well done, my servant; it was not success that I required of thee, but fidelity. Enter thou into the joy of thy Lord.'"

This parable is a miniature picture of the final judgment. In it is set forth the principle which will determine the character and destiny of every human being at that august tribunal.

In that day men shall be rewarded not for success, but for faithfulness.

Let us not misuse this comforting truth. While it is true that it is not success but fidelity that God will reward, it is also true that faithful service in God's kingdom is never unproductive.

A man may try to be a mechanic and fail. If he has no aptitude for mechanical work, he is sure to fail. I know a poor fellow who has been trying for thirty years to make a physician of himself and has not yet succeeded. Sad, seedy and forlorn, he sits at his office window, looks out upon the world, and bewails not only his hard fate, but the folly of those who refuse to confide in his medical skill. There are contributors to the poetical columns of our city newspapers who will get neither money nor fame for their labor. There are some dear women who sit up all night to write odes to posterity which posterity will never see. That a man may make an honest effort to be a statesman and fail is a proposition which no one will deny who has studied the history of the Tennessee Legislature.

I am sure that no man ever honestly tried to be a Christian and failed. "Ask and ye shall receive, seek and ye shall find; knock and it shall be opened unto you. Every one that asketh receiveth, and he that knocketh findeth, and to him that knocketh it shall be opened."

There is not the possibility of failure in this direction. Any man who wants the great salvation revealed in the Gospel of Christ can have it if he will humbly and honestly seek it. Cast yourself as a suppliant at the feet of Him who plied publicans and harlots, and opened the gates of paradise to the

penitent thief, and it shall be instantly written in heaven, "Thy sins which are many are all forgiven."

No Christian ever failed in a scriptural effort to grow in spiritual strength and usefulness. You cannot go into a gymnasium and systematically exercise your limbs for twelve months without increasing your physical strength and activity. Neither can you systematically labor in God's vineyard without promoting your spiritual vitality and power.

Fidelity in any department of Christian work succeeds. These Christian women who consecrate themselves to the service of the poor, the sick and the helpless, do not labor in vain. The Christian men and women who strive to be useful in Sunday-school and mission work do not fail. They may accomplish much less than they desire and hope to accomplish, but their Divine Master has decreed that their labor shall not be unfruitful.

Working for God is never an experiment. It is not casting seed on unproductive soil. In God's kingdom no effort at usefulness is lost. Paul wrote to the Corinthian Christians, "My beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for ye know that your labor is not in vain in the Lord."

The faithful servants in this parable were justly treated. Who can doubt that our heavenly Master is just in bestowing eternal honor and happiness upon those who devote their lives to his service.

But look at the treatment received by the unprofitable servant who hid his Master's money in the earth. He was branded as unprofitable and cast into outer darkness because he had made no use of his Master's money. His punishment was as just as the reward was bestowed upon the faithful servant.

The excuse which he made for his idleness was that he had received only one talent, and that with so small a capital he was unable to do anything in the great world of trade. In reply to this fallacious defense the Master said, "Thou oughtest to have put my money to the exchangers." He meant that if the servant felt that he was incompetent to trade successfully with the small amount of money which he had received, he should have taken it to a banking institution where it could have been consolidated with other funds and loaned for a good percent. He was perfectly competent to do that much, and having failed to do it, he was condemned and punished.

God does not condemn any man for having failed to do what he had not the capacity to accomplish. His wrath falls only upon those who stubbornly refuse to make any wise use of their talents and opportunities.

To all his people, in all ages, Christ said, "Go ye into all the world and preach the gospel to every creature." There are some Christians who have neither the capacity nor the opportunity to do the work of a foreign missionary, and yet they are not exempt from responsibility in this great enterprise.

What you cannot do in person you can do through others. You can put your money to the exchangers. You can place your talent with some organized body of Christians who will use it in sending the gospel into "regions beyond."

The money that I am able to give would not support a missionary, but that does not relieve me of responsibility. What I cannot do alone, I can do by acting in concert with others. I can put my little talent to the exchangers. I can drop it into the treasury of some missionary body where it will be added to a thousand other contributions and used for the furtherance of the Lord's cause.

There are persons in this church who will not give anything to its support on the ground that their poverty prevents them from making such a contribution as would be creditable to them and helpful to the church. They imagine that this relieves them of all obligation to give. They deceive themselves. The poor man's gift alone would not support the church, but added to a hundred other gifts it would support it.

It is not what one man alone is able to do that makes his responsibility, but what he can do in combination with a thousand other men. In associate effort each man's labor, whether great or small, becomes important and effective.

I cannot go out here and single-handed overthrow these dirty dens of iniquity which are the fruitful sources of vice and crime. If I could, they should not live another day. But this does not relieve me from all responsibility for their existence. What I cannot do alone, I may accomplish in combination with the thousands of virtuous men and women of this city who are ready to join me in a crusade against any social evil.

We find in this parable the same law of judgment contained in each of the other two parables of the same chapter.

The unprofitable servant is cast into "outer dark-

ness" because he failed to make use of his talent. He had doubtless done many wicked things, but here mention is made only of the wickedness of his idleness.

Why were the "foolish virgins" shut out from the marriage supper? This punishment was not inflicted upon them because they had done certain evil things, but because they had neglected an important duty. "They took no oil with their lamps."

Jesus Christ points us to the final application of this law in another parable, where the righteous and the wicked are divided, as a shepherd divideth his sheep from the goats. "Then shall the King say to them on his left hand, 'Depart ye cursed, into everlasting fire, prepared for the devil and his angels.'"

For what were they thus punished? Not for wicked deeds which they performed, but simply for their neglect of duty. "I was an hungry and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not."

A few years ago I spent a day in hunting with the Nimrod of the Virginia mountains. We had not gone far into the forest, when he dismounted, and seizing one of the most quiet and seemingly inoffensive dogs I ever saw, he slipped a rope over his neck, suspended him from the limb of a tree, and left him there to die. As we rode away from the tragic scene, I asked him for an explanation of his conduct. His reply was, "Anything as worthless as that dog has no right to live." For the very same reason our Lord and Master pronounced his curse upon the fruitless fig tree. God's immutable law is, that whatsoever is unprofitable must perish.

Who questions the right of a merchant to discharge a lazy and worthless clerk? Who questions the right of the State to dismiss from her service an official who habitually neglects the duties of his position?

If the Chief Executive of our Republic should leave the seat of government and wander over the country to the utter neglect of the affairs of his great office, public sentiment everywhere would demand his impeachment.

While this principle is recognized and enforced by all human government, there are people, in every community, who cling to the delusion that it is left out of God's administration. They admit that the justice and the welfare of the universe demand the punishment of every positive and willful violation of divine law. They do not doubt that God's righteous indignation will be inflicted upon liars, swindlers, drunkards, adulterers, thieves and murderers. They conceive that such characters deserve to be cast into "outer darkness," but they indulge the vain hope that the spiritual idler—the man who has simply failed to be useful—will escape the retribution of the wicked.

How incompatible is this thought with God's revealed will. How can men cherish it and believe in the words of God's Christ? It is a contradiction not only of the Bible, but of their own God-given instincts.

Idleness is wickedness, and God says, "The wicked shall be turned into hell, with all the nations that forget him."

My friend, what are you? Are you a faithful servant or an idler? You may be the busiest of men in secular pursuits; you may be a merchant burdened with all the cares and complications of an extensive trade; or you may be a lawyer engaged in the most extensive practice; but if your secular vocation is divorced from religion, and you are doing nothing to advance God's kingdom of truth and righteousness, you are an idler—an unprofitable servant, whose reward shall be an eternal heritage of shame and anguish.

Where art thou? Where do you stand with reference to God's Messiah? Have you received him as your Savior, and bowed to him as your Master? Can you look up into his face today and say, "Lord, thou knowest all things, and thou knowest that I love thee?"

Where art thou? Are you still in the kingdom of Satan—still impenitent, unregenerate, without God and without hope? If so, you are an unprofitable servant, whose end is destruction.

"Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." What is meant by these figures of speech I will not attempt to explain. Outer darkness, the smoke of torment, the undying worm, and the fire that is never quenched, are horrors which my imagination is too feeble to depict.

We know that one element of the perdition of ungodly men is remorse. Every one of us has felt the sting of a guilty conscience. Last night as you walked out on the thoroughfare, and watched a long procession of human beings go by, you saw the faces of one whom you supposed to be dead, and instantly

the brightness went out of your life. The pavement beneath you seemed to sink, and everything above you threatened to fall upon your defenseless head, as the old sin, committed years ago, stood before you, and the voice of your guilty conscience whispered, "Son, remember!" Remember, that was only a touch of the worm that dieth not, and of the fire that is never quenched.

Letter From Mississippi.

I wish first to correct an impression which seems to have been made upon the mind of my honored Bro. W. C. Grace with reference to the Baptists of this, his native State, touching "The Whitsett Controversy." Referring to the proposition of Bro. Eastes to bring the matter before the Tennessee Convention Bro. Grace advises against it and gives the following as one of his reasons for so advising: "It will produce division and strife in our State like that in Texas, Mississippi and Kentucky." The correction I wish to make is that there is no "strife" whatever in Mississippi over "The Whitsett Controversy." The State Convention did pass resolutions touching the matter and there were several votes against them—fifteen or more—but there was no "strife," the brethren in the minority acquiesced in the decision of the majority, and since then I have heard no unkind word from either side. I want it distinctly understood that I am not writing this in the interest of either side to the "controversy" in Tennessee, for Tennessee Baptists are able to take care of themselves, but to make the correction relative to Baptist affairs in Mississippi.

I know not what changes may occur before this letter is read by the patrons of the BAPTIST AND REFLECTOR, but I feel quite sure that many have been misled by the reports of yellow fever which they have seen in the daily papers. It has not been so wide-spread as in 1878, and it is of a much milder type, yet we have suffered much from anxiety both for our friends and ourselves. New Orleans is 150 miles south of Hazlehurst and Edwards, 41 miles northwest, and we are strictly quarantined against both. At Edwards the number of cases is alarming and yet there have been very few deaths, about five in one hundred cases. Rev. T. S. Powell, a faithful

tions of a revival spirit in many of the churches. The following are a few, with the number added by baptism to each, during recent revivals: Liberty, 4;



A. J. HOLT, D.D.
Corresponding Secretary Tennessee Baptist Convention

County Line, 7; Hopewell, 2; Mars Hill, 26; Sarcus (Copolah County), 17; Damascus, 3; Spring Hill, 5; Crystal Springs, 5; Concord, 22.

Bro. H. F. Sproles, pastor in Jackson, has not been well and for some months has been in the mountains of North Carolina trying to regain his health. We miss him, for he is one of our wisest counselors and best preachers. It will be remembered that the Sunday school lessons, and in the opinion of many no one has done that important and difficult work better.

The attendance upon the opening of our Baptist schools was not so large as in former years because of the fears excited about yellow fever, but Blue Mountain being in the northern part of the State was not affected so seriously as the rest, opening with about a hundred boarders.

Late in the season Rev. George Wharton took charge of Hillman College for Young Ladies, at Clinton. When last heard from he was encouraged with the prospect for a prosperous session.

Mississippi College has secured Prof. Warren of New York to take the Chair of Greek. He is a Baptist minister and comes to this important position well recommended.

Some of my friends occasionally borrow my BAPTIST AND REFLECTOR and they are charmed not only with its neat and orderly appearance but with its spirit and subject matter. An intelligent pastor of South Mississippi sometime ago said that it was the best paper he knew, and he was taking several. I do not know how many subscribers it has, but it should have at least 20,000 in Tennessee. As we have only three Baptist papers in Mississippi if you will move over the line we will do our best to help you reach that number.

J. K. PACE.

Hazlehurst, Miss.

Seminary Notes.

The number of students on Monday was 236, which is one less than at the corresponding time last year.

More men are taking the classes in Greek and Hebrew than at any previous session. Professors Sampson and Robertson are pursuing scholarly lines of work in the Seminary work in Hebrew and Greek. The former will study Isaiah, while the latter will be engaged in Luke.

Bro. C. E. Burtis continues as hall manager, and Bro. A. G. Moseley will be business manager.

We have sixteen students from Tennessee: Richard Hall, E. O. Kaserman, J. H. Helm, J. M. Long, J. L. Shipp, C. C. Peyton, B. T. Lannon, W. A. Wray, J. E. Hixon, B. H. Dement, R. L. Baker, S. W. Kendrick, I. N. Kimbrough, W. H. Wood, L. W. Bennett and Albert R. Bond.

Dr. Whitsett will attend the General Association of West Virginia.

Dr. Carter Helm Jones has accepted the pastorate of Broadway Baptist Church. His own church, McFerran Memorial, which he had resigned, passed earnest resolutions requesting him to accept Broadway Church. Dr. Jones resigned with the intention of going to Richmond, Va.

Dr. W. P. Jones.

I beg space in the BAPTIST AND REFLECTOR to say just a word as a tribute to the memory of Dr. W. P. Jones. I know him personally and intimately, and rejoiced to count him one of my personal friends. All that you said of him in your editorial is true. In all of my life I have never known a more consecrated, devout Christian, and I have never had a friend on whose judgment I could more confidently rely. He was modest to the extreme, expressing his opinions about general matters only when called upon to do so, and then they were always expressed in the most courteous, fraternal terms. I feel that I have suffered a personal loss, and that the Baptist brotherhood of the whole country loses one of the truest, most loyal and loving friends of our general work it has ever been my privilege to know. May the blessed Lord whom he so faithfully served comfort the bereaved hearts of his own family.

J. M. ROBERTSON.

Dallas, Texas.

The two weeks' series of meetings at the Centennial Baptist Church, conducted by Rev. W. W. Weeks, pastor of Walmer Road Baptist Church, Toronto, Canada, closed last Monday evening with excellent results. There were twenty-five received for baptism, which is only a part of the good accomplished. Dr. Weeks is a remarkable man and preacher, strong in intellect, deeply spiritual, highly cultured and intensely earnest. No man ever labored in Knoxville for the length of time that made more friends and left a deeper impression for good. As a preacher he is clear, forcible and thoroughly orthodox, presenting the truth in such charming simplicity that all classes were equally interested and held spell-bound, crowding the building at every evening service. He is social, magnetic and unsurpassed as a personal worker. The influence of his presence and work will long be felt with the church and community. He is thoroughly in love with the South and has promised to be with us again, God willing. Rev. W. Fugatey, an evangelist and member of Dr. Weeks' church, accompanied him to Knoxville. He has been engaged during the past two weeks in a very successful series of meetings with Pastor J. T. Hickman at Smithwood. Dr.



Rev. W. C. GOLDEN,
Chairman Board of Managers for Baptist Orphan Home.

Weeks says he is one of their best evangelists. If work should open for him in that line he will spend the winter in the South. I commend him to your consideration.

J. H. SNOW.

Knoxville, Tenn.

The meeting of the State Young People's Union will be held Monday evening, Tuesday and Tuesday evening, October 18th and 19th, in the First Baptist Church, Nashville. A splendid program is being prepared. Tickets can be had at low rates on all railroads. Persons from East Tennessee who wish to attend the State Convention at Fayetteville should purchase tickets to Nashville and stop overs will be secured for them at Decherd for Fayetteville. West Tennesseans should buy tickets to Nashville, then to Fayetteville, stopping for the young people's meeting as they return. Nashville accommodations may be secured at \$1 per day and up by addressing Rev. W. G. Golden, Nashville, Tenn. Any further information will be cheerfully furnished by E. H. Rolston, Secretary Tennessee B. Y. P. U. Chattanooga, Tenn.

NEWS NOTES. Pastors' Conference Report.

Nashville.

First Church—Pastor Hawthorne preached in the morning and Dr. B. L. Whitman at night. Fine congregations.

Central—Pastor Lofton preached to large congregations at both hours. 305 in S. S.

Centennial—Pastor Fozzill preached to very large audiences. Preached to Junior Order U. A. M. at night. One received by letter and one under watch-care.

Seventh—Pastor Wright preached at both hours. Good congregations.

Howell Memorial—Pastor Burns preached at both hours. Observed Lord's Supper. One received by letter.

North Edgewood—Pastor Sherman preached at both hours. Three received by letter. Good young people's meeting. 109 in S. S.

Edgewood—Dr. B. L. Whitman preached in the morning and Pastor Rust at night. Very fine audiences.

Third—Pastor Golden preached at both hours. Received three by letter.

Immanuel—Pastor Ramsey preached at both hours. Bro. Ramsey has been sick since the first of July, but is fast recovering.

Mill Creek—Pastor Price preached at both hours to good audiences. 68 in S. S. One received for baptism. Memphis.

First Church—Children's service in the morning a great success. Preaching at night by the pastor to a full house. Our revival service has begun with bright prospects of success. Bro. L. G. Broughton will do the preaching. Bro. Wolfsohn of Atlanta will conduct the singing.

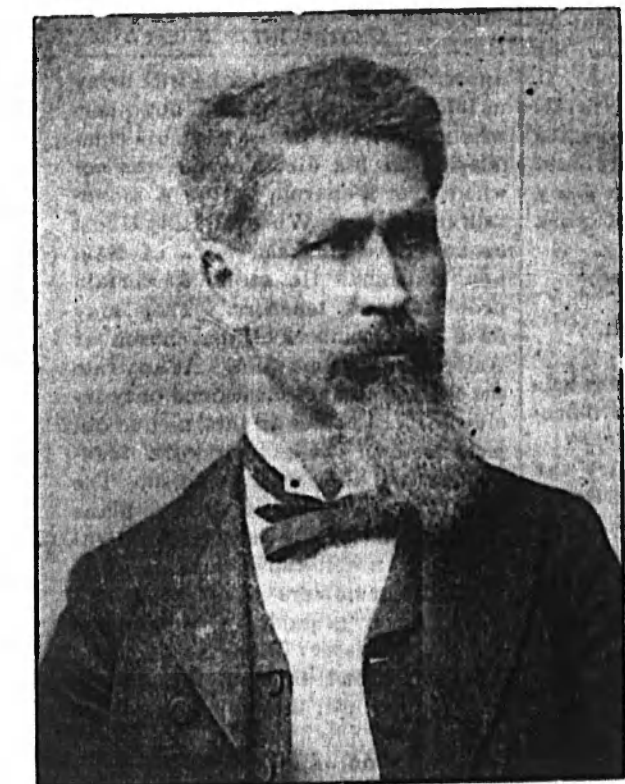
Johnson Avenue—Three good services. Brethren Kosterson and Ward ordained deacons in the afternoon. As to their Christian bearing in time past and their present qualification for said office both brethren fully satisfied the presbytery, of which Bro. E. A. Taylor was chairman. Bro. Hamlett preached at night.

Rowan—Usual services. One joined by letter and several asked for prayer.

Central—Congregations not quite so good. Collection for State Missions taken.

German town—Usual congregations. One joined by letter.

Mt. Pisgah—Good day. One baptized. Bro. S. T. Moody ordained deacon.



J. H. BURNAM,
Secretary Entertainment Committee Fayetteville, Tenn.

I go to Bartlett to preach next Sunday, the 10th. I am located in Memphis Association and will identify myself with the brethren in spreading the good news throughout the earth. I have had the pleasure of meeting the sweet-spirited and accommodating R. G. Craig. A cleverer man I have never met.

J. H. PIERCE.

Kerrville, Tenn.

Bro. G. W. Sherman assisted me in a meeting at New Bethel, Davidson County, Tenn. It commenced the third Sunday in September and continued eleven days. Nine were received by letter, one restored, and six approved for baptism. The church

was greatly revived, old troubles were buried and brethren met and embraced each other. Bro. Sherman is a good preacher and a man of deep piety. To God be all the glory. J. S. RICE.



Mrs. A. C. S. JACKSON,
President Woman's Missionary Union for Tennessee.

Dear Bro. Folk:—No one need worry about Bro. Quisenberry going to the Chicago University, for there is a much greater probability of Dr. Harper becoming a "Quisenberryite" than there is of Quisenberry becoming a "Harperite," after the latter has been there six months. I think you are pursuing the right course in this Whitsett matter. You have been fair to both sides and have studiously avoided anything that had a tendency to widen the breach. About the wisest thing I have heard on the subject so far was the suggestion that Whitsett and Easton both resign. I suppose we will have the matter up in the State Convention, though perhaps wiser counsel may prevail. Success to you and your excellent paper.

Bro. Broughton of Roanoke, Va., will assist Bro. Taylor in a protracted meeting commencing next Monday. Come and see us.

HUGH R. McVEIGH

Memphis, Tenn.

I wish to explain my absence from the Convention and express my sincere regrets. We arranged to begin a revival service the week following the Convention, and for some time have been making preparations. Two weeks ago Bro. Broughton, who is to assist, wrote that his arrangements were such that he was compelled to come a week earlier or not at all. Our meeting has commenced. Those who read this breathe a prayer in our behalf. I feel very solicitous about this season of the Convention and fear very much for its peace and harmony. Would it not be well to postpone till toward the close of the Convention any question that may possibly engender strife? Necessary business will then receive adequate attention and prepare for a better state of feeling. "We be brethren," and should strive for the general and permanent good of our denomination, and not allow any question to divide us into warring factions.

E. A. TAYLOR.

Memphis, Tenn.

Doubtless many of my friends in Tennessee will be glad to learn of the gracious meeting which I recently held with my church. There were about forty additions to our membership, twenty-six by baptism. Rev. W. Y. Quisenberry and Dr. M. H. Lane did the preaching, except one sermon by Dr. Landrum. It was a source of great joy to have Quisenberry with me again. He is, in my opinion, one of the most thoroughly consecrated Christian workers that ever lived. While he may be unkindly denominated a "Harperite," still he enjoys the consciousness of never having wasted any time heresy-hunting, fighting the organized work of the denomination, or running on the cold trail of traditional church-succesion. I pray that the Convention at Fayetteville may be one of great peace and spirituality. Brethren, please don't waste the Lord's time disputing over a bit of cold, dead history, while souls are starving for the truth. Everything is serene with us in Georgia. The God of peace is with us.

R. L. MOTLEY.

Atlanta, Ga.

I see the brethren are speaking out for and against the removal of Bro. Whitsett from the Seminary. My candid opinion is, Bro. Whitsett should resign. His continuance as President of the Seminary, under the existing circumstances, is crippling and dividing the brotherhood every day. His friends are doing him an injustice by keeping him there. The cause of Christ suffers. The Seminary suffers. It is folly to "cry peace, peace, when there is no peace." Secret sessions of "prominent Baptists," favorable or unfavorable to Dr. E. Whitsett, held behind closed doors, will not meet the indorsement of the brotherhood. I hope Brethren Grace, Tillman, Proven, Quisenberry and others will not try to prevent an expression of our feeling at Fayetteville. Tennessee Baptists are overwhelmingly for Dr. Whitsett's removal. The sooner that is done the sooner peace and work will come. Brethren, pray much, speak softly. We be brethren.

JOHN T. OAKLEY.

Let me lift my voice for peace and progress in Tennessee. May the good brethren keep their eyes fixed upon the Master's standard, and their hearts from the baleful influences of divisive questions, which minister to doubtful disputations, and can end in little else than sensations of personal pleasure or regret. May the Lord forbid that our State Convention should be anything but a council of harvesters, a bearing the reports of "the spies," a rejoicing in what great things He has wrought through us, a gratulation and encouragement of our efficient agencies, an alteration of plans for better work, an emphasis of the great truths in which we believe, a solemn and sincere petition to the Holy Spirit upon whom we depend, a cultivation of brotherly love that allows no friction, and a sympathy, keen and delightful, in the things that lie nearest the Master's heart. If we attend diligently to these matters our hands will be full, and the great need for our endeavors in Tennessee may be graciously met.

H. E. TRUAX.

Lebanon, Tenn.

The number of students matriculated in the Theological Seminary up to October 7th is 225. On the same date last year 220 were matriculated. Every year some of the brethren fail to bring along their certificates of licensure or ordination, so that their matriculation must be delayed until these can be forwarded to them. But they enter the classes meanwhile and perform the work required just as if they had been matriculated. Counting in these we had 233 present for duty on the 7th of October, against

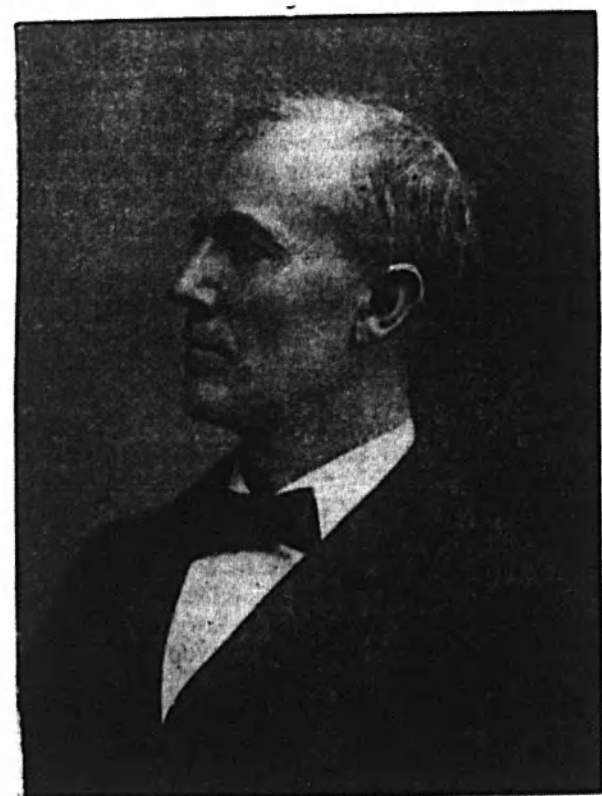


Rev. W. J. STEWART,
Pastor Baptist Church, Fayetteville, and wife.

234 on the same day last year. Quarantine regulations now maintained in various States have interfered somewhat. Greater numbers have promised to attend from Mississippi, Louisiana and Arkansas than for several years previously, and we confidently expect many of them in a short time. The attendance promises to be larger than last year. I beg that any who have given assurances that they would enter the opening of the session will come as soon as possible. There will be room for all who may come. We also entreat that fervent prayer shall be offered in churches and homes for the blessings of God on the Seminary.

W. H. WHITSETT.

Louisville, Ky.



W. M. WOODCOCK,
Treasurer Tennessee Baptist Convention.

Baptist minister, died of the disease at Augusta in the southeastern part of the State. Until recently Bro. John Purser was the only white Baptist pastor in New Orleans. He and his noble and faithful wife have fortunately had vigorous health while looking after and nursing the sick not only among Baptists but any others they could reach. The other pastors, Brethren Whittinghill and D. I. Purser were away on a vacation when the fever broke out, but the pastors report their return to their stricken people pray for these noble men of God.

Bro. Brook, one of our pastors on the coast, was stricken with the fever, but I understand he is better. As might be expected, we are not doing much church work. In the towns we are having no meetings at night and in consequence our protracted meetings are postponed. Several Associations have postponed their meetings on account of the excitement, and plans for collections for benevolence are seriously hampered. Before the yellow fever made its appearance, however, there were strong indications

MISSIONS.

MISSION DIRECTORY.

State Missions.—Rev. A. J. HOLZ, D.D., Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. WOOD, Clerk. Treasurer, Nashville, Tenn.

Foreign Missions.—Rev. K. J. WILLIAMS, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. SNOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

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

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

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

Woman's Missionary Union.

President.—Mrs. A. C. S. Jackson, Nashville, Tenn.

Corresponding Secretary.—Miss M. M. Claborn, Maxwell House, Nashville, Tenn.

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

Editor.—Miss S. E. S. Shankland, 222 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

RECOMMENDATIONS.

Recommendations of the Executive Committee to the Woman's Missionary Union, adopted at the annual meeting at Wilmington, N. C., May 8, 1897:

1. Believing that the recommendations of the Home, Foreign and Sunday-school Boards are the results of prayerful study of the needs of the various Southern Baptist Convention fields, we heartily commend them, and suggest that the amount asked for by each be apportioned among the different States.

2. Trusting the promise of God that the Holy Spirit will be given to those who ask, we suggest that we continue to observe the first week in January as a time of special prayer for the work and the workers; also, that one week in the year be observed with special prayer and gifts for the needs of the Home Board. We recommend the use of the Mission Card daily as a valuable source of information and inspiration.

3. Appreciating that the best workers in the churches are those who have been trained from childhood, we call attention to the necessity of forming societies for young women, boys and girls, and again advise the appointment of a band superintendent in each State which has not previously appointed one.

4. Knowing it to be God's desire

that all shall be saved, we are impressed with the responsibility of work among the colored people and foreigners, and recommend that mothers' meetings and industrial schools be organized wherever possible, and personal work among those with whom we are in daily touch in our homes be earnestly prosecuted.

5. Convinced that knowledge means power, interest and zeal in mission work we recommend the constant use of the publications of the Sunday-school Board at Nashville and those of the Maryland Baptist Mission



Geo. B. SIMMONS.
Chairman Board of Ministerial Education, Jackson Division.

Rooms, and also the *Foreign Mission Journal* and *State religious papers*, and *Kind Words* as especially interesting for young people.

6. Knowing that Central Committees are enabled to do more correspondence and to distribute more literature when provision is made for postage, we urge a careful consideration of the subject and the adoption of any plan to secure sufficient funds.

MISSION METHODS.

The Home, Foreign and Sunday-school Boards are all working for the



L. A. LITTLE.
Chairman Board Ministerial Relief.

fulfillment of the prayer, "Thy kingdom come" in all the earth.

The Home Board, believing the Anglo-Saxon race to be the mightiest factor in the world's redemption, seeks to Christianize America. By this means it increases the basis of supply for foreign work, and by sowing seed in the hearts of representatives from many nations and races, it causes them, on returning to their native lands, to exert an influence for Christianity.

The Foreign Board, to whom is committed the work in distant lands, by its labors extends the work of the Home Board, and by its success acts as an inspiring force to the churches at home.

The Sunday-school Board seeks to increase the usefulness of the other two Boards by training the young people along missionary lines for more effective service.

The Woman's Missionary Union, being an auxiliary or helper to the Southern Baptist Convention, is equally important in its work. From the

various Boards it receives recommendations, which mark out the campaign, or, in other words, suggest the lines of work which it is desirable to follow. Facing the recommendations for the ensuing year we find something more than this is needed. *Want of method* has often been the cause of failure to accomplish the wisest plans. This was recently exemplified by the Greeks, who, even under different circumstances, would have been unable to cope with their Turkish enemies, because they seem to have lacked this element of success. Go beyond man and study the works of God. Not only do we find highest wisdom in conceiving plans, but wonderful method in carrying them out. The rainbow is given its color by a certain number of vibrations; in like manner each note is sounded in the scale of harmony. In the intricate machinery of the stellar worlds, how clear the evidence of a methodical mind! They whirl through space, yet each in its own orbit and in its own time, appointed for day and night, for seasons and years. Illustrations of like character are numerous, but may we not learn from these that it is not only necessary for us, as W. M. U. workers, to have plans of work, but methods are essential for their successful accomplishment?

In pursuance of this idea, and in accordance with the object of the W. M. U. as stated in the Constitution, viz., "to stimulate a missionary spirit and the grace of giving," the Executive Committee of the W. M. U. in the present methods of work for the use of societies. These are the result of prayerful study, have been tested and proven helpful.

It is an acknowledged fact that the heart is usually awakened first to the duty of contributing to Foreign Missions. To illustrate, we recall that five societies, organized in the Indian Territory last year, sent their first offering to China. However, let every W. M. U. worker remember the work of the three Boards is so harmoniously joined and mutually helpful that by advancing the interest of one the others cannot fail to be benefited. It therefore becomes a duty and privilege to labor for all by following the recommendations of each Board, and to insure success by adopting as many of the suggested "methods" of work as possible.

ANNIE E. ARMSTRONG.

Beech River Association.

This Association met as announced. All the churches but two were represented.

Prominent among our visitors was A. J. Holt, State Mission Secretary. He came in on Monday.

Everything went on smoothly until the report on State Missions was read, urging that we sever our connection with the State Board. We served it like the little boy melted the snow-bank. We just sat down on it. Pending the adoption of the report Bro. Holt made one of the best speeches I ever heard on mission work, proving by facts and figures that our present plan of co-operative mission work was not only a success, but in perfect accord with the Scriptures. It is remarkably strange that there should be so much time wasted in the discussion of plans. Whatever God sets his divine seal upon we had better hands off. He surely is blessing the present work. A great deal is said about expenses. Anything that is worth doing at all will cost something. As far as I am concerned I think our secretaries earn their salaries by the good they do personally in preaching the gospel and bringing us information. If it takes \$400 to raise \$1000, send us an

Some Day.

There comes a time to many of us when poor health and sickness bring anxiety and trouble most hard to bear; disappointment seems to follow every effort of physicians in our behalf; remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms which are unmistakable evidence of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—they all tell us, in silence, that our kidneys need doctoring. If neglected now, the disease advances until the face looks pale and sallow, eyes puffy, feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring. There is comfort in knowing that Dr. Kilmer's Swamp-root, the great kidney remedy, fulfills every requirement and wish in quickly relieving pain or dull ache in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water, and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and the extraordinary effect of Swamp-root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. At the druggists, price fifty cents or one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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agent. Why? Because he will bring us information that we could not otherwise get. When Christ gave his commission to his disciples he was nowhere near a church, but on a mountain in Galilee. When the Holy Ghost spoke concerning the work of Saul and Barnabas He spoke to certain prophets and teachers. They may have been members of the church at Antioch or they may not. At any rate the church was not mentioned only incidentally. Besides all this, no one objects to them doing their work independently if they wish to do so. The only thing is, do not antagonize plans that are already in successful operation. It is a well-known fact, however, that the grumblers never give and givers never grumble. One thing we know in the history of our Association: They never had done anything worth mentioning until they joined the State Board.

More if you want.

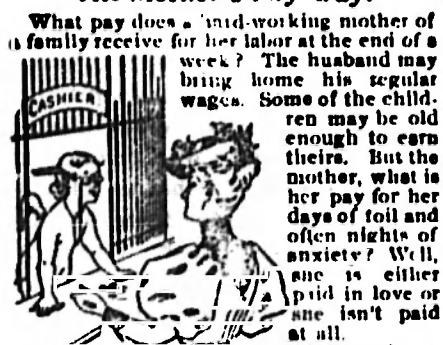
H. F. BARTLES.

Lexington, Tenn.

Our Field Editor's Letter.

I have heard men give many reasons why they thought women ought not to vote, but here is an entirely new one which the men have not thought of. It will be a strong campaign argument with professional politicians against women's entering the "filthy pool of politics," as the politicians term it themselves. It is well known that politicians contend they cannot be successful in their profession unless they consent to whatever dirty trick the party adopts to carry their point

The Mother's Pity Day.



What pay does a hard-working mother of a family receive for her labor at the end of a week? The husband may bring home his regular wages. Some of the children may be old enough to earn theirs. But the mother, what is her pay for her days of toil and often nights of anxiety? Will she be paid in love or she isn't paid at all.

The majority of mothers are perfectly satisfied with the simple recompense of loving appreciation. If a mother doesn't receive that much, it's an awful pity.

It's sad then when the mother comes down sick with overwork or worry, or because some little weakness or disease has been neglected until it gets to be alarming. It should never be allowed to get to this point. She ought to be looked after right away. She needs the help of common sense medical treatment. Of course no one medicine will cure everything. A medicine must be specially adapted to the particular nature of the trouble.

If the digestive organs or the liver are out of order Dr. Pierce's Golden Medical Discovery is a perfect and scientific remedy. His "Favorite Prescription" is especially devised for weaknesses and diseases of the womanly organs, and it is the most potent remedy for these troubles which has ever been invented.

Where both these conditions exist there is a thorough and efficient course of treatment, which has been marvelously successful with thousands of dyspeptic, debilitated and nervous women.

"I take great pleasure in recommending Dr. Pierce's Favorite Prescription," writes Mrs. J. E. Lawrence, South-Western Grand Life Co., W. M. U. "My trouble was a weak, nervous, kidney disease, neuritis, etc., and I had flowing spells. I took eight bottles of Dr. Pierce's Favorite Prescription, and seven small vials of 'Pellita.' The doctors did not help me any. I could not sleep night nor day. I suffered everything before I began to take Dr. Pierce's medicines. When I began to take it, I felt the blood in my veins. Now I weigh 125 lbs. and I can now do all my work

against their opponents. But, to carry out this trick successfully, it is absolutely necessary to keep it a profound secret from the other party. Hence the cream of the joke on the women, as developed in a speech at a recent women's suffrage meeting by Mrs. C. C. Bradford of Colorado, where the women vote and go to the Legislature with the men. In her zeal for the cause of woman suffrage she boasted thus:

"One of our politicians was going to do something dishonorable to secure party success. A woman of his own party said to him: 'That would be dishonest. You shall not do it. I won't let you.' He asked, 'How will you prevent it?' She answered, 'I'll tell' (a woman's way). He said, 'You daren't tell; if you do the party will be defeated, and I'll see that your husband is not re-elected city treasurer.' But she told. The party managers offered to forgive her husband if he would promise that she never would do such a thing again. He answered, 'Gentlemen, my wife is an independent citizen and an honorable woman, and I cannot promise; and he lost his position as city treasurer. Some of us thought it was a pity, and we asked her if her husband would not like to be county treasurer. That office carries with it a little more honor and \$500 a year more salary. She said she thought he would; and he is county treasurer today."

After reading the above, the professional politician will be confirmed in his opinion that women cannot keep a secret, and, therefore, cannot make successful politicians. Hence they ought not to vote nor meddle in politics.

But there are two sides to this question. A member of the Legislature said to another woman's rights speaker: "Mrs. Gougar, you don't know what a filthy pool politics is. I would not have my wife mix in it (or any consideration.)"

Helen M. Gougar promptly replied: "Who made politics so filthy but bachelor politicians? Did you ever

know men to keep anything clean where they staid to them? The trouble with Uncle Sam is the fact that he is a bachelor and needs a housekeeper to keep things clean."

A. B. CABANISS.

Reply to Bro. Feazell.

William I. Feazell says in reference to the Whitsett controversy in the BAPTIST AND REFLECTOR of September 30th, page four, column three, "If we are loyal Baptists let us attend to our own business, and let the Southern Baptist Convention and the trustees of the Seminary do the same." Our own business! As though no one had any interest in the Seminary except the Convention and the trustees, except to yield acquiescence to whatever is taught! This would be near right, provided the trustees and Convention would always see to it that they, as the creature of the Baptists, should teach as directed by the creator. It is often the case that a rattle snake will attend to another's business when he sees him approaching the danger line. He makes his rattles rattle to warn him in time so his life may be saved. Is this not commendable in his snakeship? Have the trustees or the Convention rattled, or did they lay still until the man of no business (all Southern Baptists) stepped on the rattled monster and was terribly bitten?

Bro. Editor, do you suppose the writer of the above meant to convey the idea that the Seminary belonged to the trustees and the Convention, and it was their own business to run it, right or wrong?

Somehow to me things are mixed; for in the Scriptures we have Christ as the head of the church, and the husband the head of the wife, and I have been of the opinion that the Baptists of the South was the head of the Seminary, and had the right to say how it should be managed, also what should be taught. But, lo and behold! the child has ignored its paternity and launched out on a business of its own, and the father is advised to attend to his own business.

I believe from what I have read that Uncle Billy is a very lovable man in many respects, but I think our Elder Brother, Christ, is more deserving of our affections and obedience than Uncle Billy. Our Elder Brother states that the gates of hell shall not prevail against his church. Uncle Billy and other prominent Baptists say, by the way they write, that the gates have prevailed. Now which side ought the Baptists take? It seems to me that all those who believe that Christ was a true prophet, and built what he said he would build, and that it has been perpetuated—Whitsett, Lofton, Sampson and others to the contrary notwithstanding—have some general business to attend to, and that it is to see that the Master's cause is not trampled under foot in high places.

J. D. McLENDON.

Henderson, Ala.

...Amy: "Mabel, do you ever think about marriage?" Mabel: "Think is no name for it. I worry." —*Harlem Life*.

...We wonder that there is not a fierce struggle for the kinetoscopic privilege of the Turko-Grecoan war. —*Wichita Eagle*.

...What I want is to achieve fame at a single bound. "Then go to Cuba and lose yourself." —*Cleveland Plaindealer*.

...I am back to my standing weight of 155 pounds, having gained 25 pounds since taking Pe-r-u-na. I am bound to

believe that I would be dead now had it not been for Pe-r-u-na."

SIMON LASTES, Lone Oak, Tex.

"My disease was general catarrh. I will say that Pe-r-u-na is the best remedy for it that I ever saw."

E. M. MARSHALL, Escanaba, Mich.

"I had catarrh and dyspepsia and was so nervous that I could scarcely walk. I thought I was waiting for the grave. I am now well and happy, and Pe-r-u-na did it."

FREDERICH WULLRODT, Alma, Ohio.

"I was afflicted for several years with that dreadful disease known as chronic catarrh of the head and nose. I have every reason to believe that my excellent health at present is the direct result of taking Pe-r-u-na, without which I should have been dead by this time without a doubt."

OSCAR THOMPSON, Toronto, S. D.

"I have used Pe-r-u-na in my family and find it the best medicine for coughs, colds and catarrh."

MRS. J. G. MARTIN, Paoli, I. T.

"I am very glad to write you that I feel in every way cured of catarrh, from which I have been a sufferer for twenty years. I took ten bottles of Pe-r-u-na and one of Man-a-lin."

MRS. AUSTIN DEGROUT, Woodville, Mich.

Dr. Hartman is the author of a 64-page pamphlet on chronic catarrh. This pamphlet contains the principal facts concerning this very prevalent disease. It is instructively illustrated, and will be sent free by The Pe-r-u-na Drug Manufacturing Co., Columbus, Ohio.

Yellow Fever and Catarrh.

The Ravages of the Dread Yellow Jack to be Checked.

The appearance of Yellow Fever in the South again is the cause of much anxiety in thousands of homes. It spreads through the air and is breathed into the head, throat and lungs with every inspiration. It spreads through the drinking water and food, and thus finds entrance into the stomach. The germs are so small as to defy detection or escape. To isolate the victims completely from all other human beings is one way to stop the spread of this fever. But this way is often impossible. There is but one other way known to science.

All disease germs find their entrance into the system through some mucous membrane. It may be the mucous membrane lining the nose, head, throat or lungs. The germs are brought to these membranes by breathing. It may be the mucous membrane of the stomach or bowels, the germs being swallowed with food or drink. In any case, the only way a disease germ can find its way into the human system is through the delicate walls of the mucous membrane. A perfectly healthy mucous membrane forms an effective barrier against them. A sufficient number of disease germs to set up Yellow Fever cannot enter the system through a mucous membrane that is perfectly normal. The slightest catarrhal derangement of the mucous membrane presents a very favorable condition for disease germs. The retained catarrhal secretions within the folds and crevices of the mucous membrane furnish the exact pabulum upon which they can thrive and multiply in great numbers. Clean, healthy mucous membranes protect from disease germs. The only remedy known to medical science which is absolutely reliable to produce and maintain the mucous membrane in a perfectly healthy state is Pe-r-u-na.



COL. A. L. HAMILTON.

Commanding Officer Ohio National Guards, Columbus, Ohio.

COLUMBUS, O., May 18, 1897.

"Besides having the merits of Pe-r-u-na so fully demonstrated in my family, I have a number of friends who have taken it for catarrh and stomach trouble, and all unite in praising it. As a remedy for catarrh I can fully recommend it."

COL. A. L. HAMILTON.

Mrs. Hamilton adds her testimony as follows: "I can bear testimony to the merits of your remedy, Pe-r-u-na. I have been taking the same for some time and am enjoying better health now than I have for some years. I attribute the change to Pe-r-u-na, and recommend Pe-r-u-na to every woman, believing it to be especially beneficial to them."

Respectfully,

MRS. A. L. HAMILTON.

"After taking one bottle of Pe-r-u-na my husband was cured of catarrh, and he had it most dreadfully."

MRS. J. H. MAOMBER,

Freemont, Mich.

"I had catarrh of the head. I took several bottles of Pe-r-u-na and they cured me sound and well."

E. M. STABLER, Payne, Ohio.

"My wife was thin, feeble, no appetite, everything hurt her, cramps, headaches and stitching. But Pe-r-u-na put everything in order."

MICHAEL EDEN, Keokuk, Ia.

"Pe-r-u-na cured me of catarrh, from which I had been suffering for several years. I feel that it saved my life, for when I began taking it I was not able to do anything."

MRS. G. F. ADAMS, Lipan, Tex.

"I am back to my standing weight of 155 pounds, having gained 25 pounds since taking Pe-r-u-na. I am bound to

believe that I would be dead now had it not been for Pe-r-u-na."

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EDGAR E. FOLK, EDITOR.
A. E. CASHIN, FIELD EDITOR AND GENERAL AGENT.
SAM. W. MEER, BUSINESS MANAGER.

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4. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.
6. Advertising rates liberal, and will be furnished on application.
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The Flag Again.

In the BAPTIST AND REFLECTOR of last week we had a reply to the *American Baptist Flag* of September 23rd. The *Flag* of September 30th contained ten columns in reply to our previous articles, six by Bro. Carswell and four, including two parallel columns, by Bro. Hall. The *Flag* of October 7th also contained several brotherly (?) allusions to us. A gentleman who read the editorial in the *Flag* of September 30th, remarked: "I would not know how to reply to that, it is so low down." A pastor in West Tennessee writes: "We are all pleased with our paper and love it more and more for its soundness and dignified high tone, and while I would not presume to dictate or even suggest the lines upon which you should conduct its columns, I must protest against your notice of the article referred to. You cannot afford to dignify it by notice, and we don't want to see the standard of the BAPTIST AND REFLECTOR lowered. Don't do it."

These remarks caused us to hesitate about making any further reply to the *Flag*. But as Bro. Hall has kindly and gratuitously sent copies of the *Flag* of September 23rd and 30th to every Baptist preacher in Tennessee it may be well for us to say just a few things by way of answer to the main points in the *Flag* of September 30th, especially as we have already noticed the issue of September 23rd.

Despite the provocation, we shall endeavor to reply only in a calm, dignified way and in a manner consistent with decent Christian journalism. Whatever else we may be we always try to be a Christian and a gentleman. We do not object to fair and honorable controversy. In fact we rather like it sometimes. But when it comes to mud-slinging we have no taste for it. Nor do we profess to be an adept in the art, and we do not care to enter the lists against those who seem to be.

We shall not soil our columns by repeating the many vituperative and coarse remarks of the *Flag*, both against ourselves and others better than we are. Nor can we attempt to answer every point in the two articles. We can only notice some of the principal ones.

We reply to the article of Bro. Carswell first. For conveniences we number our points.

1. He says: "He must have a reason for refusing to allow his readers to see my defense against his miserable tirades. And it must be because he wishes to hinder my canvass in his field for a rival paper."

refusal. That reason was simply that he had a paper of his own, and that it was customary for editors to use their own columns in replying to any one. Besides, we confess we did not care to publish such an article in our columns as the one he writes in the *Flag* of September 30th.

2. He seeks to break down the testimony of Drs. Carroll and Cranfill which we published by saying that they are "avowed enemies" of his, and by entering upon a tirade of abuse against them, such as should bring a blush of shame to the cheeks of the author. (1) We wrote to Drs. Carroll and Cranfill because of their prominence in Texas and also their opportunities for knowledge as to Bro. Carswell's connection with Martinism in the State. We could write to a thousand others in that State and get practically the same answers we did from them. (2) Bro. Carswell surely has not forgotten that he was once compelled, over his own signature, to retract a similar tirade of abuse against Dr. Carroll.

3. He attempts in the same way to break the force of Bro. Feazell's testimony. Bro. Feazell tells us that he has written to the editor of the *Flag* correcting the gross misrepresentations of him. We presume the correction will be published in the *Flag*.

4. Bro. Carswell calls us a "Carrollite," and makes a long and labored effort to prove the charge. We feel honored. We have the highest admiration for Dr. B. H. Carroll as an eloquent preacher and an able defender of the faith, and also for his stalwart resistance of those who are seeking to break down our organized work. We really do not feel worthy to be classed with him. But if he can stand it we suppose we can.

5. Bro. Carswell speaks of our "gurbiling Martin." We gave extracts from Prof. Martin's writings. We could not publish them all in our columns for want of space. But we challenge Bro. Carswell to show wherein these extracts did not faithfully represent Prof. Martin's views and also his own, for he admits in another place that he is "substantially agreed" with Prof. Martin's views.

6. He says: "I prefer to be tested by my own utterances. Will he undertake to show me in error from any utterance of my own? He never will." Here are some of his utterances, in his own handwriting. Writing about the conversation of our Lord with Nicodemus, he says: "The ground cause of the erroneous views of this passage that have warred among themselves for the mastery is to be found in certain misconceptions of the Scripture doctrine of regeneration. Those who mistake the change wrought inwardly upon the moral nature by the Holy Spirit, in a direct operation, for regeneration or any part of it; and those who, while distinguishing between this inward preparation of the Spirit and the belief of the truth which saves, fail to see their order and relation to each other and to the salvation of the sinner, are doomed to utter and hopeless confusion in their efforts to explicate this important passage." And again he says in the same article: "This Spirit's work does not save, it only enables the sin-blinded sinner to see, gives him the power of vision. So Jesus taught Nicodemus at least." And again: "The truth believed gives us clear standing before God, cleanses legally and judicially, clears before the tribunal of law, and so justifies and saves."

We read these expressions to a Baptist minister. He remarked, "Why, that sounds like Campbellism." Even so. But it is Martinism.

7. We put to Bro. Carswell the same questions we put to Bro. Hall last week, and should be glad to have him answer them:

- (1) If a person has doubts of his salvation is it proof that he is lost?
- (2) Does regeneration mean a second spiritual birth as distinguished from generation?
- (3) Can a sinner pray to God acceptably?
- (4) Is the sorrow which precedes faith that which is called godly sorrow in 2 Cor.?
- (5) If a person believes in falling from grace is it necessary evidence that he never had any grace?

We have only a few words in reply to Bro. Hall, as the most we had to say was contained in our editorial of last week.

1. He speaks of his "capturing so many of our subscribers." Granting this to be true—and as we said last week we have no evidence of it in this office—he does not tell the methods to which he resorts to capture them. He does not tell that he puts his paper down to two-thirds the regular price, that he talks about "war prizes," about a paper that will "speak out," that he tells the people they "cannot afford to take their State paper," that they "need a Baptist paper," that "there are no State lines in religion," that he charges Harperism on our former Associate, Bro. Quisenberry, etc., etc. We make no comments on these methods. We simply give them as they have come to us and leave our readers to form their own impressions of them.

2. His "deadly parallel" column, in which he attempted to run a comparison between Carswell and Quisenberry was not very deadly. It rather provoked a smile, it was so far-fetched and strained. He was certainly unfortunate in selecting for the comparison a man like Bro. Quisenberry, who is known and loved all over the State not only for his zeal and consecration, but also for his soundness in the faith and his simple gospel preaching. Bro. Quisenberry has spoken for himself. But there was one point in the comparison Bro. Hall failed to make. Bro. Quisenberry has resigned and Bro. Carswell has not. We may add that if Bro. Hall had shown Bro. Quisenberry as advocating "Harperism" and "Whitsittism" as we have shown Bro. Carswell as advocating "Martinism" we do not think that we should have come to his defense, and the probability is he would have resigned earlier.

3. Bro. Hall speaks of some "documents abroad over our signature." We do not know to what he refers. But we give him liberty to publish them if he wishes.

4. The following paragraph, taken from the *Baptist Chronicle* of last week, shows the impression Bro. Hall has made by his course. The *Chronicle* is the organ of the Baptists of Louisiana, and is one of our strongest Landmark papers:

"We have always admired Bro. J. N. Hall, Editor of the *American Baptist Flag*, for his soundness, loyalty and courage as a Baptist, but if the sentiments of the *Flag* now are his views, we must say, with much regret, that we are disappointed in our estimation of the man. Opposition to our general work and the bolstering up of a deposed Martinite does not sound well for a good Baptist and is not very commendable to all lovers of the work. We are, indeed, sorry to see the *Flag* pursue such a course."

5. Let us say that personally we feel kindly toward Bro. Hall. As we stated recently, our personal relations have always been pleasant. He is a clever man, as well as an able debater and a fine preacher. We think that he really does himself great injustice both by his Martinite alliance and by his opposition to our organized work, as also by his pugilistic style of controversy. We feel sure that his pen sometimes runs away with him and does not always express the true feelings of his heart. At least we sincerely hope so. We should be very sorry to think that he is at heart the kind of man his recent writings would indicate him to be.

The Whitsitt Question.

A few words as to the Whitsitt question at Fayetteville. We have advised both sides to keep it out of the Convention in the interest of harmony in our State. But as it seems bound to come now we want to suggest:

1. The brethren on both sides may as well understand that they are not going to have any walkover in the Convention either in argument or in votes. It is very evident, we presume, from the numerous communications which we have published on the subject recently—and we have published all we received—that there are two sides to the question and two parties in the State holding these two sides. Both sides are earnest, both are conscientious, both are determined. If they clash, the fire will be pretty apt to fly. But
2. Let the discussion of the subject, if discussion there must be, be conducted in a kind, loving, brotherly spirit, with the disposition to find the truth and to do the right thing, and not to gain a victory.

3. We shall not ask that each one abide by the decision of the Convention, whatever it may be, if it

should violate his honest convictions, especially as our State Convention is not the final tribunal to decide the matter. We hope, however, that the result may be accepted in good faith so far as bringing an end to the controversy in the State is concerned. Certainly let there be no bitterness of feeling remaining. If we differ, let us differ only as brethren, in love and in brotherly kindness.

Cumberland Association.

This Association is probably the strongest in the State. It includes most of the Nashville churches, and also those in Gallatin, Springfield and Clarksville, besides a large number of country churches, making 62 altogether. The total membership last year was 5,533.

The Association met this year with the Red River Church at Adams Station on Tuesday, October 5th, and was called to order at 10 a. m. by Rev. W. C. Golden, Moderator of last year.

Devotional exercises were conducted by Dr. A. J. Holt.

The reading of the letters consumed some time, owing to the number of churches. They made a fine showing along missionary lines, as a rule the best of any we have heard this year.

Pending this reading the introductory sermon was preached by Rev. J. O. Rust, from the text, "We be brethren." The sermon was greatly enjoyed and was afterwards, on motion, requested for publication in the BAPTIST AND REFLECTOR.

The Association was organized by the election of Rev. W. C. Golden, Moderator; Dancy Fort, Clerk, and R. B. Rossington, Treasurer. On behalf of the Alva Church in the Solid Block in Montgomery County, Rev. A. U. Boone presented a gravel to the Moderator.

The first report which came up for discussion was Education. It was read by Rev. J. O. Rust, who also made a brief speech on the subject. Prof. H. G. Lamar, President of Boscobel College, and Prof. H. L. Trimble of Bethel College, Kentucky, each spoke earnestly for the school represented by him. Dr. J. B. Hawthorne made an eloquent appeal for higher education in the South. The report was postponed until the morning, when Bro. J. P. Parker offered an amendment to the report asking for the resignation of Dr. Whitsitt as President and Professor of Church History in the Seminary. This called forth quite a discussion, lasting all day. The discussion was conducted with fairness and ability and, as a rule, in good spirit. Finally the resolutions were adopted by a vote of thirty-seven to twenty-four.

On Wednesday night the annual missionary sermon was preached by Rev. G. W. Featherstone, from the Great Commission. It was a good sermon.

When the Association assembled Tuesday morning there was a very perceptible thinning out of the delegates, though the house gradually filled up. There was also an evident absence of excitement after the discussion of the day before. It was the calm after the storm.

The reports were made as follows. Systematic Benevolence, H. E. Beach; Home Missions, Dancy Fort; State Missions, A. U. Boone; Foreign Missions, A. J. Ramsey. Excellent speeches were made on the subjects by Brethren R. N. Barrett, A. U. Boone, A. J. Holt and Dancy Fort.

The reports on Periodicals, Orphans' Home, Sunday-school and Colportage, Current Events, and Obituaries, were read and discussed in brief, but for the most part interesting speeches.

It was decided to divide the Association into ten circles, and hold a fifth Sunday meeting in each.

Brethren A. F. Gordon and Joel Fort spoke pleasant and helpful parting words. At 4:30 the Association adjourned with a song and hand-shaking and prayer.

The church and community at Adams Station furnished the most abundant hospitality. We have seldom seen more elegant and generous hospitality than that which they dispensed. Our home was at Glenraven, the beautiful country home of Mr. and Mrs. Felix G. Ewing.

Rev. A. F. Gordon, the popular pastor of the church, has decided to go to the Seminary. He

will, however, continue to serve his churches in Tennessee, coming back to preach to them on Sunday. We, as well as everyone, were greatly indebted to him for kindness.

Red River Church, with which the Association met is the oldest church in the Association. It was organized in 1791. Over the pulpit is a tablet on which is inscribed, "In Memoriam of Pastor Emanuel Skinner, 1802; Sugg Fort, 1816; Robert Williams, 1823; Thomas Felts, 1845; F. C. Plasters, 1852; W. S. Adams, 1863; Josiah W. Fort, 1879."

We noted the following ministers, members of the Association, present: C. A. Barnes, R. N. Barrett, A. U. Boone, G. W. Bray, G. W. Featherstone, E. E. Folk, W. C. Golden, J. B. Hawthorne, A. J. Holt, N. O. Lovelace, A. J. Ramsey, W. F. Shannon, G. W. Sherman, W. D. Turnley, J. P. Weaver, G. W. and T. W. Willis.

Among the visitors were Revs. J. H. Burnett, G. H. Dorris, L. B. Jarmon, P. I. Lipsey, G. A. Lofton, J. H. Wright and Prof. H. L. Trimble.

The next meeting of the Association will be held at Erin on Tuesday after the first Sunday in October; Rev. A. J. Ramsey to preach the introductory sermon; Rev. W. D. Turnley the missionary sermon.

Question Box.

Dear Brother in Christ:—I have been a constant reader of your most excellent paper ten years or longer. It has been a great help to me. I write to you on a very important question to many of us here.

The Martinites sprang up in our church here and kept up constant confusion until finally they divided the church and organized themselves a church here. They call it the Central Baptist Church, but you know what they are. They are not Baptists at all. Some husbands left their families with the Baptists and went to the Martinites. Now they are trying to compel them to go to the Martinites: will not allow them to attend a service at the Baptist Church. Now, please tell me what is the Christian duty of those wives. You will greatly oblige by answering. The condition of things is dreadful here, causing much trouble and fear. I believe they will take life if they are not stopped some way. Please answer in the BAPTIST AND REFLECTOR.

Ans.—Here are some of the fruits of Martinism. Such results always follow wherever it obtains a foothold. If it be only the true Baptist faith, why does it cause such division and strife in Baptist ranks?

In reply to the question by the sisters as to what is the Christian duty of those Baptist wives whose husbands have joined the Martinites, there is only one answer possible. It is better to obey God rather than man. Joining the church is a matter of principle and not of convenience. A wife should follow her husband into a church only when she can agree with the doctrines of that church. It is well to have peace in the family, but it is better to have peace with God.

PERSONAL AND PRACTICAL

—Dr. T. T. Eaton, the distinguished editor of the *Western Recorder*, was in the city last Tuesday attending a re-union of his Oriental party of last year and made us a pleasant visit. Dr. Eaton is always interesting.

—At last the long drought has been broken and a refreshing rain has come all over the country, bringing life and hope and joy to land and crops and flowers and beasts and men. Oh! that we could have such a spiritual season of refreshing from the presence of the Lord. How our thirsty souls do need it, and how it would put life and hope and joy into us all.

—At last the definite announcement is made that Weyer has been recalled from Cuba. Gen. Blanco has been appointed to take his place. This is understood to be the beginning of the end of the war. Either a full measure of autonomy will be granted Cuba or her entire independence. The name of Weyer will go down in history along side of that of the Duke of Alva, the butcher of the Netherlands.

—The *Independent* thinks that the proposal to build a railroad to the summit of Mount Sinai "utterly contradicts all the prophecies." It adds: "Who would want to go to Sinai by railroad? Nobody will go there except to get the feeling of the desert, and to enter into the spirit of the life of Moses and Elijah. One cannot do that on a railroad; it requires the slow pace of a camel." The *Independent*

is right about it. There is something in this world besides commerce. There is a place, we believe, for sentiment. The secular is important, but the sacred is more so.

—Our readers remember about how Bishop Keane was deposed from the presidency of the Catholic University in Washington and how, when he showed a disposition to rebel, he was called to Rome. Recently he made a visit to this country and it was announced that he had been appointed Archbishop of New Orleans. Now it is reported from Rome that his nomination has been rejected by the propaganda. It is hard for a Catholic to kick against the pricks.

—Dr. B. L. Whitman, President of Columbian University, has been in the city for the past week as Chairman of the Educational Jury of Awards at the Centennial Exposition. While here the brethren made good use of him. On Friday night he delivered a splendid address before the young people's union of the city at the Edgeland church. He also preached two fine sermons on Sunday, in the morning at the Edgeland church, at night at the First church. He is a man of large body, large mind and large soul. It is an inspiration to hear him and to be with him. We enjoyed having a visit from him to the office.

—Remember the meeting of the Baptist Young People's Union for Tennessee in Nashville next week. It begins in the First Baptist Church on Monday night October 18th and continues through Tuesday. Bro. E. H. Rolston of Chattanooga writes us that the Chattanooga young people have taken up the matter very vigorously and that the Central church alone will probably send ten or twelve delegates. They are working to get a special car from Chattanooga. On account of the Centennial the rates to Nashville are now extremely low. Even including the expense of entertainment in Nashville, which is to be borne by the delegates, the cost of the trip will not be very heavy from any part of the State. We hope there will be a large attendance. As published last week, an interesting program has been prepared.

—Our Texas brethren are having a hard time in finding a meeting place for their Convention. The place selected last year was Weatherford, but on account of the excitement which arose over the mission and educational questions it was thought that the attendance upon the Convention would be so large that Weatherford would not be able to entertain it. So it was moved to Temple. But the City Council of Temple passed a resolution prohibiting the meeting of the Convention in Temple on the ground that it was dangerous to health on account of the yellow fever scare. So the State Board last week decided that the Convention should be held at San Antonio, November 5th. It is a matter of regret that the Convention could not be held at the time and place first designated, so as to prevent any such charges as are being freely made against the Board by some of the brethren of Texas. We are sorry also that the agony has to be prolonged. We had hoped that by this time it would be over and the Baptists of Texas would be ready to settle down to business, and peace and harmony would prevail.

—"Twenty-five of the prominent Baptists met in conference at Nashville Wednesday to consider Dr. Whitsitt's case, he being charged with writing articles stating that at a certain period Baptists did not practice immersion. The decision was in favor of Dr. Whitsitt."

Bro. Folk:—The above clipping is from the *Alexandria Times* of October 6th. I send it to you for publication and ask if the *Times* states the truth. That is, did the twenty-five prominent Baptists indorse Dr. Whitsitt that "up to 1841 all Baptists baptised by sprinkling and pouring," or did these twenty-five prominent Baptists decide that the *English Baptists* "did not practice immersion for a certain period?" If not what did they decide and is the *Alexandria Times* correct?

JOHN T. OAKLEY.
As we stated last week, such a conference was held. We did not know about it until a short while before it met. We were not present at the meeting and do not know what was done. It was announced, though, in the daily papers that those present agreed upon a statement for publication which we presume will soon be issued. We can hardly imagine, however, that these twenty-five prominent Baptists indorsed the remark that "up to 1841 all Baptists baptised by sprinkling and pouring." Nor do we suppose that they attempted to decide that the English Baptists did not practice immersion for a certain period.

LATE.—After the above was in type the Nashville American of Tuesday published the statement of these brethren. We shall publish it in full next week.

THE HOME

I Miss Thee, Dear Mother.

BY REV. T. W. BART.

I miss thee, dear mother, thy sweet image still
Is most deeply impressed on my heart;
And this bosom so true, in death must be chill,
For a line of that image departs;
Thou wast torn from me when I treasured thee
Most.

And when best I could measure thy worth:
I know then but too well the idol I lost
Could never again be found on earth.

I miss thee dear mother in circles of joy,
Where now I mingle in rapturous rest;
For how slight is the touch that serves to do
A joy.

The bright fairy webs spun in my dream,
Thine melody rich, I hear floating around,
Thine old song I learned at thy knee;
Some sweet strain is played, and I shrink from
The sound.

For often thou hast played it for me.
I miss thee, dear mother, now that health has
Gone.

And in the abode of sickness I lie;
Oh, where is the arm that once pillowed my
Head.

The voice that soothed me in days gone by
Other hands now support, tender words do fail,
For friends true and faithful are yet mine,
I've a blessing for each and grateful to all
But whose care so tender as was thine?

I miss thee, dear mother, yet when do I not?
Though I know 'twas the wisdom of heaven
That at the deepest shade fell on my brightest
Spot.

And those times of affection be given:
For while thou wast with me my soul was be-
lived.

It was bound to the world I then trod,
But my thoughts and affections now upward
Flow.

And have followed thy spirit to God.
Ripple, Tenn.

How to Overcome.

"I can't! I can't, truly! and I may
as well quit trying."

The speaker's face was the reverse
Of pleasant to look upon, as he said
this, at the same time spitefully
flung aside the book containing
the lesson for the morrow.

Homer, on account of sickness,
found himself behind his classes,
making study necessary when he
would have gladly joined his mates
at play. So Saturday found him
shut in with school books, when his
heart was with the boys who played
so near as to make it next to impos-
sible for a fun-loving boy to keep
his mind on the lesson.

His patient, gentle mother had
from time to time unobtrusively en-
couraged her boy but at the last out-
break she said softly:

"I fear you cannot in your own
strength, Homer; but have you asked
Jesus to help you?"

The color mounted to the boy's
face at this query, but he made no
reply, and after a slight hesitation,
she continued:

"I know how to sympathize with
you, my son, for I recall with sor-
row the spiteful way in which at
your age I said, 'I can't,' or 'I
won't!'"

"You, mother!" exclaimed Homer,
amusement written on his handsome
face; "that's a rib-joke! My mother,
the model of patience and persever-
ance, say, 'I can't!' and 'I won't!'
just as I do. Surely you don't mean
it, mother mine."

"Yes," was the half blushing re-
ply, "for your encouragement I will
confess to my girlish weakness, for
it has no exaggeration when I say
that my lack of patience in the long
ago was as great a trial to my gen-
tle mother as your outbursts are to
me."

"Who would have believed it!"
was the astonished reply of the now

smiling boy. "But what trans-
formed you into such a marvel of
patience?"

"The grace of God, my son," was
the soft answer, as the speaker wiped
away the fast falling tears.

A low whistle was the only reply,
and after a slight pause the mother
broke the stillness by saying:

"Yes, I never shall forget the
day on which I said, 'God helping
me, I will try and overcome.' That
day I had an unusually difficult
piece of music to practice, and as
might have been expected of one of
my make-up, after a few attempts to
master it, I said, 'I can't!' which
was but a step to 'I won't!' at which
I threw the book containing the
lesson, regardless of where it went.
You can imagine my dismay when a
crash followed, and I saw the most
valued article in our house—an ex-
quisite marble vase, the admiration
of all beholders—in ruins. My
mother, hearing the noise, rushed
into the room, and seeing what I
had done, said sadly:

"O Susie! my precious vase!"

"She did not scold, that was not
her way, but nothing could have
hurt me half so much as to see her
kneel on the floor and pick up piece
after piece of the vase—broken be-
yond repair—and hear her say be-
tween her sobs:

"O, child, child, you little realize
what your temper has cost! This
precious vase was a gift from my
husband on our wedding day."

"The music-book lying amid the
ruins made explanations unneces-
sary. Mother understood at a glance
what had caused her loss, for I am
ashamed to say, my son, that such
exhibitions of temper and lack of
patience were not rare."

"Why, mother, you surprise me!"
here interrupted the son, who, with
wide open eyes listened to her story.

"I can well understand that my
confession surprises you," was the
rueful reply, "but I can give you
no idea how grieved I was at what
I had done. The loss of the vase
itself was enough to cause me tears
of contrition, for it was by far the
most exquisite thing in our home;
but my mother's grief, and the secret
of it—mine for the first time—shock-
ed me so that for a time I was speech-
less."

"Then I threw myself down be-
side my precious mother, and, throw-
ing my arms about her neck, begged
her to forgive me, and I promised to
overcome my temper and lack of
patience."

"Yes, I will forgive you, child,"
she said sadly, stroking my head—
mothers always do forgive a peni-
tent child, you know—but I have
no faith in your promise to overcome
the fault which today has robbed me
of my most precious treasure. True,
you are penitent now, but another
day may find you a slave to your un-
conquered temper."

"That nearly broke my heart, for
my mother had never hinted at lack
of faith in me before; she had, on
the contrary, always been patience
itself with my great fault. But I
can see now that the loss which had
come to her through my uncontroll-
able temper had opened her eyes to
my fault as never before, and she
saw that to bring about the desired
change, it was necessary for me to
see how utterly helpless I was in

my own strength to overcome the
habit which had strengthened with
my years.

"And in the years which have
followed I have tried, not in my
own strength, but in God's, to con-
trol my temper."

"In that strength, mother, I will
try."—*Ex.*

"Outside Workers."

A thought for them to reflect
upon

"Is Mr. Hayes a Christian?" I
asked a friend.

"No, he is an outside worker, like
myself."

"Outside worker! What do you
mean by that?"

"O, Hayes and I have classes in
the Sunday-school, because some of
the Christians want to go home and
get a warm dinner, and they can do
no better than take us for teachers.
Then we sing in the choir, and some-
times, to help along, sing in the
prayer meeting. We give something
toward the minister's salary, etc.
I don't know how they could get
along," continued my friend, half
jokingly, "if it were not for a few
outside workers."

"Outside of what?"

"Why, outside of the church."

"Why not come inside?"

"O, I'm not a Christian. I can't
do that. I think I can do as much
where I am."

"Do that is not the first thing.
It is 'be' what is right. Why not
be a Christian? then you can do from
love?"

"O, I don't know. I cannot yet.
I mean to sometime."

"When?"

"—You shake your head. Ah, my
friend, do not stay outside too long.
Some foolish virgins tried that, and
they never got inside of the door.
It was shut, and they had to stay
outside forever.

Beware, lest you be left outside
of Heaven.

IVORY SOAP



The Traveler who would thor-
oughly enjoy his toilet and bath
must carry a half cake in his
toilet case.

They hope to travel to Heaven by
the back lanes, and skulk into glory
in disguise. . . . Rest assured, my
fellow Christians, that at some pe-
riod or other, in the most quiet lives,
there will come a time when we must
speak out, or prove traitors to our
Lord and His truth. . . . You can-
not long hold fire in the hollow of
your hand, or keep a candle under
the bed. (Godliness, like murder,
will out. You will not always be
able to travel to Heaven incog.)—*Ex.*

Why He Quit Drinking.

A professional gentleman, who
was accustomed to take his morning
glass, stepped into a saloon, and go-
ing up to the bar called for whisky.
A seedy individual stepped up to
him and said:

"I say, squire, can't you ask an
unfortunate fellow to join you?"

He was annoyed by the man's
familiarity and roughly told him:

"I am not in the habit of drinking
with tramps."

The tramp replied.

"You need not be so cranky and
highminded, my friend. I venture
to say that I am of just as good a
family as you are, have just as good
an education, and before I took to
drink was just as respectable as you
are. What is more, I always know
how to act the gentleman. Take my
word for it, you stick to John Bar-
leycorn, and he will bring you to
just the same place I am."

Struck with his words, the gentle-
man set down his glass and turned
to look at him. His eyes were blood-
shot, his face bloated, his boots mis-
mated, his clothing filthy.

"Then, was it drinking that made
you like this?"

"Yes, it was, and it will bring
you to the same if you stick to it."

Picking up his untouched glass,
he poured its contents upon the floor
and said, "Then it's time I quit,"
and left the saloon, never to enter it
again.—*Exchange*

It goes against the grain—the
scythe.—*Yale Record.*

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

DR.
PRICE'S

CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

The typical frontier missionary is
"a man of parts." He is at home on
horseback. It is no hardship for him
to ride forty miles a day and preach
at night. If need be, he can stake out
his horse, and sleep on his saddle
blanket, with his saddle for his pillow.
He is fortunate to get two meals a day,
and can get along without a murmur
on one. He makes himself perfectly
at home on the ranch of any frontiers-
man where he chances to stop. He
invariably attends to his horse. He
goes to the tank, pond, creek or well
and washes his face and hands and
lets them dry without wiping. He
carries his own pocket-comb, and gives

the people he stops with no trouble.
He sleeps anywhere that is handy. A
quilt and a pillow are luxuries any-
where for him.

He preaches in little frontier cabins,
in dug-outs, under brush-arbors, in
the open air, anywhere, anyway, any-
how. A real frontier missionary is a
hero. He is as fearless as a lion. The
howl of the wild wolf has for him
naught but music. If some wicked
frontier bully endeavors to frighten
him off the field, he is fertile with re-
sources, and if driven to necessity,
will give the bully a thrashing, and
then pray for him until he repents.—
Foreign Mission Journal for October.

Young South Correspondence.

I am quite anxious to hear from the
Young South in the new line of work
I suggested last week. I hope that a
score at least of bright new time-keep-
ers may find their way into unac-
customed pockets. It is such a certain
way of doing good. No one can doubt
for one moment that the twenty-two
people who each get the BAPTIST AND
REFLECTOR for four months for 50
cents will be benefited. I can scarce-
ly imagine a Baptist refusing to
make such a wise expenditure of a
small amount of money. God give
you success in putting this clean sheet
in many Baptist homes.

Our letters are not numerous, but
one of them brings more than all we
had last week; so we will not be dis-
couraged. You shall have this one
first of all. It comes from one of our
border friends and gives evidence of
hard work:

"I send check for \$6.40 for colportage
from the sisters of Oak Grove Church."
H. S. TAYLOR.

How that gladdens our hearts! You
will find names and amounts in our
receipts. Each one has our hearty
thanks. That was a noble list indeed,
and only eternity will show what those
Bibles have wrought in this fair land
of ours. I wish we had many friends
like Mrs. Taylor.

The next comes from Powell Station:
"Enclosed find \$2 to be equally di-
vided between Mrs. Maynard and our
Orphanage. I send it as a thank-
offering that six out of my eight
grandchildren belong to the church.
The other two are small."

A FRIEND.

We are so glad of our grandmothers.
May God give her these tiny ones in
his own good time, and great light
at eventide.

And here is our Henning S. S.
nard. Oh! that we all may become

more interested in this great work
and 'remember the words of the Lord
Jesus, how he said, it is more blessed
to give than to receive.'"

TEACHER PRIMARY CLASS.

A pupil writes:

"We have nine pupils in our class.
We send our money altogether. We
take a great interest in our Sunday-
school lessons for the Master's sake."

AMELIA SANFORD.

Hurrah for Henning S. S. Do you
not say so? Who will follow in this
excellent way?

Ah! now you will be delighted.
McKenzie's back after an unpreced-
ented absence:

"I am almost ashamed to write, I
have waited so long, but all summer it
seemed as if I could not get a cent of
money for anything. It was so warm
I could not print butter, and even if I
succeeded in that, it was worth noth-
ing. In fact everything seemed against
me, and you don't know how anxious
I was to accomplish something. Some-
times I could scarcely bear to look at
the Young South page. Each letter
seemed to reproach me. But I must
tell you of our good meeting. It be-
gan the third Sunday in August. The
help our pastor expected failed to
come, and we could only depend on
our Father, and after all the meeting
was a glorious success. The church
was greatly revived and twenty-three
sinners professed faith in Christ, of
whom fifteen have already united with
the church, and more will soon follow.
We have the old-time religion here,
and we often shout when we feel like
it, and during these services some one
felt like it almost all the time. My
mother was bitten by a copper-head
snake some weeks before, and was
kept at home by her swollen foot, to
her great distress. I send you \$1 for
our dear missionary. I am sorry it
is such a little offering, but I still
have hopes for the future."

LILLIAN BURDETTE.

I am so glad Lillian did not wait
longer, and that she wrote us so free-
ly. May God bless all these new
Christians. Thanks for the help for
Japan. We need it much. We have
missed you sorely, Lillian, and we
hope you can report the dear mother
quite well again next time you come.
The next and last is very sweet to
me, because it comes from the daughter
of two dear old friends:

"The Infant Class of the Wartrace
Sunday-school, of which I have charge,
sends \$2 for Mrs. Maynard. This
amount was made up by each child
giving as many pennies as he or she
had had birthdays. Some gave more,
for they are greatly interested in 'our
missionary.' I also send 10 cents in

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor.
304 East Second Street, Chattanooga, Tenn.,
to whom communications for this department
should be addressed.—Young South Motto
Nulla Vestigia Reversionis.
Our missionary's address: Mrs. Heale May-
nard, 26 Sakai Machi, Yokohama, Japan. Via
San Francisco, Cal.

Is Little Bob Tucked In?

"I've gotter go," she said, "an' see
if little Bob's tucked in:
He'll git his death if he's uncovered
in this col' storm an' win'!"

"Oh, little Bob's all right," said I.
"You've bin to tuck him in
Four times this evenin', an' I wouldn't
Itun' way up stairs ag'in."

But Cynthia'd worry, fret, an' stew,
An' raise a duffle din;
"W'y, I mus' go ag'in," says she,
"An' see if Bob's tucked in."

"W'y, Cynthia, jest set down," I said,
"An' git some good er life
A feller wants a chance to talk
Some evenin's with his wife."
Then she would take her knittin' out,
Or work upon her apron,
An' make b'lieve Iissen, though she
didn't.

Hear quarter w'at I said:
She wouldn't much more than git set
down
Than jump right up ag'in,
An' say, "I mus' run up an' see
if little Bob's tucked in."

Young Bob was allus on the jump,
An' diled the house with din,
An' kicked his quilts off ev'ry night
Fast as he tuckd him in.
His laigs they went so fast all day,
As long as it was light,
An' got up speed so they couldn't stop,
An' kep' a-go'n' all night.
So Cynthia'd keep a-gittin' up
An' gittin' up ag'in;
"I've gotter look an' see," says she,
"if little Bob's tucked in."

She stood above the casket there,
She bent to kiss his face,
To pat a stragglin' curl of hair,
Or fix a bit of lace.
Her heart was breakin' with the tho't
That Bob, so round an' fat,
So full of pranks an' fun, should
sleep

Within a crib like that:
But still she'd fixed his little robe,
An' then come back ag'in,
An' take a long, last look, an' see
Her little Bob tucked in.

That night a storm er snow came on,
An' how the winds did ravel
The snow fell, like a coverlid,
On little Bob's new grave.
"I'm glad it snows," his mother said,
"It looked so hard an' bare,
So hard, so cruel, an' so bleak,
I cried to leave him there
But God has sent the blessed snow,
I think—an' 'tis no sin—
That he has sent his snow to see
That little Bob's tucked in."
—*Sam W. Foss in Current Literature.*

—Mission subject for October, *The
Frontier.* "The Lord sent them before
his face into every city and place,
whither he himself would come." And
so we find these servants of the Mas-
ter hard at work in Western North
Carolina, in Florida, in Texas, in
Louisiana, in Western Arkansas, in
Indian Territory and new Oklahoma,
in Missouri and New Mexico. And if
you will read carefully the descrip-
tion below, you will have a fair idea
of an average frontier missionary and
how he works:

THE TYPICAL FRONTIER MISSIONARY.

The typical frontier missionary is
"a man of parts." He is at home on
horseback. It is no hardship for him
to ride forty miles a day and preach
at night. If need be, he can stake out
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will give the bully a thrashing, and
then pray for him until he repents.—
Foreign Mission Journal for October.

Young South Correspondence.

I am quite anxious to hear from the
Young South in the new line of work
I suggested last week. I hope that a
score at least of bright new time-keep-
ers may find their way into unac-
customed pockets. It is such a certain
way of doing good. No one can doubt
for one moment that the twenty-two
people who each get the BAPTIST AND
REFLECTOR for four months for 50
cents will be benefited. I can scarce-
ly imagine a Baptist refusing to
make such a wise expenditure of a
small amount of money. God give
you success in putting this clean sheet
in many Baptist homes.

Our letters are not numerous, but
one of them brings more than all we
had last week; so we will not be dis-
couraged. You shall have this one
first of all. It comes from one of our
border friends and gives evidence of
hard work:

"I send check for \$6.40 for colportage
from the sisters of Oak Grove Church."
H. S. TAYLOR.

How that gladdens our hearts! You
will find names and amounts in our
receipts. Each one has our hearty
thanks. That was a noble list indeed,
and only eternity will show what those
Bibles have wrought in this fair land
of ours. I wish we had many friends
like Mrs. Taylor.

The next comes from Powell Station:
"Enclosed find \$2 to be equally di-
vided between Mrs. Maynard and our
Orphanage. I send it as a thank-
offering that six out of my eight
grandchildren belong to the church.
The other two are small."

A FRIEND.

We are so glad of our grandmothers.
May God give her these tiny ones in
his own good time, and great light
at eventide.

And here is our Henning S. S.
nard. Oh! that we all may become



PICKING TEA IN JAPAN.

the people he stops with no trouble.
He sleeps anywhere that is handy. A
quilt and a pillow are luxuries any-
where for him.

He preaches in little frontier cabins,
in dug-outs, under brush-arbors, in
the open air, anywhere, anyway, any-
how. A real frontier missionary is a
hero. He is as fearless as a lion. The
howl of the wild wolf has for him
naught but music. If some wicked
frontier bully endeavors to frighten
him off the field, he is fertile with re-
sources, and if driven to necessity,
will give the bully a thrashing, and
then pray for him until he repents.—
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May God give her these tiny ones in
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at eventide.

And here is our Henning S. S.
nard. Oh! that we all may become

more interested in this great work
and 'remember the words of the Lord
Jesus, how he said, it is more blessed
to give than to receive.'"

TEACHER PRIMARY CLASS.

A pupil writes:

"We have nine pupils in our class.
We send our money altogether. We
take a great interest in our Sunday-
school lessons for the Master's sake."

AMELIA SANFORD.

Hurrah for Henning S. S. Do you
not say so? Who will follow in this
excellent way?

Ah! now you will be delighted.
McKenzie's back after an unpreced-
ented absence:

"I am almost ashamed to write, I
have waited so long, but all summer it
seemed as if I could not get a cent of
money for anything. It was so warm
I could not print butter, and even if I
succeeded in that, it was worth noth-
ing. In fact everything seemed against
me, and you don't know how anxious
I was to accomplish something. Some-
times I could scarcely bear to look at
the Young South page. Each letter
seemed to reproach me. But I must
tell you of our good meeting. It be-
gan the third Sunday in August. The
help our pastor expected failed to
come, and we could only depend on
our Father, and after all the meeting
was a glorious success. The church
was greatly revived and twenty-three
sinners professed faith in Christ, of
whom fifteen have already united with
the church, and more will soon follow.
We have the old-time religion here,
and we often shout when we feel like
it, and during these services some one
felt like it almost all the time. My
mother was bitten by a copper-head
snake some weeks before, and was
kept at home by her swollen foot, to
her great distress. I send you \$1 for
our dear missionary. I am sorry it
is such a little offering, but I still
have hopes for the future."

LILLIAN BURDETTE.

I am so glad Lillian did not wait
longer, and that she wrote us so free-
ly. May God bless all these new
Christians. Thanks for the help for
Japan. We need it much. We have
missed you sorely, Lillian, and we
hope you can report the dear mother
quite well again next time you come.
The next and last is very sweet to
me, because it comes from the daughter
of two dear old friends:

"The Infant Class of the Wartrace
Sunday-school, of which I have charge,
sends \$2 for Mrs. Maynard. This
amount was made up by each child
giving as many pennies as he or she
had had birthdays. Some gave more,
for they are greatly interested in 'our
missionary.' I also send 10 cents in

stamps, for which please send me
some mite boxes to aid us in another
collection which we hope to send you
soon."

MAHEL C. ARNOLD.

Certainly I will forward the boxes,
with great pleasure. That was nobly
done by the Wartrace little ones.
They will grow up true lovers of Chris-
tian work under the tender leading of
this sweet young friend of mine. God
bless her and her pupils all.

Now for a big pull altogether for
the rest of October! Let us show what
we can do when we do our very best.
Will you? Most faithfully,
LAURA DAYTON EAKIN.

They don't agree

— your pocket-book and your wash-board. One tries to keep your money—the other wastes it. You'd better consult your pocket-book, do your washing with **Pearline**, and put the wash-board out of the house. There's no room or place for it with **Pearline** (25¢), nor for any of its wearing out, tiresome rubbing. You'll be doing your pocket-book a good turn, and help toward making it fatter and sleeker, if you'll do all your washing and cleaning with **Pearline**. 706

—We have just closed a glorious meeting at Mortar Branch under the auspices of the Warren County District Mission Board. This point was a stronghold of Campbellism and Methodism. Bro. Freeman did all the preaching, and the Word was accompanied by the Spirit of God in that thirty souls made were to rejoice in a Saviour's love. To God be all the glory.

Bro. Freeman goes from this meeting to Sand Hill, to hold another missionary meeting with his congregation. He is truly the pastor's helper and an evangelist after the Scriptural order. May the Lord bless the workman he will lay all over the land as he is blessing them by the efforts of our brethren in this section.

Bro. Baldy is getting along splendidly at First Church, Bro. Brook-
shire at Second, is getting bold of his

people. Bro Voyles has been quite sick but is up now and will soon be at work again. Bro. Benton has a stronghold upon his churches and all are moving along in an aggressive spirit. Bro. Freeman is still preaching at Providence, Barren River, and Highland, in our county, and he is soon to be a citizen of our city, and we certainly extend him and family a hearty welcome.

Bowling Green, Ky., Oct 7th.

Ballard's Obelisk Baking Powder, 1-lb. Cans, 25c.
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THE PEOPLE'S CASH GROCERY,
BRIDGE AVENUE AND THE SQUARE

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Woolley, M.D.
Atlanta, Ga.

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YAZOO VALLEY of Mississippi, lying along and owned by the Yazoo & Mississippi Valley Railroad Company, and which that Company offers at low prices and on long terms. Special inducements and facilities offered to go and examine these lands both in Southern Illinois and in the "Yazoo Valley, Miss. For further description, map and any information, address or call upon E. P. Row, Chicago, Ill., or B. Moe, Chicago.

OBITUARY.

BERRY.—Deacon Edwin Berry was born in Wilson County, Tenn. At the age of 40 he entered the Confederate army and remained one year, during which time he made a faithful soldier. In the year 18— he was married to Miss Margaret Scott, daughter of George Scott, one of the best and oldest citizens of Wilson County. In the year 1860 he united with Fall Creek Baptist Church by letter. Thirty years later he was ordained deacon, which office he faithfully filled with honor to his blessed Master until called home. Fall Creek church has suffered a great loss in the death of this valuable brother, but we feel that our loss is his eternal gain and meekly bow to the will of Him who doeth all things well. We commend the bereaved brother, son, grandchildren and friends to the Savior who will comfort them in their sorrow. It will not be long until you will be able to join Bro. Berry in eternal happiness.

Resolved. That these resolutions be spread upon church record, a copy furnished the family, and also a copy sent to the BAPTIST AND REFLECTOR for publication. Done by order of the church in conference September term, 1897.

S. B. CLEMMONS,
J. H. WILLIAMS,
O. W. PHILLIPS,
Committee.

BATEMAN.—Your Committee on Resolutions touching the death of Elder John Bateman would report as follows:

Elder John Bateman was born in Rockingham County, North Carolina, Aug. 10, 1822. In 1825 his parents moved to Carroll County, Tenn. He was converted and baptized into Mt. Comfort Church by Elder J. C. Martin in 1837. On March, 1844, he was set apart to the full work of the ministry by the same church. Nov. 15, 1848, he was married to Emily G. Roberts, daughter of L. C. Roberts. He departed this life at 7 p. m., Saturday, Aug. 28, 1897, at his home in East Waco, Texas. From the time of his ordination until he removed to Texas, 1884, his time was occupied in preaching in Tennessee, Mississippi, and one year in Helena, Ark. He settled in Coryell County, Texas, in 1884; was pastor of the East Waco Baptist Church four and one-half years, during which time, by his faithful ministry, his loving kindness and pure, Christian life, he endeared himself to the members of this church. He was a goodly life, full of active service for the Master. He lovingly and tenderly, yet forcefully, preached the gospel for fifty-three years. He not only preached the unsearchable riches of Christ, but he exemplified in his walk among men the richness of the gospel, and when the time came for the Master to harvest the ripe grain, he, with joy unspeakable, looked lovingly into the Father's face and said, "Ready, Lord." Oh! for more consecrated Christian lives. He left to mourn his departure his beloved companion, who has faithfully and uncomplainingly stood by his side nearly fifty years, and the three sons, W. H., J. M. and B. M. Bateman.

Resolved. That in his life this church found an example worthy of our emulation, and in his death a loss unspeakable to us, but a glorious fruition to him.

Resolved. That the profoundest sympathies of this church be extended to his family, and that this testimonial be spread upon the minutes of the church and a copy be presented his family. Respectfully submitted.

W. H. TURNER,
W. H. PRATON,
O. FAULKNER,
Committee.

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Resolutions.

A letter of recommendation from the Concord Baptist Church: Whereas, Bro. J. H. Pierce, our beloved and devoted pastor, having resigned the care of our church, and Whereas, He is going to another part of the State, and

Whereas, This is his first pastorate, having been pastor of our church four years, and

Whereas, We deem it our duty, as well as great privilege, to thus bespeak praise for him, therefore be it Resolved, That we deem it our duty to recommend him to any community or churches of the same faith and order wherever he may locate.

Brethren, receive him with open arms.

Done by order of the church in church conference the second Sunday in September, 1897.

J. H. PIERCE, Moderator.
J. C. GUTHRIE, Church Clerk.

To Clerks of Associations.

If you desire the minutes of your Association printed in the very best style and at lowest possible price, you will do well to correspond with us. Estimates furnished by return mail. Minutes printed and delivered in from three to ten days after receipt of copy. Satisfaction guaranteed. We do everything in the printing line. New and complete outfit.

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For the occasion of the Merchants and Manufacturers' Free Street Fair and Carnival at Knoxville, Tenn., October 12th to 15th inclusive the Southern Railway will sell tickets from points on its line to Knoxville and return at rate of one fare for round trip. Tickets will be sold October 11th to 14th inclusive, limited fifteen days from date of sale. Call on any agent of the Southern Railway for further information.

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OBITUARY.

NOTICE.—Obituary notices not exceeding 200 words will be inserted free of charge, but one will be charged for each succeeding word and should be paid in advance. Obituary notices will not be given gratis.

RATOLIFFE.—Dear Bro. Folk: Your faithful life subscriber, Mrs. E. M. Ratcliffe, is dead this world. Her spirit passed away on the 21st of this month. Her death was occasioned by an accidental fall on the floor from which she suffered for several months before her death. She was the widow, as you know, of A. G. Ratcliffe, formerly of Grand Lake, Ark., and the daughter of Samuel Dupuy of Shelbyville, Ky. She maintained her first principles to the Christian faith and her devotion to the cause to the day of her death. She was looking and waiting for Christ's coming till she was called away from this earth. At her death Mrs. Ratcliffe was 80 years 11 months and 14 days old, having been born on the 8th day of October, 1807, in Shelbyville, Ky., where she resided until her marriage to Mr. Ratcliffe.

CLEMMONS.—Sister Eunice Clemmons, wife of J. H. Clemmons, was born in 1845, and married in 1868. She joined the Lebanon Baptist Church in 1882, and was known among us as a godly Christian woman, adorned with a meek and quiet spirit. She was one of the faithful few to whom His kingdom is a daily living reality; she drew large strength from His word, and in the hour of death was calm and hopeful in His mercy. She fell on sleep Sept. 24, 1897. A bereaved husband, and a daughter of tender years, mourn her loss, with a large circle of friends to whom her death was a gracious encouragement to hope in God. Funeral services were held at the Baptist Church in Lebanon, conducted by her pastor, H. E. TRUEX.

BAOAR.—Our beloved brother, Elder G. W. Hagar, has fallen asleep in Christ. Truly, death found a shining mark! He was born Aug. 18, 1818, died Aug. 8, 1897. He professed faith in Christ early in life and united with McCrory's Creek Church, Nashville, Tenn. The presbytery that ordained him and the time are not known. He entered into the organization of New Hope Church in 1846; was assistant pastor with Father Fuqua, and became pastor for about eighteen years, during which time the church grew and prospered. The house of worship was burned during his pastorate, and through his untiring labors they succeeded in erecting the substantial and commodious brick house of worship near the Central pike, in which they now worship, and near which his earthly remains are slumbering, and awaiting a glorious resurrection. Few men exemplified more perfectly the Christian life than he; hence he had the confidence and esteem of all who knew him, and in heaven many redeemed ones will recognize and praise him as the instrument of their redemption. In his long and painful suffering he manifested the utmost resignation, and awaited the hour of his departure with triumphant assurance of being conducted to the paradise of God. We tender to his wife, son, and relatives our sincere sympathy.

S. O. SHEPARD, Pastor.
A. SPERRY,
A. J. CARVER,
Deacons.
O. ELLIS,
P. DODSON,
W. WIGGENT,
L. HUNT,
Committee.

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The Bible contains a Life of Christ, Illustrated Life of Paul, History and Chronology of the Bible, Geography of Bible Lands, Treasury of Bible Science, Topography of Bible Lands prepared by Major Conder of the Palestine Exploration Society, Astronomy of the Bible by Dr. E. W. Maunder, F. R. A. S., Birds of the Bible by Canon Tristram, Minerals, Metals, Plants, Reptiles, Fishes, Insects, Treasury of Antiquities, Jewish Worship-money and Coins. Also

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Tennessee Baptist Convention.

MINISTERS' CONFERENCE.

It has been the custom for several years to have a meeting of the ministers of the State on the day preceding the meeting of the State Convention. The Conference met in Fayetteville on Thursday, October 14th, and was called to order at 10 a. m.

Rev. A. L. Davis, Moderator of last session, read the third chapter of 1 Timothy.

The delegates present were enrolled. On account of the schedule of the trains the attendance at the morning session was small. A large number came in on the early afternoon train, so that the attendance in the afternoon and at night was quite good. Rev. A. L. Davis was re-elected President and Rev. Fleetwood Ball Secretary. It was decided that there was no special need of a treasurer.

The first subject taken up for discussion was, "The Pastor in the Prayer-meeting." This was opened by Rev. W. H. B. Utton. He loves the prayer-meeting. It is difficult to know just how to conduct it. The pastor ought to keep his hand on the prayer-meeting and try to keep down the long-winded brother.

Rev. W. C. Golden followed, saying that he thinks the pastor should not do all the talking in the prayer-meeting. He ought to get others to take part. A good way to do so is to let it be known in advance what will be the subject, as, for instance, the Sunday-school lesson. Have a definite aim in the prayer-meeting—definiteness of subject of Scripture. Let others take much part. Be sure to close on time. It is better to stop when there are half a dozen others waiting to speak.

Rev. Rutherford Brett said that he got the best results by having a definite subject for his prayer-meeting. He believed in taking the Sunday-school lesson when it suited the occasion, otherwise not. Try to accomplish a special thing.

Rev. T. J. Eastes said: The prayer-meeting service is the great spiritual feeder. In the pulpit the pastor is the mouth-piece of the church. In the prayer-meeting each one can take part. The pastor ought to be one of the brethren in the prayer-meeting. Rev. R. Brett said: The pastor is the shepherd and ought to study the needs of his people and give the food adapted to them.

Dr. W. G. Inman thought we were different. Some could best run the prayer-meeting themselves; others could do it better through others. The pastor ought to be in his prayer-meeting. Let it be understood that the prayer-meeting is an informal meeting of the church. Let each one take part. The songs ought to be eminently spiritual. At one time he had a successful revival to begin in one of his ordinary prayer-meetings.

Rev. J. P. Gilliam believed that there is a great deal of religion in the world, but very little spirituality; a great deal of devotion, but very little of the right kind. The pastor should lead the devotion. Our prayers should be first for God's glory. We need the leadership of the Holy Spirit.

Rev. R. S. Fleming emphasized the last thought. Christ ought to be in the prayer-meeting. If we have the Holy Spirit we will be at his work. Seek his direction. The great question is, has the pastor His presence?

The next subject was, "The Pastor and His Denomination." This was opened by the editor. Pending its discussion the Conference adjourned for dinner. After dinner the subject was resumed.

Rev. W. C. Golden said that there were two extremes. One was for the pastor to take no interest in anything outside of his field. Another, to give too much time to it. It doesn't take much sense to object to anything, and it takes no religion at all. If the devil is to be advertised, let him do it. Rev. J. O. Rust opened the subject, "The Pastor

Among His People." He thought that was the place for the pastor to be. A pastor should not do simply perfunctory pastoral work. Jesus was a conversationalist. Pastoral visiting should not be a swapping of visits. The pastor should make his visits spiritual. He usually gets fifty per cent. of the profits of such a visit, and his sermons will benefit by it. Visiting and pastoral work are not necessarily the same.

Dr. W. C. Grace endorsed the idea that visiting should not be professional.

Rev. J. H. Grime thought it was a mistake to suppose that a person could not be a good pastor unless he is a good mixer. He goes to see his people, who cover an area of over thirty miles, only when he feels there is need for his doing so.

Dr. J. M. Phillips said that a house-going pastor makes a church-going people. One duty of the pastor is to shepherd the sheep. He gave some interesting illustrations from his experience, showing the effect of pastoral visiting in leading to the conversion of souls.

Rev. R. Brett thought if the sheep did not come up to feed or to get salt they ought to be looked after. He calls to his aid the assistance of godly members of his congregation.

Rev. J. O. Rust said if a pastor goes to see people and stays ten minutes that is a visit. If he stays twenty minutes that is a visit. If he stays an hour that is a visitation.

Rev. A. J. Ramsey thought it well to go to see everybody at first, and then afterwards get others to help you. Don't get them in the habit of simply swapping visits with you.

Rev. J. P. Weaver said the pastor ought to go only at the opportune time and say only the proper thing. Don't become a bag of gossip or a public tattler. Never repeat what you heard at one home to those in another home. Don't stay too long.

Dr. A. J. Holt sympathized with the country pastor. He was himself for seven years a pastor in the country. He found that he could not do acceptable work without giving all his time to it. He tried teaching school, but gave it up. He would send appointments in advance to hold a prayer-meeting. The result was a perpetual revival and also a large increase in the missionary spirit as well as in his own income. The pastor among his people should make himself at home. He should be a welcome visitor to all.

Dr. W. G. Inman thought that country churches are just as capable of development as any other. A country pastor ought to give himself wholly to the work, and should make it a point to visit from house to house. He loves children. If a man likes to kiss the babies it is all right. Cultivate a spirit of Christian sociability. Leave a benediction in the home. A man must be as wise as a serpent and as harmless as a dove. Some men can do pastoral visiting and others cannot. A pastor among his people should adapt himself to all sorts of conditions.

Rev. T. J. Eastes thought we should not make any distinctions between city and country. Let us be brethren. But suppose a pastor has a wife and six children with a salary of \$300, and is expected to contribute \$100 of that to public work. What time has he for pastoral visiting? The same conditions exist in the cities. A generation ago there were men who knew their Bibles, who traveled up and down the country, and they swayed men's hearts. While we have men of more learning now, it is a question whether they have as much power.

Rev. J. P. Gilliam said the only reason he could see for any jealousy between the country and the city is that the city pastor gets the largest salary and the country church gets the best preaching. Keep one object in view—the glory of God in the salvation of souls. Use simple and practical illustrations in your visits.

Rev. F. M. Yeager thought the solution of the problem of pastoral visiting in the country is, for every church to have its own pastor. The city pas-

tor has the advantage of the country pastor in this respect.

J. H. Grime said that the country churches furnish the pastors to the city churches. He asked that all the preachers present who were converted in the country would stand up. Nearly everyone did so.

Rev. J. H. Snow insisted that the pastor among his people should be a Christian. His prayer for a long time has been to be more like Christ. Then he will not need any rules to govern him as he goes into homes.

Rev. W. I. Feazell thought that there is a great deal of humbuggery about this pastoral visiting. He suggested two things: 1. To make each visit a religious one. 2. To have common sense in visiting. What he needs as a pastor more than anything else is common sense. (A voice: "Lord help you.")

Rev. T. J. Eastes said his deacons are trained and instructed to notify him whenever there is any need for him, and he then drops everything and goes.

The Conference adjourned to 7 p. m. At that hour a large audience assembled to hear a sermon by Dr. G. A. Lofton on "The Trials and Triumphs of the Pastor." Dr. Lofton stated that he did not know of his appointment until in the afternoon and so had made no special preparation. These trials and triumphs arise out of our ministerial qualifications. The minister ought to be qualified to preach the gospel. The greatest organ in the world is the local church. And the greatest man that walks the earth is the one who ministers to that local organization. The greatest being among the ministry is a foreign missionary. He opens up the commerce and civilization of the world. The man who preaches the gospel is greater than kings and princes and Presidents and Governors. He ought to be a good man, a godly man, a pure man. There isn't any man who can lead this world to anything like excellence except a good man. Jesus Christ is the measure and the merit of everything that will stand the test of eternity. Shakespeare will not be known in the archipelago of eternity because he did not write for the glory of Christ. You cannot counterfeit goodness. There is no church that can rise above the character of its minister. The preacher ought to be the best man in the world. His character ought to be as delicate as that of a woman. Goodness is the highest power a man can possess. It is above wisdom, above power, above everything else. He ought to be called of God and ordained by the church, and if so he is susceptible of growth in goodness. But one of the hardest things to do is to live a good life. Then the minister ought to be a wise man. The Apostle Paul was the sum of all the other apostles. He was a wise man. He was all things to all men, using art and sagacity, demonstrating that wisdom is next to goodness in the ministry. There are a good many cranks in the ministry. The greatest fool is a smart fool. The speaker did not believe in the preacher wearing clerical coats or stovepipe hats. Let us dress naturally. Then the preacher needs patience. No one man can be a full pastor of a church of 500 or 1000 members. There ought to be a plurality of elders in every church to look after the church. But I got off the subject. (Dr. Hawthorne: Doctor, tell us something about the trials and triumphs of the pastor.) All right, some of the greatest trials of the pastor are in holding family prayers, and in waiting in cold parlors for people, and in trying to be a brave, bold preacher of the gospel—not always attacking everything and everybody, but preaching the truth fearlessly. He will make strong enemies, but he will also make strong friends. Woe unto you when all men speak evil of you. One of the sweetest things is to work for the Master. A preacher has no business doing anything else but preach. The reason why we have to do it is because we have got in the habit of it. I believe in salvation by grace, but in-

(Continued to page 4.)