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Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., OCTOBER 21, 1897.

New Series, Vol. IX., No. 9.

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 roles 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.

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. 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. 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-

(Continued to page 4.)

—We closed our meeting here the first of the week. Seven baptised and some other conversions. The church was much revived and encouraged. This is not my first meeting with Pastor R. W. Morehead. It is always pleasant to be with him and work with him. He is one of our best men. Although I am at hard work, I am enjoying my vacation; but hope to be settled again in the pastorate by the first of November.

E. C. FAULKNER.

Cerulean Springs, Ky.

—Missionary Day with Bro. N. W. P. Bacon at Hernando, Miss. The Sunday-school gathered on time, with mite-boxes and X-ray missionary program. Collection, \$12.15. The afternoon was spent in song service and addresses, much to the pleasure of the young and old. A good supply of floral tracts was distributed to those who promised to read them and hand to others to read. At night a church covenant meeting was had, much to the edification of the audience.

R. G. CHAO.

Memphis, Tenn.

—My church at Smithwood is in the midst of a gracious revival, conducted by Rev. W. Pugsley, an evangelist from Toronto, Canada. The meeting has been in progress two weeks. About thirty-five people have professed faith in Christ. Bro. Pugsley is a sound, earnest and interesting gospel preacher. My people are in love with him. I will say to the pastors and churches of Tennessee that Bro. Pugsley's services can be had in revival meetings, and any church needing help would do well to write him at once at Smithwood, Tenn. J. T. HICKMAN.

—It is possible that a revival meeting in this city may prevent me from attending our forthcoming State Convention. I wish, therefore, as one who honestly believes our Bro. Whitelitt mistaken in his conclusions as to immersion in England, to join Bro. Grace and others in a most earnest request that this matter be not brought up at our Convention meeting. I cannot believe this to be a matter that necessarily calls for investigation or action on the part of our Convention. I hoped to attend the Convention, and may yet be able to do so; but in case I may not I want this note to say what my vote will be, if present, that I do not think it wise to introduce this matter into the deliberations of our body. Brethren, let me assure you all that I do not believe the "Whitelitt matter" will hurt us unless we are unwise enough to hurt ourselves over it, which is just what our enemies would like to have us do.

H. P. FITCH.

Cleveland, Tenn.

—Dear Bro. Folk: There are some things about which I delight to write. For instance, the precious meetings which I have been engaged in and the many precious souls that have been won to the blessed Master during this fall campaign. But there are other things that do not bring joy to the heart. I sincerely regret the giving up of our dear Bro. A. L. Davis, who preached his last sermon to his church at Columbia last Sunday. Ever since he came into our Association, nearly four years ago, I have found him a noble man of God, a good worker, and a sound gospel preacher. During his pastorate he has been added to the church. While his church cannot boast of wealth, yet under his ministry they have cancelled an old debt of \$553.75, repaired their building at a cost of about \$300, and contributed about \$356 to missions, Orphans' Home, etc., besides erecting a new mission chapel. This certainly speaks well for him, and as fellow-worker I very reluctantly give him up. I pray that the good Master may abundantly bless him wherever He may send him.

S. M. GUPTON.

—I leave today for Louisville, Ky., where I hope to spend the next eight months in completing my Seminary work. I am moved to do this from a sense of duty to strive to make the most of myself in the Master's service. My one desire is to do good. I shall make special study of mission work—Bible teaching as to missions, history of missions, bibliographies, mission fields, etc. You know the very atmosphere at the Southern Baptist Theological Seminary is full of the spirit of missions. Arrangements have been recently made, I learn, for a course of special lectures along this line by leading mission workers. I trust I may have stirred within me more of burning zeal for the salvation of men—the true missionary spirit. If, in the providence of God, I return to labor again in Tennessee, all I am and have shall be devoted to earnest co-operation with my brethren in doing the work of the Lord. Accept the assurance of my highest regard and best wishes for your success in the work to which God has called you and for which his grace and your training have so well fitted you. May the Lord bless you!

O. O. PEYTON.

—The Southwest Virginia Institute has opened with 119 boarders and the usual number of day pupils. So far as the boarding patronage is concerned, this is better than at the corresponding date in any previous year of its history. Prof. Carl Steed of Georgia has been elected to the Chair of English in place of Prof. H. W. Naff, who accepted a similar position at the University at Clarksville, Tenn. Prof. Steed is an A. M. of Mercer University, where his father for a quarter of a century was professor of Latin. Prof. Steed pursued post-graduate work at the University of Virginia and comes most highly recommended by many prominent educators in the South. He is giving general satisfaction, and holding "his own" among his associates in the faculty who come from Harvard, Yale, Columbian, Berlin and Paris Universities. A finer company of young women I have never seen assembled in a school. They represent the finest families and come from more than a dozen Southern States. Prospects for a most successful full year's work are before us.

SAN L. D. JONES.

Bristol, Va.-Tenn.

Visits the Home of His Birth.

Please change the BAPTIST AND REFLECTOR from Demarest, Ga., to Gallatin, Tenn. We expect to go to our farm near Gallatin in a few days and remain there until we can safely return to New Orleans. Meantime we expect to visit the Exposition. My wife, daughter and granddaughter will be with me in Tennessee. After spending nearly two months at the springs in Montgomery County, Virginia, we came to Walhalla, S. C., for the purpose of visiting the place of my birth and the graves of my grandparents. My parents removed from here to Cherokee County, Georgia, fifty-eight years ago. No familiar faces greet me, but many names are indeed household names with me—the Morgans, Cobbs, Greshams, McGuffins, etc. One maiden lady near this place is in her 97th year. An old gentleman is 98 years old and is perfectly erect, and walks many miles at pleasure with brisk, elastic steps. The late Senator Joseph E. Brown of Georgia and his wife were born here.

The most remarkable man now living in this county is a Baptist preacher, Rev. Andrew McGuffin. I drove to his home near Westminster, S. C. He is 80 years old, and has been preaching the gospel to these churches for sixty-six years. He entered the ministry at a time when preachers were paid little or nothing for their services, and with him this old custom has never been changed. He has always been poor, and is worse oppressed by poverty now than formerly. He would probably starve before he would appeal for help. He has no horse and buggy with which to visit the churches. Would it not be a most gracious act for brethren and sisters, churches and societies to remit small sums to him by money order, Westminster, S. C., until say \$150 has been provided for the purchase of a horse and buggy? I feel assured that those who thus contribute to this venerable servant of God will receive from the Lord an hundred fold in this life. Ten dollars has been contributed. This good minister of Jesus Christ was the pastor of my father and mother fifty-eight years ago.

A. K. SEAGO.

Warren County Association.

The Warren County Association met with Woodburn church with a full representation present. All the churches show a healthy condition.

Three new churches were received at this meeting—Providence, Union and Maxwell Creek. Providence came from Clear Fork Association, with a membership of 140; Union is a new church; the other came from the Anti-missionary Association. This makes twenty-one churches in this body. One hundred baptisms were reported for the year.

The Sunday-school work is in a prosperous condition. Missions were not neglected by any, so our field is moving along nicely.

The Association passed very strong resolutions on the temperance question. The discussions on all the questions were animated and yet were in the proper spirit.

The body adopted the circle plan for its fifth Sunday meeting and divided the work into three circles, with Bro. Benton Vice-President of Circle 1, Bro. Porter Circle 2, Bro. C. W. Freeman Circle 3. Circle 3 takes in Bowling Green, with the churches west of the Railroad and south of Barren River; Circle 2 Woodburn and east of Railroad south of River; Circle 1 Smith Grove and all north of river.

Bro. J. B. Benton preached the introductory sermon, and it was a powerful one, too, full of the old-fashioned gospel; Bro. Roney preached at night in the Presbyterian church, Bro. Freeman in the Baptist church.

The good people in and around Woodburn entertained the body royally and every one who attended was loth to leave.

Bro. Dickens was the happiest pastor you ever saw, for the new church, which is a beauty, was dedicated the first Sunday clear of debt.

Bro. Freeman is now in a meeting at Walnut Grove with fine prospects of a great revival. He has his tent there and it is filled at each coming together. Great interest is manifested on the part of both saint and sinner. We were glad when Bro. F. came into our Association, and we expect soon to have him a citizen of our town, as he is contemplating moving his family here, where he will be convenient to his work.

The prospects are bright for a glorious work this year. Pray for us.

**

Slang.

Slang is becoming too common in the pulpit and among Christian people. This is unfortunate. Jesus condemns it, and reminds us that by our words we shall be justified; that words, not food, defile the man. The aim of the disciple, and especially the preacher, should be to use clean words to convey clean thoughts.

As good clean food may be soiled by uncleanness in which it is served, so slang soils the thought, however clean, intended to be conveyed by it. Slang is always of low and illiterate origin and use. It bespeaks either poverty of language or indifference to clean vessels of thought to him that uses it. There is a very low slang, and a slang more respectable, but neither is used by wise speakers. The finest orators avoid it as they spurn the ointment of the apothecary. In familiar conversation some cultured people allow themselves colloquialisms they would avoid in writing or public speaking, but even this cannot be justified. The temptation to use slang is two-fold.

1. To please uncultured auditors by justifying in public address the coarse vernacular of the common people. To speak in the language of the common people, which may be done without slang, is mistaken for authority to use slang. One of the most popular preachers of this country owes much of his popularity to his reckless use of slang. Despite the good accredited to him he is adjudged by wise men to have degraded his calling by just so much as he has popularized slang.

2. There is also the temptation to be known as a humorist. Much of the current slang is the offspring of humor. Humor is not necessarily an evil, but it offends good taste in the use of slang.

It is a matter of history that Thomas Jefferson was chosen over Benjamin Franklin to write the Declaration of Independence because Franklin was too much of a humorist, and given to the double use of words, as e.g., "We must hang all together or we shall all hang separately." The Declaration of Independence must use plain speech seriously. Jefferson never used slang, and was therefore selected.

Ministers of the gospel should avoid the very appearance of this evil in their most serious of all work. I know many excellent brethren will doubt the position I take, but let them remember there are but few recorded instances of an attempt at humor in the Word of God. The Savior and his apostles never indulged it. I once thought Christ's reference to the beam in the eye as an instance of humor, but I do not now. He was always serious. It is unthinkable that any of their audiences ever laughed, excepting the laugh of scorn.

Times have changed. Now slang has become so popularized that there is a strained effort at humor in the pulpit by the recent ministry. Christian audiences demand humor. I think this generation errs in this respect more than any former. It is a bad sign of the times.

The theatre is dominating the pulpit, and not the high-grade but the low-grade theatre. Not the tragedy but the comedy. Even Shakespeare's plays owe their reputation to his serious efforts, not to his humorous. Good taste is constantly eliminating the slang from them in new editions. Think, then, and always and everywhere of slang.

B. WARKE.

—It is related that at Princeton Theological Seminary recently a young preacher persuaded a fellow student to listen to him while he rehearsed a sermon. The preacher in embryo began. His subject was "Light." With a violent gesture with the right arm he said: "Blot out the ann." With a similarly frantic movement of the left arm he roared, "Blot out the moon." Then, with a combined gesture, made up of both arms, he bellowed, "Blot out the stars!" But it was enough. The auditor arose to leave with a hoarse, oral whisper, "Turn off the gas!"

Standard.

THE TRUE IDEAL.

BY REV. D. V. CULVER.

Everyone has an ideal. There is inherent in the human heart a desire for something better. I imagine that no human being becomes so wicked or degraded that no impulse toward that which he considers good, according to his standard, ever moves his heart. The motive may be selfish and limited in its scope and base in quality, but there is a universal longing for some good which the individual does not possess. The mad rush to the gold fields of the world demonstrates the power of this principle. Men believe that wealth is the key to happiness, to power, to luxury, and they risk all to get it. The poor emulate their rich neighbors in dress, in manners, and, too often perhaps, in morals. Doubtless many a woman's ideal is her fashion plate, from which she hopes to enhance her beauty or her style. Absorbed with the material or physical, the substantial, the unseen and enduring do not attract attention. Some enter the realm of the spiritual and seek a higher life by studying the lives of men admitted by the world to be holy and try to build their own lives by the same pattern. They have never yet awakened to the fact of the existence of an ideal higher than these. They have never yet discovered the spring of all noble impulses, the source of right motives and high aspirations.

The trained conscience will seek its ideal from above. There is one and only one true ideal. One alone stands out in history as the ideal man. Just as some isolated peak rises into the clouds of glory streaming from the sun into space and no shadow can fall upon it from the hills near it, so is Jesus Christ among men, the one altogether glorious, and lovely beyond comparison, high, serene and majestic, flooded and permeated with the glory from the throne of God. And yet he was intensely human. Self-possessed and without haste he walked among men, obedient to his Father's will, humble, trusting, faithful, sympathetic, helpful, always ready to be a burden bearer, rejoicing with the glad hearted, giving words of wisdom to the inquiring, denying self to benefit others, full of faith, hope, love, joy, he was the ideal man. He was just such a man as God created and placed in the garden and designed the whole race of men to be. In Christ the manhood lost in Adam's fall is restored to the world, thus proving to the world that it is possible for men to be pure, holy, true, and to possess Godlike characters and Godlike power. To make Christ our ideal is to grow into his likeness, is to build life up into his life, is to glorify and beautify our sinful humanity and purify it from evil and make men and women fit to be called the children of God.

But our idea of an ideal is so weak, our conception of Christ is so poor, that it is only by a desperate struggle that we can so kill sin within us that we may be able to take hold on the strength of God and so little by little attain to the stature of perfect men. If a man cultivates true love for God, for love increases by cultivation, his imagination will have less and less affinity for that which is gross, purity and truth will more and more take possession of his heart, and with advancing life he will in a greater degree be able to destroy selfish sins and so let Christian light shine purer and more radiantly until the perfect day. "As the heart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

Dayton, Tenn.

A FRATERNAL STATEMENT TO SOUTHERN BAPTISTS.

Dear Brethren: We, the undersigned Baptists, for the sake of peace and good-fellowship, and in the hope of glorifying God by promoting the best interests of our denomination, address the following statement to our brethren in the South:

1. We call on all Baptists to join us in daily prayer for the peace and prosperity of our Zion. We have faith in the presence and power of the Holy Spirit to guard and guide us as a people. In these days of turbulent contention, let us avoid intemperate discussion and cease the introduction of resolutions provoking controversies in Associations and Conventions, and let us betake ourselves to daily prayer, as one man, that the sovereign Spirit may restore peace according to the Divine wisdom.

2. We regard Dr. Whitelitt as a competent historian, but we would not, in this statement, shield him from any fair criticism for his opinion that the English Anabaptists first adopted immersion for baptism in or about the year 1641; and we protest that it is unbaptistic to criticize him as a Baptist for this opinion.

3. We invite our brethren to a continued conference in the Board of Trustees of the Seminary. At the meeting of the Board in Wilmington last May, after a full and free conference with Dr. Whitelitt, a satisfactory settlement of the trouble was effected with practical unanimity, and the following statement was made to the Convention: (See minutes.)

4. "That we account this a fitting occasion to re-

affirm our cordial and thorough adherence to the

fundamental articles adopted at that time when the Seminary was established, and to assure those on whose behalf we hold in trust and administer the affairs of this institution of our steadfast purpose to require hereafter, as we have in the past, that the fundamental laws and Scriptural doctrines embodied in those articles shall be faithfully upheld by those occupying chairs as teachers.

(2) That we cannot undertake to sit in judgment on questions in Baptist history which do not imperil any of those principles concerning which all Baptists are agreed, but concerning which serious, conscientious, and scholarly students are not agreed. We can confidently leave to continued research and discussion the satisfactory solution of these questions.

(3) That believing the Seminary to hold an important relation to the prosperity and usefulness of Southern Baptists, we consider it our duty while demanding of those in charge of the department of instruction the utmost patience in research, and the greatest discretion in utterance, to foster rather than repress the spirit of earnest and reverent investigation.

(4) That being fully assured that the tender affection which we cherish for this institution founded by our fathers and bequeathed by them to us, is shared by the Baptists of the South, we can safely trust them as we ask them to trust us, to guard its honor, its usefulness, and pray for its prosperity."

Let us believe that these Trustees, men in high repute for wisdom, piety, and soundness in the faith, will promptly and faithfully discharge the obligations set forth in the above statement. Brethren, let us believe in our brethren. The manner in which their report was received by the Southern Baptist Convention led most of the Trustees to suppose that the matter was settled; and this belief was shared by the denomination generally. We deplore the reopening of the question, and beseech our brethren to leave the final adjustment of it in the hands of these Trustees, who are sound and courageous Baptists, and who will do the right thing in the right place.

5. We prayerfully exhort our brethren to join us in support of the Seminary. It has done and it will yet do a great work for us. We have positive knowledge that Dr. Whitelitt believes and teaches every item of Baptist faith as set forth in the fundamental laws of the Seminary and the Philadelphia Confession of Faith. In this connection, as Dr. Whitelitt has been greatly misrepresented in various publications on all the points at issue, we respectfully ask for the careful consideration of the accompanying paper from him, prepared at the request of this Conference. In deep love and affection, without a harsh thought or an unkind word for any Baptist in this broad land, we beseech all our brethren to join us in prayer, sympathy and support of the Seminary. We feel assured that if this policy is adopted, it will soon bring all that every honest, loving heart longs for.

At the suggestion of Brethren Northern and Hawthorne, the undersigned met in Nashville, September 29, 1897, and adopted the foregoing paper:

Z. T. CODY, Kentucky,
J. O. RUST, Tennessee,
R. R. ACREE, Tennessee,
T. B. THAMES, Virginia,
A. J. HARRIS, Tennessee,
J. S. KIRKLEY, Arkansas,
J. B. MARVIN, Kentucky,
G. A. LOFTON, Tennessee,
W. J. NORTHERN, Georgia,
W. S. RYLAND, Kentucky,
S. M. PROVENCE, Florida,
W. R. L. SMITH, Missouri,
J. W. THOMAS, Tennessee,
J. N. PRESTRIDGE, Kentucky,
JOSHUA LEVERING, Maryland,
J. B. HAWTHORNE, Tennessee,
W. Y. QUISENBERRY, Tennessee,
CARTER HELM JONES, Kentucky,
C. S. GARDNER, South Carolina,
A. J. S. THOMAS, South Carolina.

We have just closed a ten days' meeting with the Smith Springs Baptist Church, resulting in seven conversions and seven additions to the church. This is a strong church of over 200 members. We had good congregations, good attention and good work on the part of my young people, of whom I am very proud. The Holy Spirit was with us from the very beginning to strengthen and comfort the saved and to reprove the unsaved of sin. Bro. P. W. Carney did all the preaching with the exception of two sermons by the writer, and I need not say that he did it well. May he always stand up for the "faith once delivered to the saints."

T. LABOR FOUGUE, Pastor.

BAPTIST AND REFLECTOR, OCT. 21, 1897.

(Continued from page 1.)

less we work for Christ, we will not have joy. Let us not build wood and hay and stubble but gold and silver and precious stones.

The subject, "The Pastor in the Sunday-school," was taken up and discussed by Rev. A. U. Boone.

He thought that the Sunday-school superintendent and the Sunday-school teacher are the spiritual leaders in the church next to the pastor. The most telling work done in the churches is done in the Sunday-school when it is done well. But often it is done very poorly. It is difficult for the pastor to teach in the Sunday-school and it is dangerous for him to undertake to talk. Let him take care not to talk too long, and especially let him beware of the funny story.

The Sunday-school ought to be spiritual. God bless and God have mercy upon the pastor in the Sunday-school.

Dr. W. C. Grace thought there ought to be con-

versations every Sunday in the Sunday-school. Remarks were made on the subject by S. A. Davidson and by Rev. T. R. Waggoner, who spoke for Sweetwater Seminary.

At this point Rev. J. O. Rust, representing a conference of brethren, which had been consulting with a view to coming to an agreement on the Whitehill matter, read the following report:

"We, the undersigned, representing both sides of the current controversy about Dr. W. H. Whitehill, agree and suggest to the Convention that no resolution referring to him or the Seminary shall be introduced at this meeting of the Convention: J. B. Hawthorne, Geo. A. Lofton, J. H. Wright, Edgar E. Folk, J. M. Phillips, W. C. Grace, A. J. Ramsey, T. J. Easies, Martin Ball."

"Resolved, That it is the sense of this body that no resolution referring to Dr. W. H. Whitehill or the Theological Seminary at Louisville shall be introduced at this session of the Convention."

Rev. Martin Ball moved to adopt the resolution.

Rev. S. C. Hearne thought that to adopt the resolution would be to endorse the Seminary and so Dr. Whitehill.

Dr. S. W. Lindell urged the importance of the teachers' meeting.

Dr. Lofton said he was always in the Sunday-school. He enjoyed it and it did not interfere with his preaching, but rather helped him to preach better.

Rev. J. H. Wright said he knew the pastor could be in the Sunday-school because he had tried it. The end of our teaching is to save souls.

Dr. I. T. Tichenor gave an interesting incident of his experience in the Sunday-school in his early ministry.

The subject, "The Preacher and his Bible" was discussed briefly but very helpfully by Rev. J. H. Snow and Dr. J. B. Hawthorne. The Conference then adjourned.

THE CONVENTION.

Immediately after the adjournment of the Ministers' Conference President Henderson called the

TENNESSEE BAPTIST CONVENTION

to order in its 23rd annual session.

The hymn, "How Firm a Foundation," was sung. President Henderson read the 96th Psalm.

Dr. I. T. Tichenor led in a fervent prayer for God's blessings upon the Convention, asking especially that peace and harmony might prevail.

President Henderson read the two articles of the Constitution defining the basis of representation. Brethren R. P. Mahon, R. Brett and H. B. Clepp were appointed tellers. The enrollment showed 106 present at the opening. A number of others came in afterward. The ladies were not included in the enrollment. There were a good many of them present, who had their own meeting at a place separate from the Convention. Their proceedings will be reported in our columns.

The following officers were unanimously elected: President, Prof. J. T. Henderson; Vice-Presidents, Rev. T. J. Easies and Dr. T. S. Potts; Secretary, Rev. J. D. Anderson; Statistical Secretary, Fleetwood Ball; Treasurer, W. M. Woodcock.

The following committee on Order of Business was appointed: A. J. Holt, E. E. Folk, G. H. Simmons, T. J. Easies, S. W. Lindell.

Pastor Stewart spoke words of cordial welcome.

President Henderson led the congregation in singing, "Come, Holy Spirit."

Pastor A. J. Ramsey of the Immanuel Church, Nashville, responded in well-chosen words to the address of welcome.

At the suggestion of the Chair a few moments were given for devotional talk.

Dr. J. M. Phillips of Moses Creek made touching reference to the progress of the Convention.

Bro. W. H. Branton led in prayer.

Dr. Lofton said a great promise was given us in the commission and it was comforting.

Rev. J. H. Wright expressed his pleasure in being at the Convention. He quoted the text, "All things work together for good," as being of great comfort, especially during his recent "accident"—he preferred to call it providence. Several brethren quoted appropriate passages of Scripture.

The Convention adjourned at 12 o'clock.

At the afternoon session W. M. Woodcock, Treasurer of the Convention, reported funds raised during

the year as follows: Ministerial Relief, \$121.04; Ministerial Education, \$1,270; Orphans' Home, \$6,250.43; Sunday-school and Colportage, \$1,187.51; Home Missions, \$4,572.50; Foreign Missions, \$6,058.70; State Missions, \$7,305.14; total, \$23,765.23. The above figures include \$2,500 received from the Home Mission Board for work in Tennessee.

Dr. G. M. Savage, President of the Southwestern Baptist University, read an excellent report on Education.

Remarks were made on the subject by S. A. Davidson and by Rev. T. R. Waggoner, who spoke for Sweetwater Seminary.

At this point Rev. J. O. Rust, representing a conference of brethren, which had been consulting with a view to coming to an agreement on the Whitehill matter, read the following report:

"We, the undersigned, representing both sides of the current controversy about Dr. W. H. Whitehill, agree and suggest to the Convention that no resolution referring to him or the Seminary shall be introduced at this meeting of the Convention: J. B. Hawthorne, Geo. A. Lofton, J. H. Wright, Edgar E. Folk, J. M. Phillips, W. C. Grace, A. J. Ramsey, T. J. Easies, Martin Ball."

"Resolved, That it is the sense of this body that no resolution referring to Dr. W. H. Whitehill or the Theological Seminary at Louisville shall be introduced at this session of the Convention."

Rev. Martin Ball moved to adopt the resolution.

Rev. S. C. Hearne thought that to adopt the resolution would be to endorse the Seminary and so Dr. Whitehill.

Rev. J. M. Phillips said that he had come here against Dr. Whitehill, but he was in favor of the resolution. It was not an endorsement of Dr. Whitehill. He simply agreed to say nothing about him or the Seminary either way, in the interest of peace and harmony.

The resolutions were adopted by an overwhelming majority of the Convention, the vote standing 147 to 11. This was the question which threatened the peace and even the very existence of the Convention, and after it was thus disposed of the Convention breathed freer.

The discussion of the report on Education was resumed.

Capt. A. J. Harris, Maj. John D. Anderson and Prof. H. G. Lamar spoke for Boscobel College.

Prof. Henderson presented the claims of Carson and Newman College briefly.

After the reading of the journal consideration of the report on nominations was resumed. Revs. T. G. Davis and T. R. Waggoner spoke for Athens, and Drs. W. C. Grace and S. W. Lindell spoke for Harriman. The Convention really would have been glad to go to either place. It "could have been happy with either were 'other dear charmer away.'" It was finally decided to go to Athens.

Capt. J. H. Burnam appealed to the Convention to rescind its action of yesterday in regard to the Whitehill matter.

Dr. Lofton stated that the action was the result of a Conference between brethren on both sides. The subject was then dropped.

Rev. W. C. Golden read the 6th annual report of the Board of Managers of the Orphans' Home. There have been ninety-four children in all received into the Home during its history. Four have been received this year, two of whom were re-committed.

Seven children have been given homes and one has been placed in the Tennessee Industrial School, leaving twenty-two at present in the Home. Out of the ninety-four children that have been received into the Home there have been only two deaths. The sum of \$7,100 has been paid on the Home during the conventional year. This left the debt at \$1,028.33. Since the treasurer's books were closed \$650 has been received. One thousand dollars has been borrowed and personal notes given for it.

Col. W. M. Woodcock read the report of Treasurer Wheeler, as follows: Support Fund—Receipts, \$1,784.36; owing Building Fund, \$127.80; total \$3,112.40. Building Fund—Balance Oct. 1, 1896, \$2,070.69; receipts during year, \$5,197.78. The debt of the Home has been reduced \$7,100 during the year.

Bov. W. C. Golden made an earnest and telling speech for the Home. He emphasized the fact that the Home is an orphans' home. Only orphans are received there. The Board must also have possession of the children. He told some affecting incidents about the children in the Home. At the close of his address Dr. W. A. Whittle proposed to be one of forty to give \$25 each to pay off the debt of \$1,000. The amount was subscribed in a few minutes, and also a contribution was given to help pay the indebtedness for current support.

Bro. J. A. Brown sang a beautiful and touching solo.

Dr. A. J. Holt, Secretary of the State Board, read the annual report of the Board. The report first makes sympathetic reference to the death of Dr. W. P. Jones. The following is an abstract of the report:

Missionaries employed..... 50
Colporters employed..... 23
Sermans prechad..... 12,000
Blasons occupied..... 209
Church-houses built..... 16

President Henderson read a letter from a young minister saying that he must have an education.

On motion the report was amended by changing the day of meeting to Thursday instead of Friday.

BAPTIST AND REFLECTOR, OCT. 21, 1897.

Bro. J. A. Brown sang a sweet and appropriate song.

Dr. J. B. Hawthorne read the report on Home Missions.

Dr. Tichenor had spoken on the report yesterday, as he had to leave.

Dr. Hawthorne made a brief speech on this subject. He said there were sunrise periods in history, such as when Paul and Care flourished. He thought that Dr. Tichenor was one of the grandest men now lingering on the shores of time. He said that in almost every city in the South the principal church had once been supported by the Home Board.

The report on Temperance was read by the editor, who also made a speech on it. Rev. W. D. Turnley, Rev. T. J. Easies, Dr. J. B. Hawthorne and Prof. J. A. Tate spoke on the subject.

The Convention adjourned.

SATURDAY NIGHT.

When President Henderson called the Convention to order at 7 p. m. the house was nearly full.

Rev. Luther Little, President of the Board of Ministerial Relief, read the report of the Board showing that \$121.04 was received during the year. Six ministers had been helped.

T. E. Glass, Treasurer of the Board, read the treasurer's report; \$121.04 had been received and \$10.67 expended.

Dr. J. M. Phillips thought that the Board ought to press this work. The Methodists have their superannuated fund. Let us take more interest in our aged ministers.

Rev. Martin Ball suggested that if pastors would look around they could find old preachers who need help and the Board would be glad to help them.

Rev. J. J. Burnett spoke of one or two needy preachers.

Dr. R. B. Garrett read the report on Foreign Missions. Over \$6,000 was given by us last year. We are asked to give \$7,500 next year. We ought to make it \$10,000. Out of every \$1 given to Foreign Missions 92 cents goes to the missionary. There are six mission fields, China, Japan, Africa, Italy, Brazil, Mexico. The total number of missionaries is 80; native helpers, 110; churches, 98; baptised last year, 600; members, 4,324.

Dr. Garrett made a brief speech, saying that if a Baptist church should send up a letter to an Association stating that it had baptised by sprinkling, brethren would open their eyes in wonder. And so if the church should say it had been having a love feast. But suppose it says it has violated the command of God to go into all the world. If Christ would come to our churches now what would he find, and how would he be received?

Rev. J. H. Snow, Vice-President of the Foreign Mission Board for Tennessee, also spoke. We will never get this great cause on the hearts of the people until we get it on our own hearts. We need more givers in our churches and more churches that give.

If you have given your soul to Christ that is the only soul in the world you do not need to be concerned about. But you need to be concerned about others. The way to decide whether you have a Missionary Baptist Church or not is to ask, Does a majority of members in the church give to missions? If so, it is a missionary church. If not, it is not. We didn't fight the missionary problem to a finish. It needs to be fought to a finish. We are playing at the game of missions for fun. The devil is playing for keeps. This world is going to be taken for Christ. What are you doing to help them take it? Let us talk about missions. Some of our churches could die to the glory of God. (A voice: "May he they are dead.") Well, they can be buried to his glory. The best way to begin a meeting is by taking a collection for Foreign Missions.

Rev. J. J. Burnett spoke for the East Tennessee Baptist and Rev. Martin Ball for the Baptist Cooper.

Rev. R. N. Barrett and Dr. R. J. Willingham expressed themselves in very warm terms of appreciation of the BAPTIST AND REFLECTOR.

Dr. A. J. Holt commended the literature of the Sunday-school Board.

Rev. J. H. Snow spoke of the Foreign Mission Journal and the Home Field.

R. N. Barrett led in a special prayer for the editor.

Dr. W. A. Whittle read the report on Womaa's Work. The women of this State gave last year for the work fostered by this Convention \$4,840.19.

Dr. Whittle spoke on the report. It is a very hopeful sign that our mothers and wives and daughters are organising for the Master's work. If you get them interested they will get all the family interested. A woman's influence is a cable rope to draw the ear of missions. Dr. Whittle had been all over the world and he had seen the degradation of women in heathen lands. He had seen a woman and a dog hitched up together and the husband driving. (Dr. Hawthorne: "We have reversed that in this country.") Dr. Whittle: "Well, it's a happy reversal. In heathen countries a woman will sit in the presence of her

Then there will come a change in the home church. As the church tries to carry the gospel into all the world it will grow. When he reached down and took hold of the lowest person around, his own heart was lifted up nearest to God. Woman has special reason for loving the Foreign Mission work because of the degradation of women in foreign lands. Another trouble is, we do not realise the blessedness of the work. He told about receiving a number of letters from the missionaries, and how pathetic and trying they were. But the Lord said be would be with us, and he is. And how it strengthens and comforts. If your church is cold take up a mission collection and it will warm it up. There are special blessings that come to him who takes part in mission work. He will get back the blessings a thousand fold. What about the finances? The debt was not paid. Two thousand dollars has been given on condition that \$10,000 be raised. We are connected by telephone with one another and with God.

This was a splendid address.

The audience sang, "The Morning Light is Breaking."

Rev. S. C. Hearne led in an earnest prayer.

Rev. J. T. Oakley, for the Committee on Resolutions, reported the following resolutions:

"Resolved, That Article III. of the Constitution of the Tennessee Baptist Convention be amended to read as follows: 'Each Association shall be entitled to five delegates; also one delegate from every church, and each church shall have an additional delegate for every fifty members upon its roll.'

"Resolved, That Article X. be added to the Constitution of the Tennessee Baptist Convention, which shall read as follows: 'Under no condition shall this Convention deny to or deprive any member of the right by resolution or motion or otherwise to bring to the attention of the Convention any subject matter pertaining to the interest of the Baptist denomination.'

After a brief discussion the resolutions were laid upon the table by a vote of forty-three to nineteen, and the Convention adjourned.

SUNDAY MORNING.

On Sunday morning at 9 a.m. there was a Sunday-school mass meeting, presided over by Prof. J. T. Henderson.

Interesting remarks were made by T. E. Glass, S. W. Hampton, R. N. Barrett, R. R. Caldwell, J. P. Gilliam, H. C. Baker, W. M. Woodcock, W. D. Turnley, T. J. Davenport and Evangelist Puglay.

The pulpits of the town were filled by the visiting ministers.

We had the privilege of hearing Dr. J. B. Hawthorne in the morning and Dr. R. J. Willingham at night. Both sermons were very fine.

SUNDAY AFTERNOON.

At 3 p. m. Dr. W. C. Luther, representing the American Baptist Publication Society, delivered a splendid address on Bible work.

MONDAY MORNING.

On Monday morning at 8 o'clock, delightful devotional exercises were conducted by Dr. R. J. Willingham.

After the reading of the journal, the first subject which came up for consideration was the report on periodicals. It was read by Rev. I. A. Hatley.

MISSIONS.

MISSION DIRECTORY.

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

Foreign Missions.—Rev. E. J. Williamson, D.D., Corresponding Secretary, Birmingham, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

States Missions.—Rev. I. T. Thompson, D.D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Jernigan, 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, Mosby Creek, Tenn.

Orphans' Home.—Send all moneys to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be present.

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

Corresponding Secretary.—Miss M. M. Clai-
horse, Maxwell House, Nashville, Tenn.

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

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

Woman's Missionary Union.

FRONTIER MISSIONS.

"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Our Home Board has employed in Indian Territory, West Arkansas and Texas only 156 missionaries. Texas alone needs 200.

Last year there were 1,038 baptisms and 110 Sunday-schools organized. Can it be explained why so many Christians, after obeying the blessed "Come," are contented to stop there, and refuse to comply with the command "Go?"

We cannot all go, but we can send substitutes. Reader, would not your missionary starve if his sustenance depended on you?

If we should study this subject prayerfully and earnestly the Board would no longer be impeded in its efforts to obey Christ's last command.

Many are willing to leave their loved ones and exchange a beautiful home with every comfort for a hard, lonely life on the frontier, with no shelter but a "dug-out," in order to preach the gospel to the lost.

We should be especially anxious about the Indians because our fathers deprived them of their homes. We can point them to a "better land," an eternal inheritance, instead. There are one-quarter of a million Indians in America. One sixth of the entire population belong to Baptist churches.

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BAPTIST AND REFLECTOR, OCT. 21, 1897.

Become better acquainted with our faithful missionaries and you will feel it a privilege to give to their support. Subscribe for *The Home Field*, Atlanta, Ga., 10 cents a year, for monthly news from frontier laborers.

Last year the W. M. U. societies sent boxes to our missionaries valued at \$18,927.28. Let some church that has never sent a box attempt to send one now. Young people, this would be a splendid way for you to become interested in Home Missions. Brothers, what better way could you dispose of the children's outgrown clothing? You young men and young ladies, who change fashions so often, give these laid aside garments for a box to some struggling missionary.

There is also great need of larger cash offerings, as the salaries of missionaries are governed by our gifts. Young Christian men, when you are indulging in useless or injurious luxuries, remember that these faithful preachers of God's Word have not the proper nourishment. Their small wages will not afford bare necessities.

Dear girl reader, will you not give more to missions and less to satisfy your extravagant taste? Let us denounce daily and give to their support.

Send to your State Secretary of the W. M. U. for a letter descriptive of a needy missionary's family.

Visiting brethren present: J. M.

Stewart, J. D. Howell, Salem Association; William Ashley, New Salem Association.

Hopewell church and community showed ready, able, and willing to entertain the Association and all the delegates received a cordial welcome to all their homes. Everybody had a good home and were sumptuously fed by the church and community.

We are sorry to note that none of the divines were from Nashville. We hope that they have not gone back on old Union Association. The next Association will be held with Macedonia Church, Smith County, Tenn., one mile from the Cookville and Lebanon branch railroad, one mile from the Junction. We hope to see a large gathering at that time.

J. W. GRAY.

McMinnville, Tenn.

Ocoee Association.

This Association met in its thirty-sixth annual session with the Caudie Creek Baptist Church on Thursday, September 30th. The annual sermon was preached by Bro. R. D. Haymore.

The organization of the Association was completed in the afternoon by the election of the Moderator of last year, Bro. H. P. Fletcher, of Cleveland, and Wm. A. Moffitt, of Hill City, Clerk and Treasurer.

The reading of the letters showed reports from only 43 of the 51 churches of the Association, with an increase of membership of over 200, and a decrease in contributions from all but a few of the churches. There was an increase in contributions for Home and Foreign Missions, the greatest decrease being in pastor's salary.

One thing noticeable was the absence of visitors and agents. Bro. J. T. Henderson presented the claims of Mosby Creek in his usual powerful manner. Bro. J. H. Richardson spoke for Sweetwater Seminary, and Bro. Peter Gwin, col., presented the claims of Nelson Merry's colored school at Mosby Creek. A collection of \$15.30 was raised for this school. These were the only visitors present. There was not a representative of a religious paper or of any mission interest present. I don't know what this indicates, whether the Ocoee Association can be relied on to look after all these interests or whether it does not pay to send agents to us.

Union Association.

This Association held its sixty-first annual meeting with the Hopewell church in Putnam County, Tenn., on the 23rd, 24th, and 25th of September. This church is two miles from Bone Station on the Cookville and Lebanon branch railroad.

The moderator being absent the clerical called the Association to order, and the following officers were elected: J. B. Alexander, Moderator; Joe M. Silvertown, Assistant Moderator; J. W. Gray, Clerk, McMinnville, Tenn.; A. M. Hennessee, Treasurer. All officers but one were represented by letter and delegates. The letters show that most of the churches have made an advance in missions and Sunday-school.

The reports especially on Missions

My Baby.



"My baby is so fat and healthy since I am well again. As long as I was under the weather my baby was so peevish and thin that it was enough to make me cry to look at it. Your free treatment restored me to health, and immediately my baby began to recover. I had to keep him partly on cow's milk and prepared food, which did not seem to agree with him. Now I have plenty of milk for him, and he is so strong and playful that I can scarcely realize my good fortune. There are so few women that are perfectly well. I would not think of trying to get along without a bottle of Pe-ru-na in the house. I do not take it all the time, but there are short spells when I need something to give me strength and help my nerves. Pe-ru-na never fails to give me a good appetite, strong nerves, sound and refreshing sleep. I only wish I could tell every woman in the world about it."

This is a specimen of the kind of letters that Dr. Hartman is receiving ever day. Among the letters just received, with request to publish, may be mentioned: Mrs. H. D. Amos, Greensboro, Ga.; Mrs. C. Gilson, Bearden, Knox Co., Tenn.; Mrs. Mary F. Bartholomew, St. Francisville, Ill.; Mrs. Michael Eden, Keokuk, Iowa; Mrs. Emma Ochs, Clay Center, Neb.; Mrs. A. J. Hull, Leona, Kan. This list might be multiplied indefinitely.

Dr. Hartman is the author of a book written expressly for women, beautifully illustrated. It will be sent free for a short time by the Pe-ru-na Drug Manufacturing Co., Columbus, Ohio.

were ably discussed by Revs. Garrett, Fletcher, Johnson, Haymore and others.

Revs. Haymore, Garrett, Martin, Johnson, Meese and Moffitt preached at the different hours for preaching during the session.

Resolutions were adopted requesting all the churches in the Association to organize Woman's Missionary Societies and send one or more of their members to the next meeting of the Association for the purpose of organizing a society auxiliary to the Association.

The meeting all the way through was most harmonious, and the spirit sweet and devotional.

The next meeting will be held with the Concord Church, two miles east of Chickamauga, Tenn.

The Association adjourned Saturday at noon, with a very touching hand-shaking. WM. A. MOFFITT.

—Do not suffer when you can be instantly relieved by the use of Palmer's Magnetic Inhaler. It only costs 50c. in stamps.

SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cur-

CUTICURA REMEDIES afford instant relief,

and point to a speedy cure of torturing, dis-

figuring, humiliating, tickling, chafing, crusting,

crusted, crusty skin and scalp blemishes,

with loss of hair, when all else fails.

Send three-cent postcard to: FARRERS SOAPS AND CREAMS, LTD., 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 75

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NASHVILLE, TENNESSEE, OCT. 21, 1897.

EDGAR E. FOLK, EDITOR
A. B. CABANISS, FIELD EDITOR AND GENERAL AGENT.
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The Convention.

We give a great deal of space this week to the report of our State Convention at Fayetteville, and have only a few words to say editorially.

It was a fine meeting, and seemed all the more so because it was feared by many that it would be very different.

The attendance was the largest in the history of the Convention. It ought to be that large every year, or larger. We are glad something brought out the brethren this year. We wish we could have something to bring them out every year.

The speaking and the preaching were all of a very high order. Evidently the electricity in the atmosphere acted as a tonic upon the various speakers. We never heard them speak better.

And then the brotherly love was very delightful. There was perhaps not as much of this at first as there ought to have been. But it grew constantly, until toward the close it amounted almost to a love feast. We are sure that everyone left with more respect and more affection one for another than when he went.

The reports of our various Boards were very inspiring, especially that of our State Board. We have never had a better year's work in the history of the State than that of last year. This fact tended to put everyone in a good humor.

Fayetteville is a beautiful town of about 3,000 inhabitants. Her hospitality was taxed to the utmost, but she seemed fully equal to the occasion. Our own home was with Mrs. Dismukes and Miss Fuller, who are old friends of the editor's wife, and also sisters to Mrs. Capt. J. H. Burnam. We do not know that we have ever experienced more cordial and delightful hospitality than that shown us by them.

While the Convention was considering the claims of Harriman and Athens as the next place of meeting, Rev. J. T. Oakley asked if Harriman was a prohibition town. When told that it was, he said he thought that would be the safest place for us to go. After the Convention decided to go to Athens he remarked that he was afraid the Convention would not go to Harriman after it was learned that Harriman was a prohibition town.

Among the visitors present were Dr. I. T. Tichenor, Secretary of the Home Mission Board; Dr. R. J. Willingham, Secretary of the Foreign Mission Board; Dr. A. T. Robertson, professor in the Southern Baptist Theological Seminary; Dr. T. P. Bell, editor of the *Christian Index*; Dr. W. P. Harvey, business manager of the *Western Recorder*; Rev. J. N. Hall, editor of the *American Baptist Flag*; Rev. J. L. Sproles of Huntsville, Ala.; Rev. W. Fugley, evangelist of Canada; Dr. W. C. Luther, District Bible Secretary, American Baptist Publication Society; J. A. Brown, the singing evangelist, and Dr. J. M. Frost, Secretary of the Sunday-school Board, was at home.

The Baptist Church at Fayetteville is not large in numbers, having only about sixty members. It is composed, however, of some of the best people of the town. The house of worship is quite an architectural gem. It will be remembered that about seven or eight years ago they had just completed a new house of worship, which was blown down by a cyclone. They are indebted very largely to Bro. W. W. Gill of Shelbyville for this beautiful house. Bro. W. J. Stewart is the popular and accomplished pastor of the church. By his many kindnesses and his unfailing courtesy he put everyone under obligations to him.

There was one thing the Whitsitt question did—it brought out a large attendance upon the Convention, the largest we have ever seen at the Tennessee Convention. There were many brethren whom we never saw at the Convention before, and some of whom probably we shall never see there again. Evidently both sides had been doing a good deal of drumming. One side was "as deep in the mire as the other was in the mud" on this point—if we may use such an expression. For our part we are glad they did it. We wish they would do so every year. It would insure a large attendance upon the Convention, an end so greatly desired for years. "All things work together for good." Out of this Whitsitt question has come at least this good. But for the distraction which it causes we would not object to having such a question every year to make people attend the Convention.

We cannot close without making mention of the deep feeling of spirituality which pervaded the meeting. We have never seen the spiritual tide remain so high throughout a meeting of the kind. It was good to be there. For this result we are indebted very largely, under God, to the noble, consecrated President of the Convention, Prof. J. T. Henderson. In such a warm spiritual atmosphere it was very hard for the germs of strife and bickering to exist. Taking it altogether, it was a great Convention, the greatest we have ever had in the State. We thought the one at Mosby Creek two years ago touched high-water mark. But the one at Paris last year rose higher. Surely, we thought, this is high-water mark. But we believe the Fayetteville meeting rose higher still.

Now for a year of harder, heartier, more united effort than the Baptists of Tennessee have ever known before. And may God's Spirit guide us.

Notes.

The weather was almost perfect. The recent rain had laid the dust and cooled the atmosphere.

Dr. A. T. Robertson was present to represent the Southern Baptist Theological Seminary. By the agreement reached by the conference, however, and adopted by the Convention, he was not permitted to present the claims of the Seminary to the Convention. He told us, though, that he had secured about \$1,000 in private subscriptions.

While the report on the Orphans' Home was under consideration Bro. W. W. Gill was introduced to the audience as having given \$500 recently to pay off the debt of the Home, and also as having given \$3,000 to build the beautiful new house in which the Convention was meeting. The Convention expressed thanks to him by a rising vote.

Some one remarked that George Washington was left fatherless in order that he might be the father of his country. It was suggested that Rev. W. C. Goldsmith had been left an old bachelor in order that he might be the father of the orphan children of Tennessee. Bro. Goldsmith, by the way, receives nothing for his services in connection with the Home, though he gives much time and money to it.

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A thing of great improvement to the South from a commercial standpoint would be the location here of the Armor Plate Factory of the United States Navy. A congressional committee is at present visiting the Southern ports with a view of choosing a location.

(Continued from page 5.)

husband with her mouth shut. (We have reversed that also.)

Dr. Lofton said that the Hardshell spirit is like an old setting hen sitting on rocks hatching nothing. After awhile she will die. (Rev. I. A. Halley: "What will become of the preachers?") I told you that hen batches no chickens. Too often we leave our crops in the grass and go off hunting squirrels and coons.

Bro. Brown sang a touching song and Dr. R. J. Willingham led in an earnest prayer for God's blessings upon the women.

Rev. L. B. Jarmon read the report on Obituaries, making mention of various ministers and deacons who had died last year. Several brethren spoke about those whose names were mentioned.

The report on young people's work was read by Rev. Charles Lovejoy, commanding the Young People's Union and recommending that each church organize a union and also that the Tennessee Union meet in connection with the Convention, giving one evening to it. The committee also recommended that the Convention appoint a Board to look after the young people's work.

As we stated last week, Captain General Weyler has been removed from the command of the Spanish troops in Cuba. He sails from that island next Saturday. We hope that this is the beginning of the end of the woes of this long suffering people.

Dr. R. B. Garrett stated that the Executive Committee of the Young People's Union, of which he is a member, had decided to recommend the same thing to the Young People's Convention.

Dr. Hawthorne thought that the Young People's Board should be separate from this Convention, but that the young people should meet with us.

The report was so amended, and they were invited to meet with the Convention next year.

This concluded the business of the Convention. Bro. Brown sang, "Some Day," a number of brethren spoke feeling and loving words of parting, the Convention sang, "How Firm a Foundation," the brethren gave one another the right hand of brotherly love in parting and the Convention adjourned.

A Case of Heresy.

Our Presbyterian brethren have had a little case of heresy on hand. Bro. M. H. Houston, one of their missionaries in China, and who was formerly Secretary of their Foreign Mission Board, which is located here in Nashville—and whom, by the way, we found to be a most admirable Christian gentleman—believes, it seems, that it is proper for a father, though not ordained, to administer communion in his own family at home, or that a private member may administer it in church. He also believes that ruling elders may properly perform all the duties of teaching elders, that is, of ordained ministers, and that there is no valid distinction between the two. He also holds the heresy that unmarried women may teach and pray in mixed public assemblies. He was tried by the Louisville presbytery and convicted of heresy.

The Independent says:

"In deciding against Dr. Houston the presbytery did not take the Bible as authority, but decided the question solely on the authority of the 'Book of Church Order,' in which the Confession of Faith and Directory of Worship are dead against him. A denomination based on a written constitution of this sort has its interpretation of the Bible made for all time, and its members must accept it or submit. If the 'Book of Church Order' wrongly interprets the Bible it is very unfortunate, and the remedy is a very slow one. The Book must either be amended or put on the shelf. That is the evil of putting the creed in the place of the Bible, of deriving the word creed from credo, what must be believed, instead of from the present tense, credo."

Three Ministers.

Here are three items of interest to Baptists, especially in these times of distraction and interneonial war among them:

Rev. D. E. Doroth of Columbia, Tenn., a Cumberland Presbyterian preacher and a well-known singing evangelist, joined the Baptist Church at Columbia last Sunday.

Rev. N. Futrell of Milan, Tenn., after forty years in the ministry of the M. E. Church, South, and twenty years in the pastorate, was recently ordained to the Baptist ministry by the Milan Baptist Church and council.

The following appeared as a dispatch in a daily paper dated Montgomery, Ala., October 5th: "Rev. Stephen Tucker, D.D., recently of Decatur, Ala., a minister who for years has stood high in the Presbyterian Church, resigned his denominational faith and was ordained as a Baptist min-

ister here this morning. Half a dozen Baptist ministers officiated in the ordination ceremonies." A rather curious part about this last case is the statement that "Dr. Tucker was influenced to change his church by the arguments of Rev. William H. Whitsitt in the recent controversy among Baptists about baptism, Mr. Tucker being convinced that immersion is essential to Christian baptism." It does look like the Lord is on the side of the Baptists. All their quarrels seem only to result in making more Baptists.

PERSONAL AND PRACTICAL

—The Spanish Steamer, Triton, sank off the Cuban coast in 120 fathoms of water. It is estimated that 150 people were drowned. It is said that the Captain in his frenzy committed suicide as the vessel was

going down.

—As we stated last week, Captain General Weyler has been removed from the command of the Spanish troops in Cuba. He sails from that island next Saturday. We hope that this is the beginning of the end of the woes of this long suffering people.

—Rev. J. E. W. Cook of Newmarket, Ohio, was deposed from the ministry by council, of which Dr. George W. Lasher was Moderator. The charges against him were forgery and immorality. Mr. Cook is described as "an Englishman, of good education, small in stature, with dark curly hair, very prominent eyes, a prominent forehead, a 'cowlick,' and a good talker. Were he right at heart and in life, he might be very useful in the ministry; but, with his untruthfulness and evil propensities, he should be kept out of the ministry and churches should beware of him. He has a wife and four children."

—A remarkable feat of engineering was performed a few days ago. A span of a bridge of the Pennsylvania Railroad over the Skunk River, 275 feet long, was removed and a huge steel structure put in its place. This was in the busiest division of this great railroad, over which hundreds of trains are run every day. The remarkable thing about it is that traffic was not interfered with a single moment. The huge span was removed and the steel bridge put in its place in three and one-half minutes. So accurate were the calculations of the engineers and so powerful were the machines that the 140 tons of steel in the span was picked up and put in position as though it were a mere trifle.

—At a recent meeting of the Congress of Catholic Scientists at Freiburg the delegates accepted an invitation to spend the evening in a local brewery. The following account is given: "The beer flowed in streams, and the smoke of cigars and pipes rose in thick clouds. . . . The Jesuit fathers drank with the Dominicans, the Bollandists exchanged excellent cigars with the monsignors, and the young women waiters had all they could do to serve mugs overflowing with foaming liquor to the happy drinkers. Meanwhile a band played lively pieces from its repertoire. And all this took place, not in an enclosed room, but in a garden where all the world, men and women, could move about freely." The Independent thinks that it is not the difference of religion so much as of country that explains the occurrence. We must disagree. We believe that it was both. Snob a scene may be impossible in this country, but it is not impossible for Catholics anywhere. The only reason why it is not enacted here is not because it is prevented by the principles of the Catholic Church, but simply out of deference to public opinion.

Seminary Notes.

On last Sunday Dr. Whitehead preached the dedicatory sermon of Greenwood Baptist Church of Greenville, South Carolina.

We are glad to welcome to our Seminary and to our list of Tennessee students, Bro. A. F. Gordon. We hope that he may pass a prosperous year's work. Could we not have more students from Tennessee?

We are glad to announce Dr. Dargan's new book: "Ecclesiology: A Study of the Churches." Having taken the course in Ecclesiology under Prof. Dargan, we are prepared to assert that a careful reading of his new book will stimulate one's thinking and increase one's regard for the work of the church. Every Baptist pastor and layman should read this book. Charles F. Dearing, Louisville, Ky., is the publisher.

Dr. Robertson attended the Tennessee State Convention.

We rejoiced to have Dr. R. J. Willingham in our Thursday evening prayer meeting.

Dr. Dargan will attend the Missouri State Convention.

The Mission Band on Monday was addressed by Mr. L. A. Gould of Highland, Ill., who spent some years in China as missionary. Mr. Gould spoke on the subject of Missions in China.

THE HOME

"Come Unto Me."
T. FAXTON HOOD.

Hearstbroken and weary, where'er thou mayst be,
There are no words like these words for comforting thee;

When sorrows come round thee like waves of the sea,

The Savior says cheerfully, "Come unto Me."

There are no words like these words: come bither and rest,

Afflicted, forsaken, the thorn in thy breast,

All lonely and helpless, he thought upon thee,

And be said in thy tenderness, "Come unto Me"

O Savior, my spirit would fail at rest.
There are passions which rage like a storm in my breast:

Show me the road along which I must flee,
And strengthen me, Savior, to come unto Thee.

There are no words like these words—how blessed they be!

How calming when Jesus says, "Come unto Me."

O bear thou my heart, they were spoken to thee;

And still they are calling thee, "Come unto Me."

Into The Sunshine.

"I wish father would come home."

The voice that said this had a troubled tone, and the face that looked up was sad.

"Your father will be very angry," said an aunt, who was sitting in the room with a book in her hand. The boy raised himself from the sofa, where he had been lying in tears for half an hour, and with a touch of indignation in his voice, answered:

"He'll be sorry, not angry. Father never gets angry."

For a few moments the aunt looked at the boy half curiously, and let her eyes fall again upon the book that was in her hand. The boy laid himself down upon the sofa again, and hid his face from sight.

"That's father now!" He started up, after the lapse of nearly ten minutes, as the sound of bell reached his ears, and went to the room door. He stood there for a little while, and then came slowly back, saying with a disappointed air:

"It isn't father. I wonder what keeps him so late. O, I wish he would come!"

"You seem anxious to get deeper into trouble," remarked the aunt, who had only been in the house for a week, and who was neither very amiable nor very sympathizing towards children. The boy's fault had provoked her, and she considered him a fit subject for punishment.

"I believe, aunt Phebe, that you'd like to see me whipped," said the boy, a little warmly. "But you won't."

"I must confess," replied aunt Phebe, "that I think a little wholesome discipline of the kind you speak of would not be out of place. If you were my child, I am very sure you wouldn't escape."

"I'm not your child, I don't want to be. Father's good, and loves me."

"If your father is so good, and loves you so well, you must be a very ungrateful or a very inconsolable boy. His goodness don't seem to have helped you much."

"Hush, will you!" ejaculated the boy, excited to anger by this unkindness of speech.

"Phebe!" It was the boy's

mother who had spoke now, for the first time. In an undertone, she added: "You are wrong. Richard is suffering quite enough, and you are doing him harm rather than good."

Again the bell rang, and again the boy left the sofa, and went to the sitting-room door.

"It's father!" And he went gliding down stairs.

"Ah, Richard!" was the kindly greeting, as Mr. Gordon took the hand of his boy. "But what's the matter, my son? You don't look happy."

"Won't you come in here?" And Richard drew his father into the library. Mr. Gordon sat down, still holding Richard's hand.

"You are in trouble, my son. What has happened?"

The eyes of Richard filled with tears as he looked into his father's face. He tried to answer, but his lips quivered. Then he turned away, and opened the door of the cabinet, brought out the fragments of a broken statuette, which had been sent home only the day before, and set them on a table before his father, over whose countenance came instantly a shadow of regret.

"Who did this, my son?" was asked in an even voice.

"I did it."

"How?"

"I threw my ball in there, once-only once, in forgetfulness."

The poor boy's tones were husky and tremulous.

A little while Mr. Gordon sat, controlling himself, and collecting his disturbed thoughts. Then he said cheerfully—

"What is done, Richard, can't be helped. Put the broken pieces away. You have had trouble enough about it, I can see—and reproof enough for your thoughtlessness—so I shall not add a word to increase your pain."

"O, father!" And the boy threw his arms about his father's neck. "You are so kind—so good!"

Five minutes later, and Richard entered the sitting-room with his father. Aunt Phebe looked up for two shadowed faces; but did not see them. She was puzzled.

"That was very unfortunate," she said, a little while after Mr. Gordon came in. "It was such an exquisite work of art. It is hopelessly ruined."

Richard was leaning against his father when his aunt said this. Mr. Gordon only smiled and drew his arms closely around his boy. Mrs. Gordon threw upon her sister a look of warning; but it was unheeded.

"I think Richard was a very naughty boy."

"We have settled all that, Phebe," was the mild but firm answer of Mr. Gordon; "and it is one of our rules to get into the sunshine as quick as possible."

Phebe was rebuked, while Richard looked grateful, and it may be a little triumphant; for his aunt had borne down upon him rather too hard for a boy's patience to endure.

Into the sunshine as quick as possible! O, is not that the better philosophy for our homes? Is it not true Christian philosophy? It is selfishness that grows angry and repels, because a fault has been committed. Let us get the offender into

the sunshine as quickly as possible,

so that true thoughts and right feelings may grow vigorous in its warmth. We retain anger, not that anger may act as a wholesome discipline, but because we are unwilling to forgive. Ah, if we were always right with ourselves, we would often be right with our children.—Ex.

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The Sick Room.

When laid low by illness, it not infrequently becomes patent to the sufferer that the equipments of the bedroom do not lend themselves to a patient's well-being. A patient knows very well when he is not at ease; but he is not in the condition to explain what is wrong, and just what he wants, and so, maybe, the light—theoretically so excellent in illness—streams on to weary eyes, because it never dawns on an attendant spirit to move the bed, or place head to foot. A candle remains unshaded, one ray of light dances on the wall in the early morning through partly closed curtains, the creaking door-handle is never oiled, a loose board is constantly chosen as a favorite pathway, and a thousand other little jars to the patient's nerves are entirely ignored. Last, but not least, remains the frenzy of the wall paper. This cannot be altered by our sympathizers, even when they would, and so this is a case essentially for prevention—not cure. There is an idea prevalent in many minds that bedroom papers "don't matter." Any horrid, worrying, little spotty pattern that is cheap will do for the bedroom, until we are ill, and then the ignored revenge itself. It falls, but the lot of the favored few never to have occupied their bedroom but in health. This should be borne in mind, not overlooked, as it always is when bedrooms are equipped. Something unobjectionable to nerves in sickness might easily be chosen if only a little thought were bestowed. Not only an absence of an irritating pattern, but the presence of a pleasant tone of color is desirable. Brilliant greens or gloomy mixtures are neither good in sickness nor in health. We may not, perhaps, in health be so conscious of their effect on our spirits, but an effect they have nevertheless. Ill or well, we should create our sunshine from within, and thus render the tedious period of sickness, at any rate, a little more bearable.—*Baptist Sentinel*.

Orphans' Home.

Contributions for the Tennessee Baptist Orphanage for September, 1897:

Brownsville—Mr. and Mrs. E. L. Allen, cash, \$2; Mr. H. F. Joynor, cash, 50 cents.

Humboldt—Mrs. Arundel Wermuth, cash, \$1.

McMinnville—Mrs. Sue Hoyt, one bucket of butter, bananas and grapes.

Savannah—Mr. E. A. Doran, five yards of lace, shipped from Springfield, one large box containing two hams, flour, sugar, other provisions and some clothing.

Routon—Miss Gertrude Routon and others, one handsome cravat quilt.

Sevierville—Mr. and Mrs. F. M. Givin and Miss Bertha Vanatta, \$2.50.

Lacassas Church—Mr. H. C. David and wife, cash, \$1.25.

Friendship—Miss Hanna G. Harris, one dozen cans of peaches.

McKensie—Young People's Society, one crate of chickens, \$3.30; one large box of provisions valued at \$22.45.

Nashville—Immaculate Church, Mr. Frank Winfield, fifty pounds of flour; Mrs. A. B. Hill, one box of calico; Mrs. L. J. Hardman, one bolt of calico. Third Church, Mrs. Shookley, one half dozen jars of fruit.

(Mrs.) E. C. SAUNDERS, Matron.

mighty hills on the eastern shore stood like giant sentinels against the sky, and the placid, moon-kissed Galilee seemed a fit pavement for the feet of the Prince of Peace. Far in the night, we passed into the Jordan at the extreme northern point of the lake, crossed the eastern side, and after quite a thrilling experience with a band of Bedouin robbers, which somewhat disturbed the placidity of the occasion, we turned our boats toward the tents on the western shore, some miles away. A level beach runs almost entirely round the lake, from north to south, the southern end is strewn with black and white stones, which are peculiar to the district; and the central and northern shore is formed of smooth sand, or of minute shells and pebbles. A greater part of the lake is fringed with shrubs, brightened here and there with the pink color of the oleander, which recall the lines in Keebles' *Christian Year*:

"All through the summer night
Those blossoms red and bright
Spread their soft breasts—"

Mont Clair Times

Spurgeon as a Preacher.

"In every way Spurgeon was," writes Professor Blaikie, "a wonder, but most of all as a preacher. To use the modern phrase, he beat the record. Perhaps the first thing that accounts for his success was the remarkable way in which the great truths of the gospel had become realities to himself, so that in his own life he was ever seeing their beauty, appreciating their blessedness, and realizing their power. Moreover, the great and constant tool with which he did his work was the glorious gospel of the grace of God—a tool which he had a rare art of keeping sharp and keen, so that he never became formal, or commonplace, or dull, but was always fresh and vivid. This plenitude of view was the genius of Spurgeon; his mind knew nothing of ruts; again and again he presented the same great truths, but always without monotony or repetition. It is the same sort of a genius we see in the great painters—in the cherub faces of Raphael's *Ascension of the Virgin*, every face different from another. Lastly, there was the charm of homeliness in Spurgeon's preaching; homely illustration, homely application.—*Baptist Sentinel*.

FOR EDUCATION.

The fourteen Southern States are today paying as much for the public schools as the British Parliament voted every year for the public school system of the British Islands—between \$20,000,000 and \$30,000,000. Since the war the South has expended \$250,000,000 of its own money for education, and \$75,000,000 for the education of colored people.

FOR EDUCATION.

I love the West, the coming West.
When all our land sounds, g.
The Sun of Righteousness shall rise.
And illuminate the Western skies;
O'er usher in that morn g.

—Emma L. Miller.

MISSION SUBJECT FOR OCTOBER, FRONTIER MISSIONS.

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When all our land sounds, g.
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And illuminate the Western skies;
O'er usher in that morn g.

—Emma L. Miller.

OF HONOR.

We should not call our giving "missionary benevolence;" we should call it God's business.

Many seem to think that because a missionary is one cent, our contributions should be one cent. Truly, a gross misapprehension.

A HOME MISSIONARY.

Brooklyn has a curiosity in a policeman and evangelist combined. For nine years he has filled both these positions, working twelve hours daily on the force, and as many of the other twelve as his strength will allow him to give to preaching, Bible-reading, caring for the sick and poor, and helping the unfortunate. The police authorities give him the fullest commendation as an exceptionally faithful, conscientious and efficient officer.—*Woman's Missionary Union*.

Young South Correspondence.

October is flying! Are you making the most of it? What its record will be depends not on a few of us, but all.

If you have it in your heart to aid in any of the Young South lines, come on without delay.

I find on balancing my book that I have made a little error in getting the total for the first six months of this

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor.
104 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—*Young South Motto: Nulla Vestigia Retrosumus.*
Our young friends' address: Mrs. Hanna Maynard, 66 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

fourth year. It should have been \$311.98, and do you know that our first six months of the third year amounted to \$340.88? Will you repeat our motto in chorus? Yes, that is right—

"NULLA VESTIGIA RETROSUMUS."

And what does it mean? Yes, exactly—

"NO STEPS BACKWARDS."

Ah! me. Then what have we done?

Will we go back on our motto? Never!

We'll make the last leaf of this year more than make up for this discrepancy, and we will begin in October. That's right. Let me see who will come first to the rescue.

The first letter I open is a sad one,

so sad that it filled my eyes with tears of sympathy. Mrs. Lizzy White of Ashport, who has so often gladdened our hearts with cheerful, encouraging words, writes now to tell us that two of her little ones have crossed the

great river of death, both going in the same week. She bids me not to publish her letter, but I know your hearts will be full of sympathetic sorrow when you know of the blow that has fallen on her happy home. One never gets quite over a stroke like this, but God helps us to bear whatever he sends. May his grace be sufficient for this poor mother. She sends \$1 to be divided between Japan and the Orphanage. We are so grateful that she can thus remember us in the first sharpness of her grief.

The next letter is from Clarksville, and I am sure you will find it very interesting, and let me warn you to hold your breath bard, or it will escape you when you read the grand amount of this offering:

"Enclosed find

FOURTEEN DOLLARS

sent to you by a little band of children of Little Hope Church, who have been

reading the Young South page for some time. Our Missionary Society was anxious to help Mrs. Maynard and the orphans, and we decided to give a dime and a dime box to each one of a dozen little willing workers, and let them make what they could during the spring and summer. Last Saturday was the day appointed for our 'box-opening.' I think the Young South would have rejoiced in the occasion, when these children came forward and told how they had earned their money. The boxes contained from 25 cents to \$2.50. Some had raised chickens, some had made aprons, others had sold cabbage, etc., etc. We hope to try this plan again, and we commend it especially to country churches. God bless the Young South."

JOSPHINE WINN.

Ah! don't you wish you had been (Continued to page 14)

Special Gold Medal and Diploma

AWARDED.

Dr. Price's Cream Baking Powder

BY THE

CALIFORNIA MIDWINTER INTERNATIONAL EXPOSITION.



RECENT EVENTS.

The smiling face of Rev. Peyton W. Carney is always gladly seen in the office of the BAPTIST AND REFLECTOR.

Dr. W. A. White of Jackson paid us a pleasant call. Also Dr. T. J. Dupree of the Southwestern Baptist University.

It was a great pleasure for us to see in our office Dr. C. F. Jennings and wife of Mountain City. They were in the city taking in our great Centennial.

We were glad to see the genial face of our warm friend and brother J. W. Gillon in our office last week. The Union City brethren have a jewel in Bro. Gillon.

Rev. W. C. Luther, Assistant Secretary of the American Baptist Publication Society, was a welcome visitor at our office last week. Bro. Luther is doing a great work distributing the Bible.

The following brethren gave us pleasant calls last week on their way to the State Convention: J. D. Anderson of Memphis, the efficient Secretary of the Convention; J. W. Gillon, the popular pastor at Union City, and R. S. Fleming, who has, he told us last week, baptised over 6,000 people.

Rev. A. C. Dixon will preach in Cooper Union, New York, every day from Monday, November 5th, to Friday, November 12th, at 3 p.m. Mr. J. H. Burke, assisted by Chorus Choir, will lead the singing. This will be the opening series of an aggressive evangelistic campaign for the winter.

The object of this week's meeting will be the deepening of spiritual life, and the seeking of endowment of power for service. Christians of all denominations in Greater New York are cordially invited to be present, and visitors from abroad who may be in the city will receive a hearty welcome, and enjoy a season of spiritual refreshment. Prayers of Christians everywhere are earnestly requested for God's blessing upon these meetings.

Preaching at the First Baptist Church as usual by the pastor. Morning subject, "The Glory of God in Concealing." No services at night through courtesy to Bro. Whitten's protracted meeting. Pastor Norris holds a protracted meeting this week in the country. W. L. NORRIS.

Dyersburg, Tenn.

I see under the caption of "A Hero of Faith," the name of Rev. P. Moore, who is supposed to be the oldest pastor in service in Tennessee. I offer the name of Rev. B. Demarco as a second Hero of the Faith. He is 78 years old, has been preaching nearly fifty-six years the faith of Jesus, as best he could, in the counties of Knox, Sevier, Union, Claiborne and others. He has preached as pastor to several churches and the records show that he has been preaching for Mount Harmony Church fifty-one years unbrokenly as pastor, which beats Bro. Moore three years. Bro. Demarco has been married three times and has raised twenty-one children, one of them a Baptist preacher. Now if there is a minister that has preached to one church longer, speak out, brethren, for such reports bespeak the worthiness of such men, and no doubt will stimulate some of us younger men to contend for the faith. God bless the fathers in the ministry. Good young people's meeting. Good S. S. at Barber Mission.

Edgedale—Two very good services. Crowded house in the morning. Pastor Rust preached. Unusually good young people's meeting.

North Edgedale—Pastor Sherman preached at both hours. 142 in S. S. One received by letter. Good young people's meeting. Good S. S. at Barber Mission.

Third—Pastor Golden preached at both hours. 152 in S. S. Good young people's meeting. Three received by letter since last report.

Seventh—Bro. J. N. Ball preached at both hours. Good day.

Howell Memorial—Usual services. Pastor Burns preached at both hours. The church asks no further aid from the State Board, and has bright prospects for a fine year's work.

Centennial—Pastor Pease preached at both hours. Good young people's meeting.

Mill Creek—Pastor Price preached at both hours. 83 in S. S.

First Edgedale (col.)—Pastor Vandall preached at both hours. 120 in S. S.

Bro. W. C. Grace of Sweetwater was present. He reported a delightful day with his old congregation at Columbia, and the cause there looking up.

Bro. A. U. Boone of Clarksville was present, and reported a good day with the First Church.

Dr. A. T. Robertson of the South-

Resolutions.

Resolutions passed by Cumberland Association, Oct. 6th, 1897:

Whereas, Dr. W. H. Whitsitt, president of our Theological Seminary, by his historical views has placed himself out of touch and harmony with the denomination, and

Whereas, The constituency of the Southern Baptist Convention seem to be hopelessly divided on the said Dr. Whitsitt, therefore be it

Resolved, By Cumberland Association that the Tennessee Trustees of the Southern Baptist Theological Seminary are hereby requested to vote for the resignation of Dr. Whitsitt as President of said Seminary and for his removal as teacher of Church History in said Seminary.

Resolved, That we withdraw support from said Seminary until Dr. Whitsitt shall have resigned his position in the faculty, that a copy of these resolutions be sent to the BAPTIST AND REFLECTOR for publication, and to Hon. Joshua Levering, President of the Board of Seminary Trustees.

I. T. TICHENOR, Cor. Sec.

Atlanta, October, 1897.

Consumption Cured.

Received, That we withdraw support from said Seminary until Dr. Whitsitt shall have resigned his position in the faculty, that a copy of these resolutions be sent to the BAPTIST AND REFLECTOR for publication, and to Hon. Joshua Levering, President of the Board of Seminary Trustees.

No sense in doing without Macbeth lamp-chimneys; but get the right chimney. The Index tells.

There's money in it.

W. C. GOTTMAN, Moderator, DAUBSY FORST, Clerk.

FIRST WOMAN CITIZEN.

Her Sturdy Lads and Clever Lasses Become Prominent Citizens—What Some of them Accomplished.

R. M. FAUBION.

Shelbyville, Tenn.

From the News, Indianapolis, Ind.

Hundreds of thousands of men of foreign birth have taken out papers declaring their citizenship in Indiana since that State was admitted into the Union in 1816 without ceasing remission or complaint. It was difficult to believe how many along the frontier the first woman of foreign birth applied for and received papers of citizenship.

This "first woman citizen" was an Irish widow who settled in southern Indiana with her progeny of sturdy lads and clever lasses. Her progeny of sturdy lads and clever lasses.

"The Widow Ryan" is the name known in Daviess County, Indiana, was a great woman with a clever business head and left behind her those who grew to be worthy men and worthy women, and who have left their impress upon the world.

One of three sons, James B. Ryan, became treasurer of the State of Indiana, and a son-in-law, M. L. Brett, also held that high and honorable position. Another son was the late Col. Richard Ryan, who was probably the most brilliant and successful attorney of Indiana ever produced, and who during the war for the Union served his country in the Thirty-fifth Indiana Volunteer Infantry, better known as the Irish Regiment.

Another son, James B. Ryan, who is now forty years old, and with a few intervals of absence has been a resident of Indianapolis for forty-two years.

In the early fifties, written by the gold fever days, he was one of the first to go west.

Dr. Williams' Pink Pills for Pale People came into the market in 1855, and were soon engaged in mining and trade operations in Oregon, Arizona and Montana. From May, 1855, until August, 1867, he was the government agent of the railroads of the Alaska coast, a highly responsible position.

"For ten years or more" said Mr. Ryan in

conversation with a group of gentlemen at the Indianapolis Board of Trade. "I have been extremely sensitive in my lower limbs, to weather changes. If my legs had been filled with quick lime, I do not think they could have responded more quickly or more disagreeably to climatic conditions.

"During the past two years this infirmity has come much worse, and I began to be alarmed, fearing paralysis. My legs were cold and rigid, my knees down were without sensation. I could not stand, sit, walk, etc., and would soon experience great weariness. I became more and more alarmed. I naturally thought of paralysis or locomotor ataxia. The prospect was not a pleasing one.

"I happened to meet my old friend, Capt. C. H. Chapman, of St. Louis, who was managing the business of Dr. Williams' Pink Pills for Pale People and gave me his experience, telling me that he had been brought by using them from a bed where he lay helpless, incapable having declared him a hopeless victim of locomotor ataxia. I took the pills, and soon found that at any age, not even requiring the use of them. Upon his recommendation I began the use of Dr. Williams' Pink Pills.

"I found positive relief, after taking a few doses, and the improvement continued to appear by magic and I can walk as far as I like at a good rapid gait and without weariness.

"The pills also drove the rheumatism out of my hip for I have not been bothered with it since I began to use them.

Dr. Williams' Pink Pills for Pale People consist in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by druggists, or may be had by mail from Dr. Williams' Medicine Co., Schenectady, N. Y., for 50 cents a box, or six boxes for \$2.50.

Take your remedy.

I was the more willing because I well knew his former condition.

Following are your directions so plain and explicit—I can assure you that the happiest men in the state, completely cured and I believe permanently. I would not go back now for this whole town. I could not say too much for your part, cure, do not hesitate to use me. Thank you for your past kindness. Believe me, yours very truly,

L. H. LONG.

(The address of party and others will be furnished on request.)

THE COBRO REMEDY CO., Cincinnati, O.

Gentleman:—Replying to your kind inquiry, can say I am still in the best of health in every respect.

You can imagine my condition, three years ago, when I was paralyzed, after trying nearly all the alleged cures then known to the medical body. From a worthless degraded vagabond of no use in my business, no benefit to my family, shamed by all but nearest relatives or, my low associates, a veritable social outcast. Today and for the last three years again a man to whom the word impure and trust and hope to be the means of saving many others in J. W. is, by inducing them to take your remedy which will cure and without failure, if used with strict economy, to a man to father of them. Sincerely yours, T. W. F.

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(Continued from page 11)

there? Off with your cap! Out with your handkerchiefs! Give a rousing three cheers for the Children's Band of Little Hope Church. If I was not afraid you would accuse me of making a pun I'd say we had great hope of that church's future in spite of its name. That was grandly done, and we thank each busy little one who turned the original dime so many times over. Such work is always blessed of our Father. I will send the boxes just as soon as possible. I shall have to send for more, there has been such a demand of late. I hope for great rewards from them. Who will follow this band?

The next is from our dear, faithful ones of the Antioch Home Band:

"I have been quite sick, and in consequence you did not hear from us in September. I fear our August contribution is really lost to the Master's cause, as it was mailed on the train and we've no way to trace it. We are so sorry, as we had hoped not to miss a single month this whole year, and we do not feel able to make it up. The enclosed offering is for September, half for Mrs. Maynard and the rest for Bro. Diaz in the new field to which he has gone. May God abundantly bless their labors and the efforts of the Young South to aid them. We mean to come again soon."

Mrs. CORA HERD,
For Antioch Home Band.

We are all "so sorry" to lose that contribution. It is strange that one of Mrs. Herd's letters should go astray when so many have come safely. But "accidents will happen!" May this be the last. We appreciate the never-tiring energy of this dear family circle and feel ever grateful to them.

Mrs. Taylor of Kentucky has heard here that her money is not lost. Some fonder must have forwarded it as it came in due time and was acknowledged last week.

Mrs. Arnold of Wartrace, sends thanks for twenty five boxes and postage for tea more. She must have a fine class. May God give her great success with her little charges. I send the added number with great pleasure.

The dear matron at the Orphanage has something to tell us:

"We have just received \$4 from Miss Sallie Fox of Clarksville, given to the Orphanage by the 'Sunbeams' of her church. They want it used to paper one of our rooms. It is most thankfully received. We will be so glad if other bands will take it up, and let us get all our dingy walls covered with bright paper. This will give our home a cheerful look. The matron's room needs it very much. I hope you will give this dear band credit on the Young South page for their gift. We are all well at the Orphanage and send the Young South our best wishes."

Mrs. E. C. SAUNDERS.

We are exceedingly glad to publish these facts, but we made a rule last year not to credit any amount to the Young South that was not sent direct to the editor and treasurer, because there is always danger of counting it twice, and much as we like to swell our receipts we don't want to do that. What a charming thing that would be, to put fair, fresh paper on all those walls. We are so glad of the suggestion. Who else will take a room? Thank you, Mrs. Saunders, for telling us about it.

That's all. Shall we have more next week? Are those "agents" for the paper at work? I hope to have

pleasant news from the Convention for you next time. Did you note that Mrs. Maynard leaves for five months? We only lack September. With love,

LAURA DAYTON EAKIN.

Receipts.

First half-year's offering	\$311.96
First week: October	5.22
Second week in October	12.30
FOR JAPAN.	
Mrs. Lizzie White, Abbot	50
Children's Band, Little Hope Ch., by Miss Wm.	7.00
Antioch Home Band, by Mrs. Held	7.00
FOR ORPHANAGE SUPPORT.	
Children's Band, Little Hope Ch., by Mrs. Lizzie White, Abbot	7.00
Mr. R. DIAZ in Mexico	50
Anti-ch Home Band	50
Madol Arnold, Wartrace (for postage)	50
Total	834.06
Received since April 1, 1897.	
For Japan	\$255.46
(not accounted for November 1st.)	
" Orphanage Support	49.97
" Orphanage Debt	7.70
" James C. Warner Fund	11.40
" Corporate	18.40
" Foreign Missions	4.45
" Cuba	1.75
" Mexican School	1.00
" Foreign Home Debt	1.00
" Dr. Diaz in Mexico	50
" Postage	91
Total	834.06

(not accounted for November 1st.)

 " Orphanage Support

 " Orphanage Debt

 " James C. Warner Fund

 " Corporate

 " Foreign Missions

 " Cuba

 " Mexican School

 " Foreign Home Debt

 " Dr. Diaz in Mexico

 " Postage

Total

Church Roll and Record Book.

A blank book bound in cloth with printed Articles of Faith, Rule of Deorum, etc., suitable for Baptist Churches. Copious Index for Names of Members, showing at a glance any Member's Standing; how and when received; how and when dismissed—in separate columns; also column for remarks. Contains ruled paper in back sufficient to record minutes of each church meeting for twelve years, allowing one full page for minutes of each church meeting. Send us your order. You are sure to be pleased. Price, by mail, post-paid, for 3 quire book, as above, \$3.00.

Address, BAPTIST AND REFLECTOR, Nashville, Tenn.

McEWEN'S STEAM LAUNDRY
DEAD FINISHED COLLARS AND CUFFS
WILL NOT
CRACK ON THE EDGES.
Telephone 548.

Matthew Henry's Commentary.

We can furnish you with a handsome edition of these most indispensable helps to the study of the whole Bible, bound in cloth, 3 vols., for only \$6. When ordering please state your express office.

BAPTIST AND REFLECTOR.

B. P. PARKER, President W. W. WINGLE, Sup ED W. SCHONPLUG, Sec

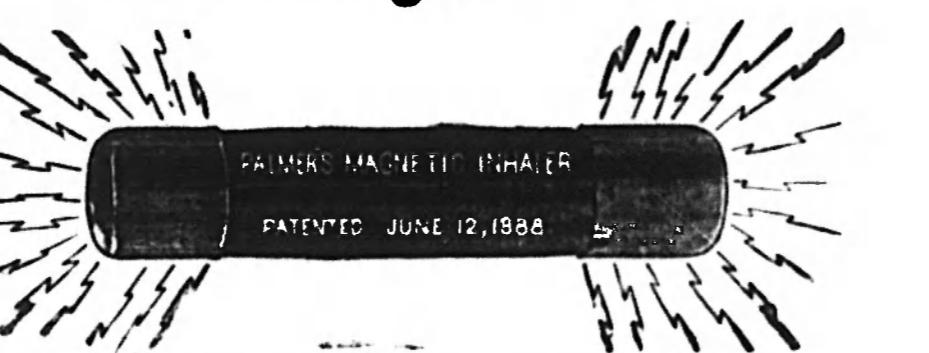
CONSUMERS' ICE COMPANY.

Wagons Deliver Ice in any Ice Shipped to any Part of the State in any Quantity up to Car Load Lots.

FACTORY OWNER FIRT AND FATHERLAND MTS.

Telephone 421

Palmer's Magnetic Inhaler.



A Sure Cure For Colds, Headache, and all Bronchial Affections. Thousands have been sold under guarantee. Price 50c. postage. Stamps taken. Liberal discounts to Agents. Order one and write for terms today.

BAPTIST AND REFLECTOR, Nashville, Tenn.

Cumberland Telephone & Telegraph Co

General Office, 180 N. College St., Nashville, Tenn.
Connections with All Points East of the Mississippi River.
Nashville States—Residences, \$2.50 per mo. and up, according to service.
Businesses, \$3.50 per mo. and up, according to service.

RAIL ROAD LANDS.

For Sale at Low Prices and on Easy Terms.

The Illinois Central Railroad Company offers for sale on easy terms and at low prices 150,000 acres of choice fruit, garden, farm and grazing lands located in

SOUTHERN ILLINOIS. They are also largely interested in and call especial attention to the 600,000 acres of land in the famous

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 all information, address or call upon E. P. Stens, Land Commissioner, No 1 Park Row, Chicago, Ill.; or B. A. Moore, Chicago, Ill.

HARVEST BELLS. BY MAJOR W. H. PENN, is regarded by all Baptists in the South as the best song book published. Round and Shaped notes. Price have been reduced. Sample copy 50 cents. Address Mrs. W. H. PENN, Eureka Springs, Ark., or BAPTIST AND REFLECTOR, Nashville, Tenn.

PISON'S CURE FOR CONSUMPTION. Cures where all else fails. Best Cough Syrup. Tastes good. Dos. in time. Sold by Druggists. Price 50 cents.

Address, BAPTIST AND REFLECTOR, Nashville, Tenn.

BELLS for Alley Church & School Bells, 50 cents for each. The U.S. MILL CO., Millville, N.J.

—The First Baptist Church of Perryville, Tenn., is being worked up to a high sense of duty by our worthy and well liked Bro. Wm. J. Mahoney of Jackson, Tenn. Bro. Mahoney is here now holding his two day meeting according to appointment. Three candidates for baptism presented themselves and were heartily received by the church. Under Bro. Mahoney's seal we have organized a Sunday-school, also a prayer meeting and people are becoming very much enthused, so much so that we have some of the vilest sinners in and around our city thinking seriously. I do not think the church could have done better than choose Bro. Mahoney for this charge. He is well liked by all, both saint and sinner, and if the brother's health does not fail him he will gain many souls for Christ, and make this church one of the shining stars in the church crown.

W. P. BRAWLY.

Perryville, Tenn.

"Back to the Church."

This was a most timely article in the Western Recorder from the pen of our revered brother, J. H. Spencer. I doubt not every true Baptist can endorse; how and when dismissed—in separate columns; also column for remarks. Contains ruled paper in back sufficient to record minutes of each church meeting for twelve years, allowing one full page for minutes of each church meeting. Send us your order. You are sure to be pleased. Price, by mail, post-paid, for 3 quire book, as above, \$3.00.

Any society of church members which proposes to be independent of the church should not be tolerated for a moment.

But along other lines we need to raise the cry, "Back to the Church!"

I would prefer to have it "churches."

Our Baptist Associations and Conventions are assuming powers which do not belong to them. Our most orthodox brethren love to call attention to the distinction between "messengers" and "delegates," as the members of our Association are called.

Our churches send messengers—simply the bearers of a letter and fraternal greeting. But if the churches submit without protest to the fatal tendencies

which are now so universally apparent in our Baptist bodies, the representatives can, with good reason, be called "delegates," for they become members of bodies which have assumed the power to act for the churches. True,

it is all under the color of "recommendations" or "suggestions"; but the tendency is rapidly developing among us to have these suggestions enforced.

Years ago, before missions and education and religious literature began to claim the attention of our Associations, the custom was for the churches to "send up to the Associations" queries about church polity, social vices and fellowship.

All that was done at the Associations was to read the letters, receive and return correspondents and answer queries. The great discussions of that day were in answering queries from the churches.

Later the great questions of mis-

sions, Christian education, religious publications, temperance and the care

of our aged ministers and orphan

children occupied the attention of our Baptist bodies. Gradually the que-

ries ceased. "Back to the Churches"

seemed to be the answer of the Asso-

cations to any churches which wanted to thrust upon them their internal dis-

turbances.

But now it looks like we have lost interest in the questions of missions and education, the great objects for which our Associations were formed.

One hour or less frequently covers the

whole of the time given at some of our prominent Associations to the discus-

sion of both these questions. Our

preachers either know or care but lit-

tle about them, judging from the little

interest manifested. But a preamble

and resolutions bring out the orators,

and hours will be given to their dis-

cussion.

The most sensational question is sprung on the body as soon as it is orga-

nized, and the debate is on.

When missions and education are

reached the discussion is too tame to hold the delegates, so the fatal five

minute rule is enacted, and with a hop,

skip and a jump the body moves on

to toward adjournment. The churches

are "requested," "suggested" and

"recommended" on almost every sub-

ject. Who they should retain in their

membership, with whom they should

affiliate, who they should call as their

pastor, what views he should hold on

certain subjects, what amusements

and practices ought to be tolerated,

etc. "Back to the Churches" let

these questions be relegated. They

are competent to settle them. If they

cannot, let them call in help from the

neighboring churches.—BAPTIST &

REFLECTOR.

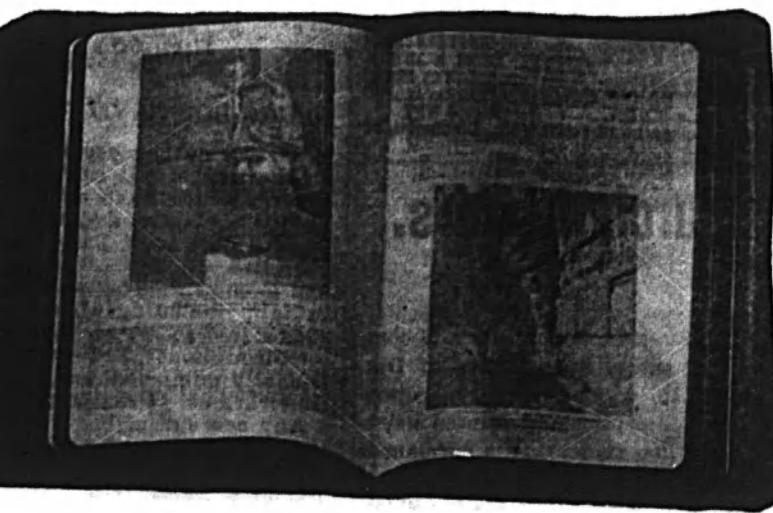
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