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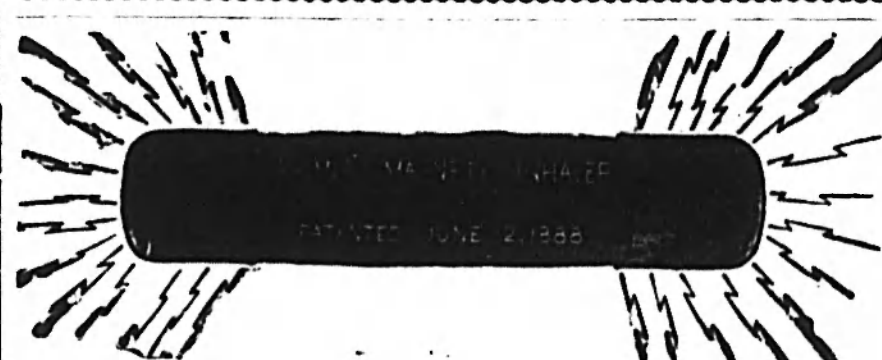
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Baptist and Reflector

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Old Series, Vol. LXI.

NASHVILLE, TENN., OCTOBER 28, 1897.

New Series, Vol. IX, No. 10

PERSONAL AND PRACTICAL

—It was quite a pleasure to the editor to have a visit last week from his brother and sister, Mr. and Mrs. Joseph W. Folk of St. Louis. It is gratifying to know that they are active members of the Second Baptist Church of St. Louis.

—It is stated that at a special service in one of the Philadelphia churches on a recent Sunday there were present 150 persons over 80 years of age. This shows the good effects of a quiet life on human longevity. We doubt if such a thing could be true in Chicago.

—We were glad to have a visit to our office last week from Rev. W. Pugsley of Canada. He came South for the purpose of engaging in evangelistic work, for which he is said to have special gifts. We hope that some of our pastors will secure him to help them in meetings. His address is Nashville for the present.

—Among our most welcome visitors last week was Dr. R. B. Garrett the able and popular pastor of the First Baptist Church Chattanooga. Dr. Garrett has done and is doing a fine work there. His modesty prevents him from taking much part in our Conventions, but he is recognized as one of our strongest preachers.

—We should have stated last week that we gave notice on Monday morning of our Convention that we should at the next meeting of the Convention move the appointment of a committee on the basis of representation. We thought of moving the appointment of this committee now to report next year, but some objection was made.

—It was a special pleasure to have a visit from Mrs. F. G. Jobe of Memphis. Mrs. Jobe is not only an earnest and consecrated worker in her own church, the Central Baptist Church of Memphis, but she always makes it a point to attend the Associations and Conventions, and is one of the most interested listeners at those meetings.

—On account of ill health, Rev. T. W. O'Kelly has resigned the pastorate of the Baptist Church at Griffin, Ga., much to the regret of his church and the whole community. Mr. O'Kelly was called last spring to the Second Baptist Church, Richmond, Va., but was compelled to decline on account of ill health. He is one of our most brilliant young ministers.

—The many friends of Rev. J. H. Wright, pastor of the Seventh Baptist Church, this city, will be very sorry to learn that his little daughter is seriously ill with typhoid fever. We hope that she may be restored to health and strength, though the disease will necessarily have to run its course and will confine her to her bed for some weeks yet. Many prayers will ascend that her sweet young life may be spared.

—In view of the wide divergence of views by the Baptists of Tennessee on the Whitsett question and the strength of conviction on each side, we want to suggest the following resolutions: Resolved, 1. That it is the inalienable right of every Baptist to do as he pleases. Resolved, 2. That if any Baptist wants to support the Seminary he has the privilege of doing so. Resolved, 3. That if any Baptist does not want to support the Seminary there is no power on earth that can make him do it. We move the adoption of these resolutions by the Baptists of Tennessee. Can we get a second to the motion?

—The Baptist Courier says: "Pastor Gardner of the First church, Greenville, now rides a bicycle, a handsome Columbia, the gift of his appreciative and loyal flock." We congratulate both Dr. Gardner and his people. He himself will be a healthier and happier man and also will be able to make them a more efficient pastor. He could not have received a more useful present than a bicycle, especially when it was a Columbia.

—It is announced in the daily papers that Dr. George H. Simmons has tendered his resignation as pastor of the First Baptist Church, Jackson, on account of the ill health of his wife. Dr. Simmons has been pastor at Jackson for two years and has done a remarkable work there in that time. He was greatly beloved by his people. We do not know what his plans for the future are. We should be very sorry to see him leave the State.

—The yellow fever continues to spread. It has now taken a firm hold in Montgomery, and has also reached Selma, Ala. The latter place has been almost depopulated. It is said that only about 300 white people are left in it. Dr. Eager had just returned to Montgomery after his vacation when the fever broke out. One of the first men who died with it was a member of his church. It is announced that he will remain in the city. The hearts of all Southern Baptists will go out in earnest prayer to God that his valuable life may be spared.

—It is always a pleasure to meet Dr. I. T. Tichenor, the able and accomplished Secretary of the Home Mission Board. He was in the city last week returning from the Missouri General Association, and gave us a pleasant call. He says that the receipts of the Home Board up to the present time were somewhat less than they were at this time last year, largely on account of the yellow fever scare in the Southwest. Inasmuch as this scare will have the effect of diminishing the contributions from Alabama, Mississippi, Louisiana and Texas, he hopes that more fortunate States will make up for the expected deficiency from these States. "Bear ye one another's burdens and so fulfill the law of Christ."

—We had a delightful visit to Watertown last Sunday to preach for Pastor Gilliam, while he was absent in Robertson County holding a meeting. The Watertown church is one of the largest and strongest and altogether one of the best country churches in the State. Its members are, as a rule, well to do farmers and they are among the very salt of the earth. It is always a pleasure to mingle with them and a double pleasure to preach to them, they are so attentive and responsive. Bro. Gilliam is held in very high esteem by the church and community. He is one of the best preachers and at the same time one of the most popular pastors we have in the State. We enjoyed spending a while in his home and also in those of Brethren W. N. Waters and Albert Young.

—We were glad to read the following in the Texas Baptist and Herald of last week: "An effort is being made to impress the Baptists of the old States that 'Gospel Missions,' so-called, is about to overwhelm Texas! Such folly! We venture the opinion that out of the 200,000 white Baptists in Texas and the 3,000 white Baptist churches, there are not ten 'Gospel Missions' churches, nor 500 Gospel Missioners. If more than this, it can be barely more, and we believe that it is far less. Furthermore, we have discovered that those advocating 'Gospel Missions' are for the greater part brethren who have without consideration conceived the idea of sending mission money to the foreign field without expense, without ever considering that it would cost but little to send all they will ever get for missions, even if they have to pay freight on it at outrageous rates."

—The Court of Appeals of Kentucky has decided that under the present law a county cannot vote whiskey out of a county should any precinct or district vote in favor of license. This decision has had the effect of arousing the friends of temperance, and the Executive Committee of the Interdenominational Committee on Temperance, of which Dr. F. H. Kerfoot is Chairman, has issued an appeal to the friends of temperance in the State urging them to see that the men whom they send to the Legislature next winter both in the House and in the Senate "are men who will vote for a strong local option law—a local option law which will state in plain and most unmistakable terms the rights of the temperance people." We hope our Kentucky friends will be successful in their fight for temperance, and then that some of them will come over to Tennessee and help us to fight the liquor demon here.

—Dr. L. A. Crandall of Chicago recently wrote to the Standard an account of a sermon which he heard delivered by a Roman Catholic priest during his summer vacation on the subject of the "Assumption of the Virgin." In the course of his remarks the priest said: "You ask what Bible we have for our belief that the Virgin Mary was not allowed to see corruption, but was raised from the dead and ascended into heaven. I answer frankly, none. Our faith rests entirely upon tradition. But we are not alone in following tradition. Here is a Presbyterian, a Methodist and an Episcopalian. They believe in and practice the baptism of infants. Where is the Bible for it? There is none. The only ground for it is tradition. Only the Baptists entirely reject tradition and insist upon Bible precedent or commandment for their faith and practice." This is as true as it was frank. Let our readers clip it out for use whenever a Methodist or Presbyterian says anything about infant baptism being in the Bible. The priest was also right about it when he said, "Only the Baptists entirely reject tradition and insist upon Bible precedent or commandment for their faith and practice." "The Bible, the Bible alone, the religion of Baptists," is our motto.

Jackson Items.

The First Church is in deep sorrow on account of Pastor G. H. Simmons' resignation, which event transpired on the 20th. He is beloved by every one in the community that prizes or esteems the moral status of the community. He has done a magnificent work both in connection with the church and University. His wife has been in declining health for more than a year, and her physician said it is absolutely necessary to go to a different climate. He will take his family to Southwest Texas for the winter. One joined the church yesterday.

Dr. Heagle commenced a series of meetings with the Second Church on yesterday. He will do the preaching. He has created a very good interest in the congregation.

Dr. Lovejoy has much encouragement in his work with the Highland Avenue Church, and has a steady growth in membership. He grows in the confidence and esteem of the community.

The enrollment of students in the University is a daily thing, and the new building is more in demand every day.

Bro. J. S. Pate's Hopewell Church, near Milan, has begun a new house of worship, and will have it ready for dedication next spring. He will continue with them another year.

Bro. A. J. Castellow preached at Poplar Corner Sunday, and received one into the membership of the church.

Bro. E. B. McNeill preached for his Old Bethlehem Church, in Hardeman County. One was received for baptism.

NEAL DOW.

"Faith, to thy pure truth resigned,
Prompt to serve, a willing mind.
Prudent heart, and active hand,
Craft of Satan to withstand;
Evil ever to eschew,
And thy will, O God, to do."
—Weissenbrunn Hymn.

Honorable Neal Dow was Neal Dow the honorable, in that sense of the word that best commends him to his fellows. What a record and what an epitaph! As we look into the face of the man we feel that any work undertaken by him must command our respect and admiration. As we examine the record of his life, we know that our intuition is correct, for his life gave quickened meaning to such words as "duty," "sacrifice," "perseverance" and "triumph." Says John C. Woolley, the famous temperance orator: "We are as patriotic as a people can be without be-



NEAL DOW.

ing honest, and the highest praise I have to offer to Neal Dow is that he has held up to American manhood, simple, independent, daily, political honesty, and has refused to palter with the mean in religion or in politics."

Portland, Maine, was the place, and March 20th, 1804, was the day, of Neal Dow's birth. Even as a mere lad he seemed to recognize the blighting results of the liquor traffic and determined to do his part towards curbing its power and making impossible its sway. While in his teens he joined a local fire company, who were in the habit of furnishing costly wines at their annual banquet. Young Dow not only persuaded them to give up this bad custom, but went boldly before the authorities and secured the abolition of the more official endorsement of liquor which allowed the ringing of the town-hall bell twice a day as signal "for every one to leave work and get a drink."

General Dow's active fight on behalf of prohibitive legislation began in 1837, when he induced Governor James Appleton to frame a bill for the State Legislature, which was not, however, submitted to that body. Two years later a plebiscite was taken in Portland on the question of prohibition, when 664 affirmative votes were polled. The campaign continued, under General Dow's earnest and courageous leadership, until 1843, when a majority of 440 decided in his favor. During the same year the question was brought before the Legislature, which, three years later, enacted the first State prohibitive law. In 1849 a bill providing more stringent penalties was passed, but was repealed in the following year. In 1856 it was re-enacted, and has since then remained in force. Neal Dow had won his battle in the face of honest and dishonest opposition, malice, spite, envy and personal violence.

Neal Dow was twice elected Mayor of Portland, and was twice offered the Presidential nomination, first about forty years ago, on the Whig ticket, and again in 1880, by the Prohibition party. In both instances he declined to accept the nomination.

When the stirring question of slavery came up, Neal Dow's ardent, manly sympathy and generous abilities made him a strong advocate for abolition. Many of his speeches on this subject are models of forceful logic and appropriate diction. Nor were his services as a soldier of less worth. He marched as colonel of a Maine regiment in 1862, going first to the support of General Butler at New Orleans. Thereafter he commanded at Ship Island and at Pensacola. He was wounded twice, and his fearless gallantry eventually gained him the rank of Brigadier General. While lying wounded on one occasion he was cap-

tured by Logan's cavalry, was afterward sent to Libby prison, and was finally exchanged for General Lee. His health was now so impaired that he was forced to retire, and, until the day of his death, the second of this month, he spent his time in studying and writing for the cause of his heart at Portland, the home of Neal Dow, the boy, the citizen, the soldier and the prohibitionist.—*Baptist Union*.

How Soon Forgotten!

BY REV. A. P. COVELAND.

For six thousand years the sun his course has kept, and never once been weary with ceaseless rising and setting; not so with man who comes today and leaves to-morrow. Each returning year, with widening circle sweeps; and with hand as ruthless as swift its relentless speed, changes and transforms everything from what it was to what it ought to be. If not that, to wipe it out and put something new instead. Man may plant and he may build, for aught he knows, someone else will the harvest reap and the palace keep. And thus it goes through the labor and toll of life. The friends we know, the forms we loved, the scenes so dear, as the morning, soon depart, vanishing as the vapor, and we are soon forgotten. It was not long ago that I was twice across the land of my boyhood. What remained had less familiar grown; and faces that once looked young and bright had lost their hue, and in its place the marks of time and care. And with the larger number of the few that were left, the hair was frosted and the eye grown dim. And these will be soon forgotten. It has been more than once that "there arose up a new king over Egypt, which knew not Joseph." Yet men are pressing onward with the accelerated speed, gathered from all the acquisitions of the ages past, as if things temporal were now about to be made eternal. But much that now exists will be short and just as fleeting as that which has gone before, lying dead and forgotten.

Does Religious Work in Prisons Pay?

BY REV. P. L. COBB, CHAPLAIN TENNESSEE STATE PRISON.

"The Spirit of the Lord is upon me, because he hath anointed me . . . to preach deliverance to the captives . . . to set at liberty them that are bound." (Luke iv. 18.)

The question is often asked, "Do you see any good results from religious services held in the penitentiary?" In answer to this and similar questions I publish the following letter from a man who served a term in the Tennessee penitentiary for larceny. He was converted while in prison, and until he was pardoned we are witnesses to his having lived a life above reproach. This letter, written to his Sunday-school teacher, speaks for his life since he left the penitentiary. If no other good were done than the conversion of this one man, it would justify all the expenditure made by the State for religious services. But he is only one of a large number who have come under my immediate notice. For six months before his release he was a physical wreck, and I am surprised that he is able to work at all. He writes me that he has been sorely afflicted with boils and carbuncles, being repeatedly obliged to stop work, and finally, when just beginning to have strength for his duties, he was struck on the foot by a falling cross-tie. This inflicted a severe and painful bruise, and he was once more unable to work. But see the spirit of the man under these trials:

"I have had a continued series of misfortunes, and without the comfort of God's grace I would have been overcome with despondency. But thanks be to Him, I have made His ever-present help sufficient for all my needs. I am boarding with very respectable people, who have been very kind in giving me attention when I have been sick. It is a very pleasant home for me in this respect. But the family and all the boarders are far from being Christians, and profanity is not uncommon about the house. There are, however, two engineers boarding here—men of intelligence and some refinement—who are enthusiastic Christian Scientists. Between their preaching and the idle, profane conversation of the whole company it is very unpleasant for me, so much so that I had thought several times of seeking other quarters. But I came here a stranger, and in my bodily affliction, when I was not able to take care of myself, it pleased God that they should minister to my physical necessities, and I felt He would have me stay with them to make suitable returns for service in ministering to their spiritual infirmities. In the sitting room the center-table was covered with papers, novels and Christian Science literature, also a dock of cards. I thought there was room for improvement and placed on the table my Bible, a New Testament, the Daily Light and a number of tracts which I had collected. A few days later someone left a ten cent book of comic songs on the table. I secured an old copy of the Gospel Hymns and a copy of Triumph-

ant Songs, which now have a place on the same table. I began working up a family choir, and so far succeeded that a good part of the evenings are now taken up with singing hymns instead of ballads, and this pay-day there are several of the boarders who will have me order Bibles for them, three sure, probably more. I hope in the near future to get them into a sort of a Bible-class, under some such system of study as seems best suited to the irregular opportunities of these men to study. I have not had the pleasure of attending services very often. I have attended Sunday-school once only; have heard three sermons since I came here, though I hope I will be able to attend more regularly in the future. I wish you would let me know the title of the hymn-book used by Prof. Rhinehart while in Nashville last year. There was one hymn on 'The Prodigal Son,' with a chorus something like this:

"Oce there is a friend indeed,
A Father who loves him still.
And he can come back to His loving embrace;
Yes, he can come back, if he will."

"I would like to know the title of the book and where I can get it."

"Give my kindest regards to Mr. Ferrell, your class and the brotherhood. I often remember them in my prayers."

A Popular Young Baptist

J. R. Florida, whose picture we print below, is one of the younger men active in denominational life. He is a member of the Centennial Baptist Church, Nashville, and was a potent factor in its formation. He is a deacon and its efficient Assistant Sunday-



school Superintendent. His work extends into all the activities of this wide-awake church, being connected with the Young People's Society and prayer meeting. He also takes a keen interest in the denominational life of the city. He carries his religion into his daily life. He is engaged in the publishing business, being the head of the firm of J. R. Florida & Co., this city. He is married and has one child, a bright boy of seven years. It is a pleasure to commend his character to the young Baptists of Tennessee.

The Parasite in Human Form.

Get all you can and give as little as possible is the motto of the human parasite. He reaches out, he grasps, he bores into, and absorbs. He shields himself in all possible ways against the danger of being required to give; he carefully watches for every possible chance to take. His purpose is to live and absorb, regardless of who suffers because he lives and absorbs. "Let live" has no place in his creed, is no part of his motto. What is he good for? To exemplify the repulsiveness of selfishness; to make those on whom he fattens "scratches for a living;" to demonstrate through all eternity how miserable a man becomes and remains when he permits selfishness and greed to take firm root in him, grow, and go to seed. The leech is slimy, the louse is repulsive, the aphid is mean, the caterpillar is greedy, but it is only in the human parasite that all these qualities ripen into a monster of selfishness.—*Religious Telescope*.

—The boy of ten wants to rule the house, at twenty he wants to rule the State, at thirty he tries to rule his offspring, and at forty he has some serious thoughts of trying to rule himself.—*The Word and Way*.

CONFESSION AND FORGIVENESS.

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

"Blot out my transgressions, wash me thoroughly from mine iniquity, and cleanse me from sin." Psalms II. 62, 63.

Here is a triad of petitions. First, "Blot out my transgressions." Second, "Wash me from mine iniquity." Third, "Cleanse me from my sin."

Transgression is not identical with iniquity, and iniquity is not identical with sin. These words are not synonymous. Each has a significance distinct from that of the other two.

The literal meaning of transgression is rebellion—a breaking away from lawful authority. Iniquity signifies that which is bent or twisted. The Hebrew word translated sin means missing the mark.

All wrong doing is rebellion. It is not merely an infraction of some abstract rule of right, or the violation of some impersonal law, but it is actual insubordination to the Sovereign Ruler of the Universe.

Our theory of morals is radically defective, if we have not learned that the true definition of virtue is obedience to God, and that the guilt of sin lies in the fact that it is opposition to God's sovereign and righteous will.

Every sinful act is a blow struck at the government of the universe. It is the manifestation of a spirit that would scale the battlements of heaven and pluck the crown of dominion from the brow of the Eternal.

Iniquity is departure from a straight line. The line is God's law. Our lives should run parallel with it, and never diverge a hair's breadth either to the right or to the left.

The life of David, who wrote the psalm, was anything but a straight line. In reviewing it we are reminded of the tremulous strokes of the pen in a child's copy-book. The same may be said of every human life.

Watch a school boy in his first attempts at writing and you will see a very good illustration of the course of our lives. The copy-book contains distinctly drawn lines, which he is required to follow, but before he has written three words he is off the line and going either upwards or downwards at an angle of forty-five degrees.

Like this were David's departures from the path of rectitude, and like this have been our own defections from it.

Besides being a rebellion against God, and a deviation from the straight line of moral integrity, sin is a missing of the mark. Every sportsman who goes into the wilds of Florida thinks it an easy feat to kill a deer, but his repeated failures soon convince him that the task is an exceedingly difficult one. I saw four men discharge their double-barreled guns at one of these animals not more than ten paces from them without cutting a hair. Profoundly surprised at their failure, they turned to the guide and said, "Why did we not kill him?" He very calmly replied: "Gentlemen, the only explanation that I can give of it is that your bullets missed the mark."

Every sin is a blunder as well as a crime. God made us for his service and glory, and in a life of sin we fail to accomplish these ends. We covet happiness, but in a career of sin we utterly fail to realize the object of our desire.

No man ever gets what he hones for in doing wrong. As well look for noon-day light in a subterranean cavern, or blooming roses on the cheek of death, or mellow grapes beneath the icy pole, as for happiness in a life of insubordination to God's righteous will.

"Blot out my transgressions." The allusion here is to a Levitical ceremonial, in which a curse, written on a scroll, is blotted out by the hand of the priest.

God keeps a book of remembrance. In that book are registered all our deviations from the line of virtue and duty. Long, dark and fearful is the record of your sins. If it were written out in flaming capitals upon the walls of this Temple of worship, could you look upon it and challenge your fellow-men to behold it? No. Your first and only impulse would be to blot out every sentence and word and syllable and letter of it.

David's prayer was, "Blot out my transgressions." His prayer was answered. The record of his misdeeds was obliterated forever.

My friend, if you will penitently acknowledge your sins before God tonight, he will do as much for you. Come into his presence saying, in the language of David, "I have sinned against the Lord," and, in the twinkling of an eye, he will take the blood of the great sin-offering and cleanse your record from beginning to end.

Some would tell us that the past is unalterable—that what is done can never be undone. Their mel-

ancholy theory is expressed in the words, "What I have written, I have written." But I know, and every man who has the divine witness within him knows, that the past is not unalterable. We know that for the truly penitent God obliterates every record of guilt, and registers in the Lamb's Book of Life everlasting pardon and redemption against their names.

He will do more than this. He will start you upon a new life. He will help you to break away from all that was false and wrong in the past, and to face a future arched with the bow of his everlasting promise of peace, and radiant with visions of all the goodness and glory that a human soul can covet.

In yonder prison there is a man who is wont to say, "If I could only get rid of the past; if I could wipe out my disgrace, return to freedom, and be restored to the confidence of men, I could hope to reform my life and attain to respectability and honor. But the damned spots are upon me and I cannot rub them out. The Governor will not pardon me, and the cold and unfeeling world will never cease to think of me as a criminal. I have nothing to help me or to cheer me—nothing to incite me to virtuous and noble endeavor."

I can think of no more benevolent and God-pleasing mission than going to that man, sitting down beside him in his dreary dungeon, taking his hand in mine, and saying, "My brother sinner, God will forgive you. He will blot out your guilty past. He will make you his child; he will light up your future with the brightness of inextinguishable hopes; he will establish you in the paths of virtue and peace; he will give his angels charge concerning you; he will make every power, seen and unseen, subservient to your cause; and when your last tear has fallen, your last prayer is offered, and your last battle fought, he will receive you to glory, and all heaven will ring with welcomes and plaudits. Cast yourself in penitence at his feet, and all shall be yours."

"Wash me thoroughly from mine iniquity." The reference here is to the ancient method of cleansing garments. Some of us, whose memory runs back beyond the invention of washing machines, could tell of a method of cleaning clothes not unlike that which David had in his mind. The garment was put into a pot and boiled, then on to a washboard and rubbed for a quarter of an hour, then on to a block and beaten with a heavy piece of wood, and then into clean water. Finally it was rung out and hung up in the air and sunlight. That was a very tedious process. But the results were very thorough and satisfactory.

Under that dispensation of things our complaints were not so serious as those which we are accustomed to bring against the modern steam laundry.

"Wash me thoroughly." David covets not only forgiveness, but purity. He seems to say, "I am ready to submit to any sort of discipline that will remove my moral delinquency. Wash me, tread me down, beat me, dash me against stones, burn me—do anything with me, if it be necessary to the removal of depravity from my soul."

My friends, let us consider well the meaning of these words when we pray, "Wash me thoroughly from mine iniquity." Let us not offer this prayer unless we realize that we are willing and ready to submit to all the divine discipline that is needed to emancipate our souls from the love and power of sin. When we make this prayer intelligently and honestly we ask for absolute purity—for holiness at the very centre and fountain of our being.

At one of the ragged schools in Ireland a clergyman asked the question, "What is holiness?" A dirty and haggard looking boy, who had just been converted, rose and said, "Please, yer reverence, my humble opinion is that holiness is cleanness on the inside of you."

A better answer than this could not have been given. Holiness is not to be clad in a white garment at Easter. It is not taking monastic vows and hiding one's self from the world. It is not entertaining our conversation with passages of Scripture and other religious phrases. It is not a persistent advertising of our pious aspirations and purposes. To be holy is simply to be like God—pure in word and thought and feeling.

Without personal holiness religion is a mockery, and prayer a blasphemy. Without holiness no man can see the Lord. Without holiness heaven would be a wilderness, and the throne of God a solitude.

Not long ago my eye fell upon a little poem which, I think, expresses the feelings of a heart that has in it the essence of holiness.

"Jesus, is there a spot where I can hide,
To be alone with Thee?
Where I can whisper in Thy ear,
My earnest plea?
Surely I love thee, and yet, if I do,
When I come to Thy side,
Surely I love to pray, but lovingly,
Where can I restrain?

Is there a soul on earth so clogged as mine,
That mounts on such poor wing?
Surely there is no song or praise so mean
As that I sing.

Yet, it is eager for exultant flight;
And sometimes here, it longs
To pour into Thy loving, gracious ear,
Exultant song.

Blessed are they whose conflicts are no more;
Whose love flows forth to Thee
In a restless tide that ebbs and flows
Like a deep sea."

"Cleanse me from my sin." Here is another view of moral depravity. It is not only something which God remembers against us, and something which makes a stain upon the soul, but it is a foul disease that inheres in our very being.

Did you ever see a man who had inherited a vile and loathsome physical malady? If there is one of God's creatures that deserves more commiseration than another, it is such a man. His life is one prolonged agony. No medicine, no system of hygiene, no climate, no healing water can take the poison out of him. It is in his flesh and blood and bones. He would cut it out; he would tear it out; he would burn it out; but nothing will avail. He must submit to the inevitable; the horrid disease is incurable.

Sin is such a disease. It inheres in every fibre of man's moral being. When his spiritual eyes are opened he loathes it as he would loathe a cancer that is eating up the flesh of his body. He abhors it as he would the stench of a charnal house. His daily prayer is, "Oh! God, cleanse me from my sin, and create within me a clean heart."

The happiest thought connected with this prayer is that it is the prayer of a man already forgiven, cleansed and saved. When David said to Nathan, the Lord's prophet, "I have sinned against the Lord," Nathan responded, "The Lord hath put away thy sin." This psalm was written after that transaction, and after David had become a thoroughly righteous man. All the penitence for sin, and longing for a pure life and a pure heart, here expressed, are experiences which followed the forgiveness of David's double crime of adultery and murder. His deep contrition and his longing after holiness were the fruits of God's forgiving compassion to his soul.

This leads me to say that I believe all true penitence follows forgiveness. I do not believe that any man has ever shed a tear in godly sorrow over his sins until his sins were blotted out. A man may have great fear and great remorse, but fear and remorse do not constitute contrition towards God. The devil howl with fear and remorse, but they are not penitence.

The sinner must be freed from the consequences of sin before he can have godly sorrow for sin. As long as he is tortured with a sense of guilt, with an aching conscience, and with visions of judgment and hell, contrition is impossible. It is his realization of God's amazing love and ineffable mercy to his guilty soul that makes his head a fountain of tears and his heart cry out, "Against thee, oh God, and thee only have I sinned, and done this evil in thy sight."

Virginia Notes.

The chief event in Baptist circles in Virginia during the past few days has been the State Convention of the B. Y. P. U. It met at Norfolk and was, in point of attendance and enthusiasm, the most successful meeting in the history of the Union. There were present 464 delegates and they came from all sections of the State. It was gratifying to note the large number of pastors present, and among this number were several of the older pastors. The services lasted two days, but during these two days the delegates had no chance for "bobbing around." Three services were held daily, two in the Freemason-Street Church and a mass-meeting at night in the large Academy of Music. The next session of the Convention will probably be held with the Charlottesville Church and the time of meeting will not be until February, 1899.

The Baptists are feeling unusually good at this time. One cause of their rejoicing is the brilliant way in which Richmond College has opened. Never before in her history has she had such an auspicious beginning. As for the students, they have come in throngs, reaching a number far above the highest number ever reached at any previous opening of the College. Everyone about the College wears a bright face. Among the happy faces none is more radiant than that of Dr. Boatwright, the President of the College, to whom so much of the success of the College is due. All through the summer he has been pushing along with his preparations for the coming session, and now the results have appeared.

One would not have to walk more than about a mile from the College to find another Baptist institution where the countenances of the faculty were

equally as joyful. If there should be found any signs of care it would mean anxiety on the part of the officers as to how accommodations could be found for the girls who have come and are still coming. This institution is the Woman's College, the President of which is Dr. James Nelson. The school has made several valuable accessions to its teaching corps and now stands before the public as one of the best equipped female colleges in the South. The truth is that if a lecturer were hunting material for a harangue on "Hard Times in Virginia" I would advise him not to visit any of our Baptist schools at this time.

This letter is already long enough and mention of many other prosperous schools has to be omitted here. I must refer to the unusually large attendance at the Luray Female College, of which Dr. H. M. Wharton is the President. The number of pupils present this year runs far above that of any previous session. H.

Our Bible Fund.

The Bible Department of the Sunday-school Board stands for the Bible work of the Southern Baptist Convention. It consists on the one hand of the purchase of Bibles and on the other their distribution by sale and appropriation in destitute places. These appropriations are made for the most part through State Boards, though sometimes otherwise, the chief aim being the best placement of the Word of God.

We have gone into the Bible market and deal direct with the manufacturer, and so have been able to make the very best arrangement for the conduct of our work. Besides family and teachers' Bibles of high grade and low price, as may be seen from our catalogue, we have also a special edition of the Scriptures made exclusively for our use, bearing the imprint of the Sunday-school Board, good-sized type and self-pronouncing, the Bible selling for 25 cents and the Testament for 6 cents; or in quantities for 20 cents and 5 cents respectively. (Transportation extra in both cases.) The Bible market was never so open as today and perhaps there never was a time when the circulation has been so large.

In the conduct of our work we have given away thousands of Bibles and Testaments which have gone with their blessings into thousands of homes. This has been done through our Bible Fund which was first made, and until this year maintained, exclusively by our appropriations from our Periodical Department. But for the enlargement, and acting under the sanction of the Southern Baptist Convention, and indeed as its agency, we are asking this year for five thousand dollars to be contributed in cash to our Bible Fund, promising still to appropriate from our Periodical Department one dollar for every dollar that is contributed and so make every contribution do a two-fold service in sending out Bibles and Testaments into destitute places. Of course this does not mean that when someone sends us a dollar that we will send him two dollars worth of Bibles; this would only be selling the Bibles at half price. But, for example, a gentleman in Kentucky sent us a check for twenty-five dollars, and we added another twenty-five to it and made his gift do the work of fifty dollars. We did not send them back directly to him, but scattered them out all over the country, wherever needed. It is the purpose to keep this up to the full extent of our ability.

Our Bible work has struck a popular chord and is sure to become an element of power in our denominational life. Our people, though generous in supporting the various denominational interests, have not considered the giving of money distinctively for the circulation of the Word of God, and they seldom fail to respond promptly whenever it is brought to their attention. Indeed hardly anything makes a more potent appeal to those desiring the furtherance of the kingdom of Christ, and we are very grateful to report that we are receiving some money to be used in this work. These contributions come from the various States, sometimes from an individual, sometimes from a church, sometimes from a Sunday-school, sometimes from an individual class, and in several instances from infant classes.

The object of this article is to make an appeal for a contribution to our Bible Fund, in whatsoever amount your heart may prompt. May we ask you to consider very earnestly and prayerfully the question of giving money distinctively for Bible distribution, and especially for the Bible work of the Southern Baptist Convention. The Lord has set before the Convention an open door, both giving a great opportunity and confronting a grave responsibility. May we ask pastors and superintendents, churches and Sunday-schools to give us their kindly support in this great undertaking by a church contribution, a Sunday-school contribution, a class contribution or an individual contribution? One of the collec-

tions taken on Sunday morning turned in this direction may yield wonderfully in what it may do for God's glory.

An instance came to our attention the other day where a five cent Testament was given to a man who was not a Christian, and led to his conversion and confession of faith in Christ. But even before his baptism he was taken away by accident. No one can tell whose contribution of five cents sent this little book on its mission of life, nor can anyone tell what the result may be. Many instances come to us that are really thrilling as to the blessed effect of sending out the Word of God. It may be the laying of a foundation of the kingdom of Christ in someone's heart and home. Surely the Convention has never set its hand to a nobler work, and surely also nothing that the Convention is doing calls for a more earnest and hearty support of the constituency. Herein is a work that must tell upon the coming years in behalf of all the interests that we hold dear.

The reader will readily understand how that next to these money contributions which we are asking, and in some respects even before them, our Bible Fund is dependent upon the support which is given to the Periodical Department. Every purchase that is made of Bibles, every order that comes to us for periodicals, books or any equipment needed in the Sunday-school, adds something to our Bible Fund and also something for the fostering of the ends for which the Convention appointed the Sunday-school Board. Is it too much to ask that in equipping your school you will send orders to the Sunday-school Board at Nashville, and use the periodicals, which it publishes for the Southern Baptist Convention?

The wonderful success of the past is a wonderful guarantee of what may be done in the future. The Sunday-school Board has lent a helping hand to all the other Boards and to all our denominational interests, but this has been made possible through the grace of God and the support of our churches and Sunday-schools.

Last year was a wonderful year in our receipts, surpassing all other years in our history, and we have advanced far enough already into the present fiscal year to be assured of another prosperous year to be reported to the next Convention. May we count on your help and contributions of money, and also the help which comes from the purchase of such things as may be needed in your school? Give us this and you make your Board an increasing power for usefulness. J. M. FROST.

Nashville, Tenn.

What the Papers Say.

American Baptist Flag: "The Theological Seminary at Louisville was not referred to in the reports on schools, nor was any public collection allowed for the Seminary, nor any sort of endorsement given to it, as the resolution that was adopted was considered as ruling out that institution entirely. On this account the anti-Whitist people considered themselves as having gained a great victory in the adoption of the resolution.

Western Recorder: "The Tennessee Baptist Convention in Fayetteville last week decided not to allow any reference either to Dr. Whitsett or to the Theological Seminary to be made during the session. This action was taken without debate and after an informal conference of several brethren. This practically rules out the Seminary from the objects fostered by the Convention. That is going farther than Kentucky went. Kentucky was content with calling for Dr. W.'s retirement, while Tennessee, avowedly on his account, rules out the Seminary."

Dr. T. P. Bell in *Christian Index:* "Before the adjournment for dinner a conference of brethren was called, consisting of both Whitsett and anti-Whitsett men. During the discussion of education, Rev. J. O. Rust asked permission to make a statement from that conference. It was granted and took the form of a resolution to the effect that no resolution referring to Dr. Whitsett or the Seminary shall be introduced at this session of the Convention. This resolution was overwhelmingly adopted, brethren of all shades of opinion voting for it. There used to be a time when Tennessee Baptists loved to fight. That time has passed and a beautiful spirit of love and harmony prevails among them. Tennessee Baptists passed a crisis in their history today, and the Lord was with them as they passed it. The spirit of the brethren is lovely."

Baptist Courier: "Information reaches us that the Tennessee Convention voted to admit no resolution with regard to Dr. Whitsett or the Seminary. The majority against the admission of such resolutions was nearly ten to one. This action, we judge, means simply that the brethren of Tennessee think it best to stick to their proper work and leave each brother

untrammelled to think what he pleases with regard to the 'great Whitsett controversy.' They have seen that whenever this matter has been thrust into the deliberations of our missionary and educational meetings it has resulted in nothing but discord, and alienation; and they do not want these in Tennessee. It is probable also that the Tennessee brethren, whatever they may think as to the merits of the question, think it wise to leave the matter in the hands of the properly constituted authority, which unquestionably is the Board of Trustees. We commend their wisdom."

Religious Herald: "We are glad to hear that the brethren of Tennessee, at their recent State Convention held at Fayetteville, passed the following resolution with practical unanimity:

"Resolved, That it is the sense of this body that no resolution referring to Dr. Whitsett or the Seminary shall be introduced at this session of the Convention." "We do not undertake to interpret this resolution as favoring or opposing Dr. Whitsett. It simply refused to allow this divisive question to be introduced. Of course, if it had come before them, either in the form of resolutions approving or condemning Dr. Whitsett, there would have been exciting debate and resulting alienations and divisions. It is suicidal folly for us to attempt to turn our Associations and Conventions into courts of historical inquiry or ecclesiastical judicature. Wherever the practice prevails, infinite damage to all our common work is sure to result. The Tennessee Baptists have set a fine example of conservatism. We hope our other Southern Baptists will follow. Let this question be remanded to the trustees, where it belongs, and where all the responsibility rests."

Cincinnati Letter.

It was my pleasure to attend our Baptist State Convention last week which met at Washington, seventy-seven miles from here. There were something over three hundred in attendance. This was my first Convention, as I have only been in the State since January.

It is quite possible that we have more able preachers in this State than most any other, owing to the fact that we have so many large cities and towns. I was very favorably impressed with the ministry. Fine, scholarly men indeed they are.

Being a Southern man, there were several things conspicuously absent, namely, silk hats, Prince Alberts, parliamentary practice put to a test, fiery oratory, free discussion, cigars, unprepared addresses, Whitsett resolutions, D.D.'s (more than four hundred pastors and only about six D.D.'s).

Then there were some things which caused me to feel that I was no longer a stranger in a foreign land. These things were, namely, only a few present at the devotional meetings, the rest attending Board meetings at the hotels; the Boards heavy in debt; the favored few with the powers that be; free entertainment to all in attendance; everybody wanted to say or do something save when a collection was taken; plans large, contributions small. We could tell just how to do things, as we were all away from home. These with others made me feel quite at home.

One of the pleasant features was the welcoming of the new pastors. We, twelve of us, were introduced to the President by Dr. Leonard, State Secretary. We were warmly received and introduced to the Convention.

The Convention re-elected E. M. Thresher of Dayton President. Mr. Thresher is not a preacher, but one of the leading laymen in the State. He is not only a fine business man, but a scholar. He makes a magnificent President. He presides with dignity, is fair in his ruling, quick in his decisions, cool in his opinions. He is a man of splendid presence. Above all, and greater than all, a great warm, loving heart beats in his breast. His speech before the Convention when he was re-elected was one which showed keen insight into men and things.

There were quite a number of splendid papers read; very few addresses aside from the manuscript. The address of the Convention was Dr. Sampey on the Utility of the Old Testament. The great congregation was stirred, swayed and charmed. He gave out no uncertain sound, but made the old Bible seem dearer and sweeter than ever before. The people up North regard Dr. Sampey as one of the greatest men we have of his age. Long may he live to strengthen men's faith in the Old Testament as he did at our Convention.

The *Journal and Messenger* is greatly appreciated by the Convention from the way many spoke of it. It is to be hoped that the brethren will speak as highly and as urgently of our State papers at home as we do at our Associations.

G. W. FREYMAN.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

First Church—Pastor Hawthorne preached to two overflowing congregations. His exposure of the Liberal Congress was a masterly effort. Dr. Hawthorne fears a return of his nervous troubles.

Central—Pastor Lofton preached to fine congregations. 325 in S. S. Meeting this week preparatory to Dr. Hale's coming next Sunday. Two received by letter.

Edgefield—Pastor Rust preached at both hours to good audiences. Fine young people's meeting. At night the pastor paid his respects to the Liberals. Centennial—Pastor Feasell preached at both hours to good audiences. In the morning he preached on the evils of religious compromise, and made an attack on the Liberal Congress.

Seventh—Pastor Wright preached at both hours to good audiences.

North Edgefield—Pastor Sherman preached at both hours to good audiences. At 3 p. m. the pastor preached at the Masonic Orphans' Home.

Immanuel—Pastor Ramsey preached at both hours. Baptised one.

Third—Pastor Golden preached at both hours. One received by letter.

Howell Memorial—Dr. A. J. Holt preached at both hours to good congregations.

Mill Creek—No preaching in the morning. Brethren gave reminiscences of the State Convention. Pastor Price preached at night. Baptised one. 84 in S. S.

First Edgefield (col.)—Bro. Vandavell preached at night.

The Secretary of the Conference was instructed to write a letter of condolence and sympathy to the widow of Rev. D. I. Purser, who died in New Orleans of yellow fever while standing at his post. Dr. Lofton was instructed to write an article for the secular press expressing our sentiments and love for the heroism of Dr. Purser.

I have been located in Lake County for the past two years, but that malarial district does not agree with my wife; therefore I have resigned my work there. I am now ready for work elsewhere, and will be glad to correspond with any church desiring a pastor. My address is now Rutherford, Tenn.

E. STUBBLEFIELD.

I am in the midst of trouble just now. My wife on coming home last Sunday night from prayer-meeting fell and broke her thigh, and is now and will be confined to her bed and room for months. She is suffering at this writing. May God spare her and help us in our trouble. J. A. MITCHELL.

[We are sorry to hear of your dear wife's affliction. We hope that she may soon fully recover. —Ed.]

A good day at Auburn. A large congregation. More than three hundred partook of the communion. Two received by letter. Sister Jane Warren, wife of J. Warren, was buried today. Our Baptist Zion seems to be taking on new life at this time. Cranfill riddles that secret meeting at Nashville. Several have asked me what changed the mind of Bro. T. J. Eastes at the Convention. The resolutions did not come. How long will we have to wait?

G. A. OGLE.

Again let me remind the brethren of Duck River Association that the next fifth Sunday meeting convenes with the Lewisburg church, beginning Friday night, October 29th, at 7 o'clock. All the ministers in the Association and delegates from all the churches are cordially invited to attend. Let all who intend to come please send in their names to Dr. R. D. Crutcher; also please state whether you will come by rail or private conveyance. L. W. SLOAN.

I have closed a meeting at Dodson's Gap. This was a meeting of great power. There were five additions to the church. There was much trouble in the community, which in a large measure, we trust, was broken down. Some said it was one of the best meetings held there for years. Bro. Tucker is the beloved undershepherd. He is to be ordained in a short time, Bro. T. T. Thompson to preach the sermon and the writer to examine the candidate. Bro. Tucker is one of our good men. J. K. BONN.

On Saturday before the fourth Sunday in September I commenced a meeting with the Old Union Church, Wilson County, Tenn., which resulted in a glorious revival. I was assisted by Brethren Fuqua and W. E. Ralke, both of whom did noble work for the Lord. The church was alive, and ready for work.

From the very beginning the Spirit of the Lord was manifest. The field was white already to harvest and we had only to cast in the sickle and reap. The meeting lasted ten days and resulted in fifty conversions and fifty-three additions. Forty-one were received by experience and baptism, four stand approved, seven by letter, one by restoration. To the Lord be all the glory and honor. C. S. DILLON.

Walter Hill, Tenn.

The Convention.

Just before leaving home for the Convention one of our most intelligent and consecrated young members said: "Bro. Hearne, keep cool and don't get excited when the Whitsett question comes up." Well, I suppose I did keep cool, since the question didn't come up to any great extent. The coming of the BAPTIST AND REFLECTOR set me to thinking again about that "compromise measure for the sake of peace and harmony." I don't want to criticize those who had charge of the "resolutions," but it cannot help thinking that they got scared too quick, and did not have the faith in the power of truth that they should have had. Besides, I think it is always better to contend earnestly and boldly for the right than to compromise with error. What a following Christ could have had and how easy for him to have avoided the cross if he had only compromised! But he wouldn't. He foresaw that earnest contention for truth would be to send a sword and not peace into the world, and that a man's foes would be they of his own household. I am now and always was opposed to compromises, where principle is involved, without regard to results. God does not hold us responsible for results, but for doing right. The BAPTIST AND REFLECTOR also refreshes my memory about that detested circular, so much in evidence at the Convention. By your permission I'll have something to say about that next week if I don't change my mind. I wish I could forget that such a thing was ever fathered and promulgated by Baptists. S. C. HEARNE.

McKenzie, Tenn.

Germantown Items.

The Baptist Churches of Collierville and Germantown, of which I am pastor, have kept up their past record of treating their pastor nicely. We doubt whether any churches treat their pastor better than these two have treated theirs this year. In the first place they made satisfactory contributions to our Boards. Then they sent their pastor to the Southern Baptist Convention at Wilmington, and have been universally kind to him. They deserve success. We hope and pray that they may reach the highest point of efficiency in Christian work.

The long drouth was broken by a fine rain the other day, and, while it does not help the crops, which were made, yet it makes us all breathe freer and feel better since the dust is settled.

Now comes to many the most interesting statement in this letter:

Last Wednesday evening, at 6:20 o'clock, in the Baptist Church, two of its members, Mr. Harry L. Strickland and Miss Laura V. Scott were united in matrimony by the writer. The church was tastefully decorated, and the house filled with elegantly dressed and joyous friends of the contracting parties. The bride and groom are specimens of noble young Christians, and bid fair to be greatly useful in any community in which they may live. They go to Memphis, where Bro. Strickland is in business. I wish I could tell you the many good wishes which follow them. T. J. DAVENPORT.

Germantown, Tenn., Oct. 14th.

From Texas.

The Lord's blessings are upon me in my pastoral work. I preached my first anniversary sermon Sunday, September 5, 1897. The following is a summary of the work done the past year by the church and pastor, as given in that sermon: Additions, 100; sermons preached, 165; addresses delivered, 25; family visits, 365; weekly meetings sustained, 7; mission Sunday-schools organized, 4; contributions for all objects, \$2,930; Bibles distributed, 14; pages of tracts given away, 11,550. We now have weekly preaching, a live Sunday-school, prayer meeting, Ladies' Aid and Missionary Society, B. Y. P. U. and Sunbeam Society.

The Second Baptist Church of this place recently dissolved and most of the members thereof have united with us. This makes us a united Baptist family. We are planning for a great work this year. I often think about the Tennessee brethren and wish I could be permitted to live in my native State. But God knows best, and he has, I trust, led me to Texas; and as I am pastor of the best church in Texas, and here for life, I trust, I am afraid it

will be a long time before I can labor in old Tennessee.

Just now we are having a stormy time in Texas. The battle is raging fierce, and great harm is coming to our Baptist cause thereby. The war is waged against the State Mission Board for what some say is unnecessary and ruinous expenses and against the Board of Trustees of Baylor University for relieving Dr. Burleson from the duties of President of that great University and making him President emeritus. But this is not our first experience in this kind of a war. For the last four or more years this same battle has been fought. But this year the opponents of our organized work have the sympathy and help of the Hardshells, Gospel Missionaries and Martinists.

We Texas Baptists make our bow to you for your faithfulness in exposing Martinism and warning the Tennessee brethren against Rev. Carswell, who is sure enough a Martinist. This leads me to say that you are making one of the best, very best, papers in all the land. Success to you, brother. I pray for you. The Lord lead you, and if you ever come West remember I live in Moody, Texas, and you must call and see me. We will give you three square meals a day, sleep you on a good bed, and give you 700 people to preach to, and they will subscribe for a number of copies of the BAPTIST AND REFLECTOR. Don't you think you will come? Come to our Convention October 8th. It meets at Temple, eighteen miles South of Moody. R. C. MEDARIS.

Moody, Texas.

Louisville Lines.

Changes have followed each other in such rapid succession in recent days that one can scarcely keep pace when he lives among them. On a recent Sunday Rev. Carter Helm Jones resigned at McFerran Memorial to accept a church in Richmond, Va. At the same hour he was called to the vacant pastorate of Broadway Church of this city, and on Tuesday or Wednesday announced his acceptance. This change in his purposes was due in part no doubt to the tremendous pressure brought to bear on him by the people of Louisville, McFerran Church taking the lead in this action. Indeed, he stated publicly that but for the action of this church he could not and would not have considered the call. He is greatly beloved, has done noble work and preached a pure gospel. It is with profound regret that McFerran sees him go even a few blocks away to Broadway. The devotion of his people is beautiful.

About the same time Rev. S. E. Ewing resigned the care of the Logan-street Church to accept one in Holden, Mo., his native State. Bro. Ewing is a devout, spiritual man, a good preacher and an excellent organizer. We regret to lose so competent a man from so promising a field. But the church has shown the effectiveness of his work by making a call at once, before Bro. Ewing's departure. Bro. J. H. Dew, well known in this State as pastor at Keene, but better known as a successful evangelist throughout the central part of the State, has been called and will take charge December 1st. He is a South Carolinian by birth, a Seminary man, a vigorous preacher and a tireless worker. Logan-street is the only English speaking church in a district of ten thousand people. It is the kind of place in which Bro. Dew will do his best work. He will also take a few classes in the Seminary, one of which he has already said will be missions. He has felt one of the needs of the pastorate.

A new enterprise has just been started among us which it is hoped and believed will mean much for the present and future interests of the Baptists in Kentucky. I speak of *The Baptist Advocate*. The first number of which is to be issued next week. It will be published by a company with a capital stock of more than ten thousand dollars, the members of the company representing a goodly proportion of the Baptist wealth of the city. Rev. J. N. Prestridge, recently President of Williamsburg Institute, has been elected as editor. He is well known in the State as a pastor, an educator and a newspaper man. He is universally loved as a man of the sweetest Christian character and highest principles. In appearance and type of Christian life he reminds one strongly of the sainted A. J. Gordon. Rev. M. F. Hunt, also widely and favorably known in this and other States, will be associate editor. It is the purpose of these brethren to give us a religious newspaper devoted to all the interests of the Baptists in Kentucky. Missions, woman's work, the young people's work, Baptist high schools, colleges, the Seminary, the mountain work, work among the colored people, all will receive hearty and continuous attention. The purpose of the paper will be to build up rather than to tear down. Error and sin it will oppose, but it believes the chief means of successful opposition to these is the insistence upon truth and righteousness. It would be impossible to describe the joy with which this evangel of peace, union and harmonious work is hailed in many quarters. May it inaugurate a new era in the onward march of Baptists in Kentucky is the prayer of many devout hearts.

W. J. M.

MISSIONS.

MISSION DIRECTORY.

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

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

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

Ministerial Education.—All funds for young ministers to the S. W. C. 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, Money Creek, Tenn.

Orphanage.—Send all moneys to A. J. Wessler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be prepaid.

Woman's Missionary Union.

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

JOHN FORD'S SECRETARY.—Miss M. M. Clifton, Maxwell House, Nashville, Tenn.

BOOKS AND PAMPHLETS.—Miss Gertrude Hill, Nashville, Tenn.

EDITOR.—Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

A Year's Work.

The editor has already given a generous notice of our annual report at the Convention. We had scarcely dared to hope for such a glorious work. Many difficulties had been met. The change of plans in Colportage work was felt to be an experiment, and the results were awaited with anxiety. The consolidation of all our missionary and benevolent work under one financial management imposed such grave responsibilities on that management that all felt uncertain as to whether it would work well. The special efforts, too, for our Home and Foreign Boards had necessarily absorbed much of our attention and our assistance. Finally the interest which concentrated about the current controversy threatened to seriously interfere with all our mission work. So when the report was read and it was shown that, despite all these difficulties, we had done a better year's work than ever before; that the superb work was done, well done, and paid for, the enthusiasm of the Convention attested the abiding interest all had in State Missions. Tennessee Baptists are a unit in their love for and confidence in State Missions. With about \$10,000 there have been employed fifty missionaries and twenty-three colporters, who have occupied 269 stations, added over 1,000 members, built sixteen church-houses, organized 103 Sunday-schools, and besides, has accomplished the greatest Colportage work in the South. Besides this, the State Board has borne, without cost, all the expenses of the Home and Foreign Mission work in Tennessee. And, still further, in addition the Corresponding Secretary has, with the co-operation and assistance of those interested, succeeded in freeing the Orphanage of debt except only about \$1,000, which is provided for by personal securities.

This is only the beginning of our successes if the brotherhood and sisterhood will stand staunchly by our organized and systematic work. This is our first year in consolidated work. We have learned some things and will profit by our experience. With the increased co-operation of the churches and Associations we have a right to expect increased results this year. Let us not rest after our victory, but press forward along all lines into

newer fields. Let us work and watch and pray and try and trust. Double our receipts and we will double our labors, and we firmly believe God will double his blessings.

A. J. Holt, Cor. Sec'y.
Nashville, Tenn.

Woman's Missionary Union.

—Program for monthly missionary meeting for November, 1897. Subject, Africa.

1. The Lord's Prayer, all standing
2. Hymn—"Lead, Kindly Light."
3. Scripture selections—Psa. lxxviii. 3; lxxii. 10; Isa. xiv. 14-25.
4. Items—Difficulties: Frying climate, degradation of the people, immoral lives of many white traders, allurements of trade, especially when rum is used. Traders tempt young men taught by the mission to become their interpreters, and as they can offer large wages, the temptation is often yielded to. Encouragements: Readiness of the people to hear the gospel, absence of any established system of religion, increased interest shown in the progress of civilization, rapid advance made by commerce in opening up the interior of Africa.

5. Prayers for Africa, the converts, native helpers and missionaries.
6. Hymn—"There's a Wilderness in God's Mercy."

7. Map study. See *Foreign Mission Journal*, July, 1897, page 16.
8. A Missionary's Journey. Follow in imagination some missionary to his field of labor, having the following topics: (1) Preparations, outfit, etc. (2) Describe the ship on which he sails, the port from which it starts, so as to compare with port at end of journey. (3) Journey across the Atlantic; pursuing a like course, describe as minutely as possible the entire journey, all places passed, their peculiarities, etc.; much of this can be learned from geographies. (4) Then the arrival at his station, his reception, description of country, etc.

9. Leaflet: "The Evangelization of Africa," by Rev. David Eubank
10. Solo or duet.
11. What are the nations doing with Africa? What are we doing? Careful previous preparation required.
12. Hymn—"God Moves in a Mysterious Way." Collection.

—Read "American Baptist Missions in Africa," by H. A. Tupper, D.D. (10 cents); "The Congo Mission," by Rev. E. F. Merriam (5 cents); "The Gospel for Africa," by Rev. C. E. Smith (2 cents).

AMERICAN BAPTISTS.

American Baptists sent Lott Carey and Collin Teague, both colored, to Liberia, in 1821. A church formed that year in Richmond, Va., became the first Baptist Church of Monrovia, probably the first Baptist church of modern times in Africa. Mr. Carey was its pastor, and during his life it grew to 100 members. After his death Mr. Teague became pastor, and soon doubled the membership. Many missionaries were sent out in the years following, and a prosperous work was done. A number of churches sprang up, some good native preachers were developed, and schools were established.

After the separation between Northern and Southern Baptists (1845), both continued to work in Liberia. The Missionary Union continued the work already begun till 1870. They then withdrew till 1893, and again finally in 1870. In 1873 there were 625 members in their churches.

SOUTHERN BAPTISTS.

The Southern Baptist Convention began an independent work immediately after its formation (1845), with Rev. John Day (colored), as their first

missionary. He was a truly remarkable man, and wielded a great influence, both in religious and political affairs. This mission also prospered. It was suspended during the Civil War in this country, but re-opened in 1871 by Rev. A. D. Phillips, who extended it into the Bior country. It was finally closed by Rev. W. J. David, on the authority of the Board in 1875.

COLORED BAPTISTS.

The Baptist Foreign Mission Convention of the United States (colored) was organized in 1880, and two years later sent six missionaries to Liberia. They opened three stations in the Vey country. A church has been organized which had about 300 members in 1890. In 1894 nine were baptized. At that time Rev. J. O. Hayes was the only missionary.—"Evangelization in Africa," by Rev. P. A. Eubank.

Where there have not been imposed upon by unscrupulous traders the natives of Africa have great confidence in the superior wisdom of the white man. All kinds of disputes are referred to the missionaries, whose judgment is accepted without a murmur. They expect a white man to cure every disease, and a missionary is overwhelmed with the number of cases brought for treatment, from leprosy to snake bite.

An old man insisted upon sharing a dose of quinine about to be administered to a sick man. "I am his father," he said, "so it will do him just as much good as if he took it all." The missionary finally had to give each an equal dose.

They are extremely avaricious. A man fearfully bitten by a crocodile, who had his wounds sewn up, was given food, lodging and attention free, inquired what the missionaries were going to pay him for letting them treat him!

It is out of the question to ask a man to do the least thing. It would be considered very humiliating to ask him to do anything even about his hamba or plantation. He keeps wives for that purpose. They are his stock in trade, and cost him about 25 rupees each. He sells his daughters for the same amount, and this enables him to buy a number of older wives, who are more useful to him than the younger ones.

Contributions of Woman's Missionary Union of Tennessee for the year ending September 30, 1897:

Foreign Missions	\$ 920 76
Home Missions	450 48
State Missions	400 70
Orphanage	410 02
Sunday School and Colportage	31 67
Ministerial Education	24 14
Ministerial Relief	78 90
Total	\$1,643 19
Value of frontier boxes	1,367 00
Total	\$3,010 19

Quiet Hour Thoughts.

Our foreign missionaries have been men of a lofty type. Had they remained in the home field their talents, training and piety would have commanded the highest places among us. Carey was one of the most remarkable linguists of any age. Judson was a leader among men in every respect. Livingston, whose contributions to science the whole world gratefully recognizes, devoted years to mission work in Africa. Thomas, Rice, Hughes, Coleman, Wade, Price and others were "Tall men—sun-crowned—who lived above the fog in Christian duty and in private thinking."

Foreign Mission work in our times has been a grand success, as can be easily shown by statistics at hand, and that success ought to be abundantly sufficient to convince every unprejudiced mind that the aim is reasonable, the missionary force efficient, and the methods wise. The lever that

has lifted 1,000,000 souls out of the darkness of heathenism into Christian life and civilization is strong enough to lift the whole world into the light of God.

I have before me at this moment the minutes of a so-called Missionary Baptist Association. I find that fifteen of the churches, with an aggregate membership of 910, gave last year not one cent to any object of Christian benevolence. Is that not a distressing situation? By what principle, pray tell me, either of justice or truthfulness, can those fifteen churches call themselves "missionary?" But another fact that is explanatory of the above status is revealed. Those fifteen churches give an aggregate of \$103 as salaries to their pastors—an average of a little over \$10 each. Read that statement again and think of all it reveals of spiritual destitution, even in this gospel favored State of Tennessee! It makes the heart ache! Of course those poor pastors have to give their time and energy to making a living at something else. The service they can render to these churches must be feeble and wholly insufficient to lead their people to high consecration, earnest endeavor and self-denying liberality.

O. C. PEYTON

"Baptist Loyalty to Christ and the Scriptures."

REPLY TO BRO. OAKLEY.

1. With reference to Dr. Whitsett's expressions, quoted by Bro. Oakley, and which have been so generally misunderstood, I refer the reader to Dr. Whitsett's own explanations recently published in a "Fraternal Address to Southern Baptists." By the term "Baptists," or "all Baptists," whom he represents as not having practiced immersion before 1641, he means only the "English Anabaptists" who took the name of "Baptists" in 1641; and by the word "Invention," as applied to Barber and others of the period 1641, he only means "discovery" from the Scriptures, according to the primary meaning of the word "invent." Dr. Whitsett means nothing more than Crosby, Bamphfield, Evans and other English historians, namely, that after the "long disease" of immersion as believers' baptism in England, the English Anabaptists "restored" the "ancient practice"—unquestionably a historic fact, if these historians are to be believed.

2. Bro. Oakley entirely misunderstands me when he seeks to make me say that the Baptists as a people have conformed strictly to the law of Christ through all the ages back to John the Baptist. In the original article from which Bro. Oakley quotes, I did say of Baptists now that they "conform strictly to the law of Christ;" but in the same article I only said: "The Baptists as a people, and in their principles, have existed from John the

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.



"The enemy is coming." To the fort for the gun! When a wise man receives a plain warning of danger, he does not wait to let it overtake him; he seeks every reasonable means to fight it off. Disease would almost never get the best of the average man if he was prepared to resist it, and took the natural precautions dictated by common sense. When a man's stomach and liver get upset and fail to do their regular work, he can be certain that nothing worse is bound to follow, if he doesn't look out for himself. Headaches, indigestion, biliousness, and constipation are simply Nature's warnings that the enemy of serious disease is coming to attack him.

The sensible thing to do is to immediately fortify the system with Dr. Pierce's Golden Medical Discovery. It vitalizes and invigorates the entire constitution. It helps the liver to filter out all billious impurities. It gives the digestive and nutritive organs power to extract nourishment from the food and turn it into rich, healthy blood. It creates appetite, good digestion, and solid, muscular strength. It is far superior to the mere temporary stimulus of malt extracts. It is better than cod liver oil emulsions because it is assimilated by the weakest stomach.

"About fifteen years ago," writes Mr. John McMichael, editor of the *Plattsburg, Mo.* Leader, "I was in very poor health, had no appetite, was sluggish, and so listless it seemed impossible for me to do anything that required effort. Every fall and spring this ill health seemed to settle upon me. A friend advised me to use Dr. Pierce's Golden Medical Discovery, asserting that it would restore me to perfect health, and make me a new man of me. Finally he induced me to try the medicine. I weighed at the time about 125 lbs. I used several bottles, and upon quitting it weighed 175 lbs. Since that time my weight has varied from 170 to 180 pounds."

A sure and permanent cure for constipation is Dr. Pierce's Pellets. "One Pellet" is the motto.

Baptist, their prototype, until now." I said, moreover, in that same article, that while they generically maintained their Baptist type and principles in the main, they were characterized "now and then and here and there—sometimes everywhere—by external variations and irregularities," and that "they were in some of their doctrinal principles sometimes unorthodox." In my reply to Bro. Oakley I averred that I never meant to say that however faithful Baptists were in all ages to God's Word, they were "perfect," and I am sure that I only said that they strictly conformed to the law of Christ as now organized and at work. Even now I might, however, be charged with exaggeration in the use of the word "strictly." The whole of Bro. Oakley's misunderstanding of me lies in the use of the word "strictly," which I never applied at all to the Baptists of all ages—however faithful they were, at all times, according to their light and their chances, to the main type and principles of our people.

3. But Bro. Oakley can't see how I can apply the word "Baptist" to a people who have not always conformed strictly to immersion, which is the law of Christ. I wish only to be understood as holding that those people, even when they did not immerse, were essentially, if not technically and strictly, Baptists. They held to the great fundamental doctrine of believers' baptism as opposed to infant baptism, and hence they were Baptists as contradistinguished from Pedobaptists. They had the independent organism of the Baptists; they held to the Scriptures as their sole rule of faith and practice; they held to the doctrine of a regenerate church membership baptized upon a profession of faith; and though for a time they did not immerse, yet, when liberty and light came, they restored the ancient practice of immersion and rectified their error simply as to the mode of baptism. Hence the early Baptist historians called them "Baptists" before they returned to their ancient practice. Crosby and Evans call the English

Anabaptists "Baptists" before they restored immersion in England; and Robinson, a Baptist, in his "History of Baptism," 1790, says of the Monmouths: "The Dutch Baptists reject infant baptism and administer the ordinance to such as profess faith and repentance; but they baptize by pouring" (p. 547). I simply follow early Baptist usage.

Bro. Oakley concludes with a question propounded to me: "Did Baptist churches exist in England prior to 1641 without immersion? If so, can Baptist churches exist in America in 1897 without immersion? If not, why not?"

I reply that essentially, though not strictly, Baptist churches existed in England prior to 1641 without immersion; and in the same way, under the same circumstances, they might so exist in America in 1897. Under the present circumstances or conditions, however, there is no excuse which could now be offered for such churches as then; and while we could not now fellowship such churches as strictly Baptists, yet we can claim our Anabaptist brethren as essentially Baptists before they restored immersion in 1641. It was not until 1641 that they took the name of Baptist in England, and so became denominationalized as a body; and even then there were no such Baptist churches, as we now have, if you come down to the word "strictly." Immersion is only the formal or external mark of a Baptist; but it takes a great deal more than immersion to make an essential Baptist. Strictly speaking, immersion technically makes a Baptist; but when a man has all else than immersion to make him a Baptist he only lacks the external uniform to make him a Baptist soldier in the ranks of Immanuel. Every Christian soldier ought to put that uniform on; but I have seen good soldiers fight in their shirt-sleeves. So were the English Anabaptists before 1641.

Geo. A. LOFTON.
Nashville, Tenn.

A Rare Old Book.

SHEDDING ADDITIONAL LIGHT UPON THE WHITSITT MATTER.

Dear Bro. Folk: This is the first line I have ever written you on the Whitsitt controversy, so I hope you are not so thoroughly tired of the thing as to refuse to let this article speak to the readers of the BAPTIST AND REFLECTOR.

I wish to speak of a very old Baptist book of mine, which attracted considerable attention at our meeting in Fayetteville several days ago. Dr. Inman, the worthy President of our Baptist History Society, considered it a rare find, and asked permission to make extracts therefrom. I had expected to use it in the discussion at the Convention, which explains why I had it with me at Fayetteville. The book was published at Charleston in the year 1774, and is a reprint of the first English Baptist confession of faith made in the year 1643, and signed by the celebrated William Kiffin, along with others of this prominent period of Baptist history. It also contains a short history of the organization of the first Baptist Association in South Carolina, which is nearly the first Association organized in the United States. It is perhaps the oldest Baptist book printed in this country. The type is antiquated, and the old-fashioned "a" appears—like an "f," you know.

But the most interesting thing in this old volume is the light it sheds upon the 1641 question. In the preface, written in 1689, Kiffin and his colleagues declare: "It is now many years since divers of us (with other sober Christians then living and walking in the way of the Lord, that we profess), did

conceive ourselves to be under a necessity of publishing a confession of our faith for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession by reason of the strange representation of them by some men of note, who had taken wrong measure, and accordingly led others into misapprehensions of us and them. And this was first put forth about the year 1643 in the name of seven congregations then gathered in London." Chapter 29 of this confession of faith of the year 1643 is upon the subject of baptism. Article four of this chapter reads as follows: "Immersion or dipping of the person in water is necessary to the 'due administration of this ordinance.'"

Now the conclusion I reach is that William Kiffin knew what he was talking about when he wrote in 1645: "It is well known to many, and especially to ourselves, that our congregations were erected and framed according to the rule of Christ before we heard of any Reformation, even at that time when Episcopacy was at the height of its vanishing glory." Everybody, except Dr. Whitsett, knows that this reformation took place in Luther's time, long before 1641, and that the "episcopacy" alluded to was the organized power of Catholicism. He ought to let poor old Kiffin say what he wants to say, and not twist his language in the attempt to make him say what he did not want to say. If Kiffin joined the Baptists in 1641, as Dr. Whitsett asserts on page 73 of his book, without being immersed, it is passing strange that in 1643 he should sign his name to this declaration of faith, saying that "Immersion is necessary to the due administration of this ordinance." It is also passing strange that at the time when the Church of England was immersing infants, Baptists were sprinkling adults. It is all too strange to be true, in my opinion, fortified as it is by careful research, which contradicts the theory of Dr. Whitsett. W. D. TURNLEY.
Clarksville, Tenn.

Church Succession.

Our Law-Giver or King said to the church, his called out or *ecclesia*, that the gates of death or Hades should not prevail against it. To constitute an orderly church of Christ it must be composed of members who are born of the Spirit and baptized by immersion. No Scriptural church can exist without a Scriptural baptism. No Scriptural church can continue to exist that ceases to execute the ordinance of baptism as commanded by Christ. Not that the ordinance of baptism has anything to do in changing the sinner's heart; not that it adds anything to the repentance and faith, which by the divine Spirit has brought salvation to the soul, but it is that public act which the Law-Giver and King required should be submitted to by saved sinners before his *ecclesia* or church should accept them as members of his (Christ's) body.

So the most successful way to destroy the church which Christ founded is to destroy his ordinance of baptism. And this is the very thing the old apostate mother of harlot churches undertook to do—she attempted to prevent the true churches of Christ executing this ordinance as commanded by Christ. She went so far as to change the ordinance, and tried to deceive the true churches of Christ by adopting the change. The true churches contended, to change the ordinance from a burial in water would destroy the doctrine that Christ taught of the resurrection of the body from the grave. Their refusal to comply with this old abominable harlot's com-

mands was followed by bloody persecutions. The true churches fled to the wilderness, where they could still obey Christ's commands, and I believe the true churches of Christ have ever been faithful in keeping this ordinance as delivered. If she would flee to the wilderness in order to keep it, it is absolute nonsense to contend (history or no history) that these true churches ever disobeyed their King in this regard. It was an external ordinance, it was a visible ordinance, it could only be executed when there was enough water to bury the body, and I have no more doubt that the true churches of Christ have kept it up without change than I have that what Jesus said has failed.

What does it amount to if some religious bodies in England that believed as the true churches of Christ believed, and they through fear ceased to execute this ordinance by a burial in water? It simply proves they were not the true churches of Christ, and not worthy to be called Baptists. They were called Baptists at the beginning because they baptized in water by a burial of the body. While this ordinance of baptism has nothing to do with salvation, it has a good deal to do with an orderly church—no Scriptural baptism, no Scriptural church, no Scriptural Lord's Supper.

If it can be shown that this ordinance did at any time cease to be administered by the true churches as commanded by Christ, the gates of hell did prevail during that period—for without this ordinance there could be no Scriptural church on the earth. No disorderly body calling itself a church has the Scriptural right to administer the Lord's Supper.

If there ever has been a time in the world's history that the true churches of Christ failed to keep his positive commands, Christ's words have failed. And if the words of Christ have ever failed, what is the use of struggling now to uphold them?

Who cares what the churches did in England a few centuries ago in perverting this ordinance? There were multiplied thousands of men and women at that time in other lands who were faithful, and I believe, whether we can trace it by history or not, that our American churches, under divine guidance, obtained their baptism from Christ's true churches. These true churches are in the hands of the Lord. Their fires have never extinguished and never will be. The Lord will take care of them until he comes, then they will be swallowed up and merged into the kingdom, and his true saints will be king priests and reign with him on the earth.

C. G. SAMUEL.

Dodd.—Sister Mary Dodd, wife of Wilson Dodd, was born March 19, 1825; married Nov. 7, 1844. She professed faith in Christ in the fall of 1841, and joined the Baptist Church at Cane Creek, Monroe County, Tenn., in 1842. On Sept. 18, 1897, she was called to her reward. Sister Dodd had been afflicted for many years and was only waiting the Master's will. When death came she expressed her willingness and readiness to die to her weeping husband and children. Bro. Wilson Dodd, 75 years of age, and ten children, one daughter and nine sons, are left to mourn her departure, but they weep not as those who have no hope. Sister Dodd lived to see all of her children converted. In her death the husband lost a kind companion, who had shared the joys and sorrows of life for more than half a century, the children a loving mother, and the Mr. Vernon church a faithful member. Her funeral was conducted by Rev. G. W. Brewer and her pastor. She was laid to rest in the Salem cemetery, where lies the sleeping dust of a son (Floyd). Brother, she is gone. Weep not for her. Your loss is her eternal gain.

T. F. SHAWER, PASTOR.

BAPTIST AND REFLECTOR.

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EDGAR E. FOLK, EDITOR.
A. E. CARANISS, FIELD EDITOR AND GENERAL ADST.
EAM. W. MEEK, BUSINESS MANAGER.

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Reply to the Flag.

In addition to the ten or twelve columns to which the flag had previously treated its readers in reply to us, its issue of October 14th contained seven columns—which our crowded condition last week prevented our answering then—and its issue of October 21st also contained two or three columns along the same line. As a specimen of journalistic pugilism it was very fine, and after reading it we felt like clapping our hands and crying, *Bravo!*

We cannot undertake to answer everything in the two articles. We shall notice only the main points.

1. True to his style, Bro. Hall begins by hurling a series of epithets at us. It would be very easy for us to hurl back as many and as severe ones at him. In return, for instance, for "goody goody," we could call him "bady bady." But we do not care to bandy epithets with him. Besides, we have no taste for that method of controversy. We prefer argument to epithet.

2. Bro. Hall seems disappointed that we decline to enter into a mud-slinging contest with him. Outside of any question of taste we had another reason for it. Jude tells us that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Archbishop Tillotson, in commenting on this passage, says that the reason Michael did not care to bring a railing accusation against the devil was because he knew the devil could beat him at that game.

3. Bro. Hall answers the questions which we asked him with reference to Unitarianism all right, and indeed as we expected he would. For, as we said, we were not disposed to regard him as a Martinite. But his Martinite alliance had served to put him under suspicion. He asks us to answer our own questions in a parallel column with his answers. We should not object to doing so, but it is unnecessary, as our own answers would be substantially the same as his. But what we should like to see would be Bro. Carswell's answers to the same questions published in a parallel column with those of Bro. Hall. We have put the questions to him. Will he answer them? Bro. Hall says "If Carswell is a Martinite he is a liar, for he emphatically denies it." We did not use the word. But let Bro. Carswell answer these questions and then we can tell better whether Bro. Hall's charge is true or not. By the way, Bro. Hall repudiates what Bro. Carswell had to say about Dr. Carroll. Evidently he is getting his eyes open. We think he will get them entirely open before long.

4. But the answers of Bro. Hall to the other questions we asked him are not quite so satisfactory. We gave him these sentences to sign:

(1) "I believe in the Southern Baptist Theological Seminary, and if Dr. Whitsett resigns as President and as Professor of Church History, I will do all I can to support it. I believe in our State Mission Boards, our Home and Foreign Mission and Sunday school Boards, I believe in having Secretaries of these various Boards; I believe in the State Conventions and General Associations and in the Southern Baptist Convention and all of our organized work, and I shall do what I can to help all these interests.

"If Bro. Hall cannot sign this sentence will he sign this:

(2) "I am opposed to the Southern Baptist Theological Seminary, Whitsett or no Whitsett; I am opposed to all our Boards—State, Home, Foreign and Sunday-school, together with their Secretaries; I am opposed to our State Conventions and general Associations and to the Southern Baptist Convention—in other words, I am opposed to all the organized work of Southern Baptists, and propose to use my influence constantly to break it down.

"Which of these sentences will Bro. Hall sign?" He declines to sign either of them. "He that is not for me is against me." If he cannot sign the first, the presumption is that he is in sympathy with the second. But he insists that he believes in State Conventions and in the Southern Baptist Convention, and he says:

"As to Boards and secretaries we decidedly prefer churches and missionaries. The latter are scriptural; the former are not. The Scriptural method is the best method, in our judgment. And, still, we are not disposed to hinder whatever preaching of the gospel can be done by the Boards."

We have to say (1), if he does believe in Conventions, and if he is not disposed to hinder the Boards, he certainly has a mighty poor way of showing his sympathies.

In the Flag of June 10th he says:

"As to the Gospel Mission matter, which Bro. Crandall calls the 'Crawford Movement,' we have only to say that the Flag editor has been an avowed and open advocate of that doctrine for years, and has never hesitated to say so in paper and pulpit whenever occasion demanded it."

Everybody knows that the Crawford Movement means direct opposition to our Boards and Conventions and leads logically to their destruction. That Bro. Hall himself would go this far is indicated by the following paragraph in the Flag of May 27th:

"Our Texas Baptists are still in a stew over the management of their mission work. The controversies amongst the brethren there, and the bad management of the Board's work by some of the Secretaries, have had a powerful impression in favor of the Gospel Mission Movement, which takes the whole thing out of the hands of the Board and allows the churches to manage it. This is not a misfortune, but a great blessing, because it puts the matter back where Christ left it at the first" (italic ours.)

In the Flag of August 19th he grows a little bolder and says:

"The Southern Baptist Convention is a great gathering of the Baptist hosts when they are met together; and for social fellowships, and exploding eloquence, and inspiring enthusiasm it may be set down as a very necessary organization. But its money basis is unscriptural, and its usurpation of authority given the churches in the farming out of the mission work to the Boards is unwarranted, and its mistakes in giving any sort of recognition to the Southern Baptist Theological Seminary has been painfully hurtful. But the Convention should be a stimulus

as a social meeting, and for the discussion of matters of public interest, while the Boards and Seminary should be duly dismissed" (italic ours.)

In the Flag of August 26th he grows bolder still. That issue is filled with thrusts at our organized work. Taking occasion from troubles in Texas as to missions, he says:

"It is not worth while for the brethren to get furious, and rave like mad, for there has got to be a changing up of mission methods. The present workings of the present plan can't be maintained by any living man. The churches and the people demand the change, and it will have to come. It may not be the present Gospel Mission plan that will be adopted, but the present Board plan will have to be changed up. 'Organized work' will have to be re-organized. Bro. Crandall, and you had as well get ready for it."

Again:

"There has got to be a shaking in the valley of dry bones and the brethren had just as well prepare for it. The 'organized work' of the denomination has taken the bit in its mouth and run away with the cart long enough. The rings have got to be broken. The centralising tendencies must be stopped."

And again:

"The abuse of our plan, and the abuse of the liberality of the churches, and the centralising tendencies of our 'organized mission work,' have all been so apparent and universal that there can be no other fruitage than a retrograde tendency in the mission spirit and operations of the age. We need a change in policy and method. We need to allow the churches to come into the saddle and do the riding. The Boards and Secretaries have used whip and spur so long and so vigorously that the churches are beginning to 'buck,' and refuse to go."

If ridiculing our organized work; saying that it would be "not a misfortune, but a great blessing" to take "the whole thing out of the hands of the Boards;" that the creation of Boards by the Convention is a "usurpation of authority," an "unwarranted" "farming out of the mission work to the Boards;" that "the Boards should be duly dismissed;" that "the present Board plan will have to be changed up," calling it a "ring," a "centralising tendency," etc., etc.—if all this is not calculated, if we may not say intended, to "hinder whatever preaching of the gospel can be done by the Boards," we are utterly unable to conceive what would be. If this is showing sympathy for Conventions and Boards we should like to know what in the world Bro. Hall would say if he should start out to oppose them.

In the same issue of the Flag Bro. Hall says: "The average contribution to Foreign Missions in the South last year, is said to have been eight cents per member for the Baptists in the South."

He then adds:

"Eight cents per member! One-fourth of the members drink more than that in a Christmas egg nog. Yet, this is the 'organized work' of the South that is worth bleeding and dying for! More than half a century of organization, and education, and evangelization, and sagacity, and a situation, and reiteration, and combination, has brought such situation! Eight cents per member! The Board, and Secretaries, and bowlers, and splitters and kickers, all-around brulers, are making a scandalous big fuss over a very little wool. When the Gospel Mission people get down to anything like that average, we will be ready to declare the whole thing a farce."

Bro. Hall does not seem to realize that by his course he is doing everything he can to produce just the results he so bitterly laments (?). His words sound very much like those of a murderer gloating over his own deed. Nor does he seem to realize that the eight cents per member includes all Southern Baptists, Gospel Missioners and all. If only those who believe in Boards and who contribute through them were taken into account, as he proposes to count the Gospel Missioners, the per cent would be much larger. Besides, the amount given through the Boards is far greater than through the Gospel Mission Plan. Dr. A. J. Holt, the efficient Corresponding Secretary of our State Board, has several times once we believe in the presence of Bro. Hall, made this challenge: The amount of money given, the number of baptisms, of souls saved, of churches organized, of Bibles distributed through the efforts of the State Board of Tennessee last year were far greater than the work of the "Gospel Mission Plan" along the same lines since its organization. He challenges comparison of figures. Speaking of Dr. Holt reminds us that Bro. Hall went out of his way last week to make an attack on him and also on Bro. A. J. Barton, Assistant Corresponding Secretary of the Foreign Mission Board. The evident purpose of it was to injure not them personally but the Boards they represent. Or was it done simply to express his sympathy for these Boards? As to Bro. Barton, it should be stated

that he was not in 1 000 miles of the Conference which Bro. Hall says he attended. This fact Bro. Hall had abundant opportunity to know.

(2) The above quotations will, we think, sufficiently attest the character of the Flag and indicate its purpose to destroy all of our organized work, as it may have opportunity, and as far as its influence may extend. It is no wonder the Texas Baptist Standard says of it:

"The American Baptist Flag seems determined to become the great Southern organ of the bowlers, kickers and splitters. Its Tennessee agent is R. V. E. B. Carswell, who was refused a seat in the Baptist General Convention of Texas on account of his Martinism. Its Texas book agent is Rev. W. M. Webb, the editor of the Martinite paper in this State and a leading exponent of the Crawford movement. Its Texas Travel agent is Rev. G. A. Conlon, whose chief efforts in his travels seem to be directed towards the destruction of our organized mission work and the belittling of its agencies. It is well for the brotherhood to know that when they pay their money to the Flag that it will be used to feed and house these disorganizers and to weaken all our organized efforts for the evangelization of the world. It is sad for a man of John Hall's abilities to turn his energies in such a wrong direction."

Nor is it any wonder that the Baptist Reeper speaks of it as "the American Baptist Flag with its disorganizing, Hardsbell, anti Board proclivities."

The Southern Baptist, a Gospel Mission organ, recently said: (We quote verbatim et literatim et punctuatum.)

"We believe that all this disturbance is ordered of the Lord. Step by step the people have been led along in this unscriptural organization business and so smoothly had things moved that they had not noticed how far away from the truth they had gone. But this disturbance had begun to open their eyes and the loyalty of the people is beginning to assert itself and we have come to the beginning of the end of this whole business. The convention will be dismembered the seminary will lose its dominating force and our people will go back to apostolic simplicity or clear on into episcopacy."

We are not sure whether the Flag would go that far, though we suppose it would as it is only the logical carrying out of its "Gospel Mission" principles. At any rate, as the Flag is making such strenuous and desperate efforts to gain a foothold in Tennessee our brethren may as well understand that wherever it waves it means disorganization and disintegration and stagnation and death, to the extent of its influence.

5. Bro. Hall says:

"As to theological schools we have published for years before the Whitsett contention had ever created a ripple of our uncompromising opposition to all of them, the world over. We believe in educating the young preachers thoroughly in the rudiments of real education, and thus enable them to take their Bibles and work out their own theology."

This is a free country and every man can do as he pleases. Let it be understood, however, that the purpose of Bro. Hall is not simply to secure the resignation of Dr. Whitsett from the Seminary, but that he will be satisfied with nothing less than the destruction of the Seminary itself. Here is iconoclasm for you.

6. Bro. Hall ridicules what he calls our "peace policy." When that policy has been endorsed so overwhelmingly and with such practical unanimity by the Baptists of Tennessee as it was at Fayetteville, we can stand his ridicule. We are led to infer that according to his policy, instead of peace and harmony at Fayetteville there would have been strife and division and injury to our organized work, and it may be disintegration. Thanks be to the Lord the calamity was averted—thanks to the Lord and not to Bro. Hall. By the way, it was currently reported at Paris last year that Bro. Hall left the Convention there on the second day, saying in disgust that "they don't do anything but sing and pray there any how." He left on the second day this year. Was it for the same reason—because the spiritual atmosphere was too warm and because there was too much peace and harmony there for him?

7. Bro. Hall makes every effort possible to ridicule and belittle us. (1) It is easier to do that than to answer our arguments. (2) This seems to be a part of his established policy. Whenever anyone gets in his way and he thinks it necessary to oripilla that person's influence he resorts to personal abuse and even to defamation of character. This has been done time and again. Here are some of those whose characters he has attempted to defame: John A. Broadus, H. A. Tupper, G.

A. Lofton, J. B. Crandall, John R. Sampey, J. Wm. Jones, Carter He'm Jones, S. M. Provence and others. We feel honored at being in such company. We mentioned these facts to a gentleman. He exclaimed, "What a horrible record!" But such is the record. For our part, we can say: "There is no terror, Cassius, in your threats: For I am armed as strong in honesty That they pass by me as the idle wind, Which I respect not."

8. Bro. Hall insists that his pen always expresses the true feelings of his heart. We are very sorry. We really hoped, as we said, that his pen sometimes runs away with him, and that he is not at heart the kind of man his recent writings would indicate him to be. We are sorry to be assured by him that we were mistaken.

9. Bro. Hall calls us his "self-appointed censor." In reply we have to say:

(1) This discussion was forced upon us by the aggressiveness of Bro. Carswell with his Martinite principles and by the fact that Bro. Hall came to his defense, thus apparently endorsing those principles.

(2) But how about Bro. Hall? Is he not continually criticising everything and everybody? Who gave him the authority to exercise such censorship? Who appointed him to the office of Grand Censor of Southern Baptists? Was he "self-appointed?" Or has he a monopoly of the censorship business? Is he to have the privilege of criticising anything at any time in any way, and if anyone else shall dare to say anything with reference to him is he to be called a "self-appointed censor?" Wrapped in the solitude of his own awful and exalted majesty, is he to sit upon his throne of glory serene, sublime and unapproachable, criticising everything and everybody, but himself above all criticism, and if any one, after much provocation, shall presume to invade the sacred precincts of his sovereign prerogatives, and offer some friendly criticisms upon a blunder which his infallible Holiness had evidently made, is he to receive the cool reply, "Who are you anyhow? You get out. You have no business here. I alone have the right to criticize."

In view of Bro. Hall's own course, and in view of the fact that he had laid himself so peculiarly open to criticism and had invited it so daringly, we confess that it seems to us to come with very bad grace from him to raise the cry of "martyr."

10. In the exercise of his ("self appointed") censorship over us, Bro. Hall asks us a number of questions. Our space is exhausted and we cannot answer them this week. We shall do so next week.

The Young People's Union of Tennessee.

The Tennessee Baptist Young People's Union met in the First Baptist Church in this city on Monday night of last week. In the absence of President Jeffries it was called to order at 7.30 p. m. by Rev. J. O. Rust, Vice-President for Middle Tennessee.

The devotional exercises were conducted by Rev. Fleetwood Ball.

Miss Minnie Vesey sang a beautiful solo, "Step Over the Line."

Rev. A. J. Ramsey, pastor of Immanuel Church, this city, delivered a cordial address of welcome, in which he expressed great regret that the Baptists of this city were unable to throw open their homes to the delegates, for the reason that they are already filled with Centennial visitors.

Bro. J. S. McCullough of Memphis made a happy and appropriate response.

The following officers were elected for the ensuing year: Rev. J. O. Rust, President; Drs. R. B. Garrett, R. N. Barrett and J. S. McCullough, Vice-Presidents; E. H. Ralston, Secretary, and James Tyler, Treasurer.

Rev. A. U. Boone delivered an interesting address upon "The Young Baptist—What He Should Do."

Dr. C. S. Blackwell, Secretary of the Southern Union, though just off of the train after a long journey, and though suffering much bodily pain, made a very fine address.

The Convention adjourned until Tuesday morning at 9 a. m. At that hour it was called together by President J. O. Rust,

The Convention decided to accept the invitation to hold its meeting with the State Convention at Athens next year.

The question came up as to the admission of female delegates and there was some pleasant sparring between Drs. Lofton and Hawthorne on that subject.

The Executive Board was located in Chattanooga and was empowered to apportion among the different Unions of the State the \$400 apportioned to Tennessee by the Executive Committee of the Southern Union.

Dr. R. N. Barrett of Gallatin delivered a very fine address upon the subject, "The Young Baptist and Missions."

Rev. L. A. Little also made an admirable speech upon the subject, "Biblical Culture."

After a few other remarks the Convention adjourned. The session was considered quite a successful one. The attendance Monday night was very good, but was smaller on Tuesday morning.

A Mutual Conference.

We published recently the statement of the friends of Dr. Whitsett, who met in this city several weeks ago. We did so as a matter of information, presuming that our readers would like to know what they did at that conference, as we had received several letters of inquiry asking what was done. After our announcement that we would publish the statement as it appeared in the daily papers, we received a pamphlet containing in addition to the statement of those brethren a paper by Dr. Whitsett explaining various charges which have been made against him.

We shall not now notice the pamphlet in detail. We may simply say that the brethren who put forth the statement are all recognized as among our best and truest men. What they did we assure was done with the very purest motives. At the same time, however, the statement is evidently not satisfactory to every one.

We want to suggest that a mutual conference, both of the friends and opponents of Dr. Whitsett, shall now be held. Let this conference meet some time in the near future at a time and place which may be agreed upon. Let it spend several days, if necessary, in considering the questions at issue. Let the whole ground be gone over fully and thoroughly. Let the issue be stated definitely. Let there be a mutual spirit of respect and brotherly love. We believe that in this way the matter can be thoroughly considered, false issues eliminated, and the brethren on both sides can be brought to see eye to eye, and will come to a satisfactory conclusion which will restore peace and harmony to our distracted Southern Zion. We do not suggest that the conclusions of this conference shall have any binding authority upon Southern Baptists. We think, however, that they will have a moral influence upon them. The Board of Trustees of the Seminary is at present the tribunal which has the final decision of the matter, but we are sure that the conclusions of such a conference will have considerable weight with the Trustees. We hope that this suggestion will be satisfactory to both sides, and that a conference will be held which will tend to bring order out of our present confusion.

Dr. D. I. Purser.

We learn with deepest regret of the death in New Orleans last Friday of Dr. D. I. Purser, pastor of the Valence-street Baptist Church. Dr. Purser was out of the city when the yellow fever broke out and went back in order to be with his people in their affliction and was himself taken with the fever. Dr. Purser was one of our noblest and truest ministers. He was doing a fine work at the Valence-street Church, and will be greatly missed there and also in the annual gatherings of his brethren, to which he delighted to go, and of which he was an influential member. It seems sad that he should be cut down in the midst of his usefulness, but the Lord knows best. We tender to his bereaved wife and children our most earnest sympathy in their great loss. May they find God's grace sufficient for them in this, their hour of sorest trial.

THE HOME

A Child of Jesus.

Published by request of Rev. W. M. Price, co-publisher for Health and Friendship Associations, in the interest of religion in children.

CHAPTER I.

THE COTTAGE—ITS INHABITANTS.

Imagine to yourself an old-fashioned cottage, very small and very plain, whose little windows are shaded by clear white curtains, and whose door-stone is always clean and smooth. The path to the garden-gate is very straight and narrow, and lined on each side by rose-bushes. Some one has an eye to beauty—for the smallest bit of ground can be made beautiful—has wheeled sparkling red sand from the shore, and spread it all along the little path.

The fresh sea-breezes blow over the hilly ground where the cottage stands, a few old apple-trees stand on its right. It is only a mile from the ocean.

Now you have the cottage and the graveled walk, I will describe the garden. It was very small, but large enough to hold a great variety of choice flowers. A few apple-trees, a very low, choice peach-tree, and bushes of currants and blackberries grew there—the latter straggling against and over a pretty white palisade. The road that led to the busy city was much traveled by flaring coaches of red and black; by great hay-carts, carrying their fragrant treasures where they might change them into silver and gold. Then, as there was a beach not far off—a white glistening level, where many a tinted shell and many a bright weed cuddled together—there were carriages and stately equipages, filled with ladies and gentlemen, often passing and repassing. Sometimes little girls would shout as they came in sight of the red cottage—I forgot to tell you it was red—for they became accustomed to see at one of the windows a pale, patient face, that never looked envious, although it could not move round among the roses, and the helpless limbs could never bound over the green sward. It was a pretty face; sickly to be sure, but there a God-sent patience rested. The eyes almost haunted you after they had once given that earnest gaze into your own, for they were large and gentle, filled with a look that long-waiting gives to one.

But there was often another face seen beside that of the sick child. Oh! it was such a rosy, round ball of a face, and the eyes laughed and the cheeks dimpled—for it was health that gave it beauty. And Kitty—I believe that is your name—remember that if you cherish goodness and cleanliness, you are cherishing beauty. Sometimes, to be sure, a sickly face is lovely, but that is when heaven's peace has entered it. Did you ever see an alabaster vase, white as the snow-drift, clear as the drop of dew through which the red of the flower is visible? And have you known any one to place a little lamp within that vase? Oh! what a glow of pure, soft amber there was made by the little light shining

through the vase! Well, when some sick faces have grown very clear, very pure, like the vase of alabaster, God puts the light of His love within, and everybody cries, "What a soft glow! how beautiful!"

The boy with the rosy face was called Charley; the lame, sick child, two years older—though no one would have thought it—was named Daniel.

I don't believe any one ever saw Daniel who did not immediately love him. One wanted to kiss that broad, white brow, one wanted to touch the curls of gold that were so thin and soft they seemed almost an illusion, except when the West wind blew through the window.

CHAPTER II.

DANIEL MARKS—HIS AFFLICTION—DEATH—LITTLE DANIEL.

Daniel Marks was a carpenter. When he was first married, and brought his good young wife to the cottage, then new, and built for her, he was a strong, healthy, robust man, who could do more work than any other carpenter in town. But sad to say, the very next day he was carried home crushed and dreadfully disabled. Weeks stretched into months before he could walk feebly about the cottage floor; and he could not do an hour's work after his first boy was given to him from God. This was very sad, and very disheartening, but Daniel knew that his suffering could not last forever. He loved God and the thought of heaven was so delightful to him, that he tried to bear all his pain without murmuring. His wife was a noble woman. She never spent an idle moment. Upon her now devolved the task of caring for her household, and procuring the comforts of life. A neighbor worked in the little garden an hour every day, out of the pure love of doing good, so that there was always something growing there, and Mary took in sewing, spinning, and washing, and sung and smiled as she worked. The singing and the smiling did more good than the medicine, but in spite of both, Daniel wasted away; and when little Charley was nine months old, and could just lip "Fader," after the manner of such little ones, the father lay down for the last time—but not in the sweet bed with its clean sheets of linen. No, he slept now where no baby-voice could waken him, and a sod, flower-covered, was his canopy.

Years passed over the widow, and she grew cheerful again. Yes, in spite of the weakness of poor little Daniel, who had never been well, she was happy. She knew that the earth was made to stay in but a little while, and that if her sweet boy died he would go to join the angels—go to be always beckoning her to the land where flowers fade not, and treasures are never lost. Besides this, she had proof that the boy was a child of Jesus. She had taught him the Scriptures from his infancy, she had led him to the feet of the Savior. She had been enabled to explain away all his little doubts, and strengthen his sometimes wavering faith. She had seen his tears that attested his contrition for sin, she had heard him, when he thought himself alone, plead with the Savior of sinners to make him a child of

heaven; and she had been called one day to his side when she knew by the holy look of rapture that overspread his face that he had learned the language of Christ.

"Mother," he said, "I have found Him."

"Found Jesus, my little boy?"

"Yes, mother, I know I have found Him. Oh, how good He is! I am so happy!"

"I am very glad," was the low, sweet response.

"Everything looks so bright, mother," said the child, pointing from the window. "All the trees are happy, and the roses and the grass—all look so beautiful now! Oh, I am glad I have found Jesus!"

"Jesus, lover of my soul, let me to thy bosom fly," repeated his mother.

"Yes, I want to go there," said little Daniel, fervently.

As little Charley grew, the mother was glad to see the health bloom on his cheek—its fire in his eyes. She taught him to be tender to the sick one, he who seldom stirred from his little stuffed chair, and looked so wistfully out when the sun shone. On every fair day, the mother would drag the invalid into the pretty garden, and the red of the roses played against the white wan cheek, while Charley frolicked like a young kid, every moment coming to Daniel, to know if this wasn't nice, and that wasn't pretty!

Daniel seemed to have a strange wisdom. He was, perhaps, a poet, for he clothed his language in beauty, as a star is clothed in light, and everybody could find something in what he said to think about.

One day there were more visitors than usual to the beach. It was a warm, glowing noon, when a carriage stopped in front of the widow's house, and springing therefrom, a child of eight summers came up the little graveled walk to the cottage door. She was the daughter of luxury—her dress and air of extreme fashion proved that—but, at the same time, her manners were winning, and her face very gentle and pretty.

"If you please, may I have some water?" asked the child.

"Wouldn't you rather have milk?" asked Mrs. Marks.

"Oh! yes, indeed!" said the little one, eagerly; "and I may stay just as long as I please to drink it? for poor papa, he's so very ill and tired he must wait ever so long. See, the carriage has stopped under the great tree by the gate."

"Won't your father come in, too?" asked Mrs. Marks, as she was preparing to get the milk.

"I'll go and ask him," and away the child ran, bounding back again, however, to say that he didn't feel able, and he was resting on the carriage cushions.

The child drank her milk, and then, with an amusing familiarity, she untied and threw off her bonnet. "You're sick, too, ain't you?" she asked, as she took her position by Daniel's side, drawn thither by the sweet expression of his pale face.

He smiled for a reply.

"I've seen you ever so many times as we drove past," she continued, "and father always says that you look like a picture in a rough frame. Don't you get tired of sitting here? I should think your mother or some-

body would drive you to the beach. Oh! it's so nice there. Say, don't you get tired of staying here?"

(Continued next week.)

RECENT LETTERS

To Dr. Hartman by Catarrh Patients.



The following letters were received from women: Mrs. J. H. Macomber, of Fremont, Mich., writes: "My husband had catarrh most dreadfully. He was surprised to find after taking one bottle of Pe-ru-na,

that he was cured of the catarrh." Mrs. L. M. Hunter, of Clifton, Kansas, says: "After taking three bottles of Pe-ru-na I am cured of my catarrh. I will not be without it in the house, as it cures coughs and colds so quickly." Mrs. G. J. Martin, Paoli, Indian Territory, writes: "I have used Pe-ru-na in my family and find it the best medicine for coughs, colds and catarrh." Mrs. G. F. Adams, of Lipan, Hood county, Texas, writes: "Pe-ru-na cured me of catarrh with which I had been suffering several years. I feel that Pe-ru-na has saved my life, for when I began taking it I was not able to do anything; could not eat or sleep." Mrs. Austin Degroot, Woodville, Mich., writes: "I feel in every way cured of catarrh from which I have been a sufferer for twenty years."

The following letters were received from men: E. M. Marshall, of Escanaba, Mich., writes: "My disease was general catarrh. The catarrh had affected my bladder and kidneys, but I got relief from that at once. Pe-ru-na is the best remedy that I ever saw." Friedrich Wuldrich, of Alma, Ohio, writes: "I had catarrh and dyspepsia, and was so nervous that I could scarcely walk. I am seventy-five years old now and am well and happy. Pe-ru-na did it." E. N. Stabler, of Payne, Ohio, writes: "I think Pe-ru-na is the best medicine ever got up for catarrh."

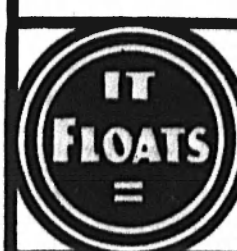
Send to The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio, for Dr. Hartman's latest free book on chronic catarrh, la grippe, etc.

Ask your druggist for a free Pe-ru-na Almanac for 1898.

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

DR. PRICE'S CREAM BAKING POWDER. A Pure Grape Cream of Tartar Powder. 10 YEARS THE STANDARD.

IVORY SOAP



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

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor, 304 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Motto: Nulla Venia in Proterbo.

Our missionary's address: Mrs. Besse Maynard, 38 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for October, Frontier Missions.

J. B. Gambrell, D.D.:—There are 1,500 Baptist churches in Texas without houses of worship. Texas has over 1,000 miles of frontier border. There are within the State 200,000 Mexicans, 250,000 Germans and many thousands of other nationalities who need the gospel.

J. M. Breaker, D.D.:—There are 800,000 Germans in Missouri. Of the 2,800,000 population of Missouri there are 2,000,000 who are not Christians.

A. J. Holt, D.D.:—There are 132 towns in Tennessee without any Baptist church at all. In one of these there is a population of 800 and no church of any denomination, not even a prayer-meeting or Sunday school. Thirty-one of these towns are county seats. There are nineteen towns in Tennessee with no church of any denomination.

Rev. A. Redford, Burnetts, Oklahoma:—I have just returned from a tour through four counties. I was at Chandler with Bro. Rowe. Preached for him three times, then passed through Ingram westward. I find great destitution. People have no knowledge of Baptists. Campbellite preachers came twelve miles to hear me preach and wanted me to come again.—Home Field for October.

The Boy of The House.

He was a boy of the house, you know. A jolly and rollicking lad. He was never tired, and never sick. And nothing could make him sick.

If he started to play at sunrise Not a rest would be taken at noon. No day was so long from beginning to end. But his bedtime came too soon.

The maiden auntie was half distraught At his tricks as the days went by. "The most mischievous child in the world!" She said, with a shrug and a sigh.

His father owned that her words were true. And his mother declared each day Was putting wrinkles into her face. And was turning her brown hair gray.

His grown-up sister referred to him As a trouble, a trial, a grief: "The way he ignored all rules," she said, "Was something beyond belief."

But it was as troubled the boy of the house, He revelled in clatter and din. And had only one regret in the world—That he hadn't been born a twin.

There's nobody making a noise today, There's nobody stamping the floor. There's an awful silence, upstairs and down. There's scraps on the wide hall door.

The terrier's whining out in the sun—"Where's my comrade?" he's come to say: Turn your plaintive eyes away, little dog. There's no trellis for you today.

The freckle-faced girl from the house next door Is sobbing her young heart out; Don't cry, little girl, you'll soon forget To mix the laugh and the shout.

The grown-up sister is kissing his face, And calling him "darling" and "sweet," The maiden auntie is holding the shawl That he wore on his restless feet.

prayers. Remember that! Thanks for the never-wearying interest of this little band of workers.

Then comes another of the "tried and true": "We send you today \$1 for Mrs. Maynard. John has worked hard for his money, but it accumulates slowly. So I add mine to it. He thinks he can get another little boy here to be a Young South contributor if you will send a box to him."

J. T. LIPSEY.

We will certainly send the box. May he prove as good a worker as this little friend of ours. As long as a boy and his mother are "partners" you may expect great things. Just keep right on in that line, John.

I think this must be from a new friend, as I do not recall ever having a letter from Tibbs before:

"I send you \$1 for our own missionary, the proceeds of my missionary

hen. I pray the Lord to bless it to the good of some poor soul."

A FRIEND.

We are so grateful. May we have many such friends!

The next is from Halle: "Enclosed find order for 75 cents for Japan. I am only 20 months old, but my mother wants me to learn to give to others. If you please, I will join the 'Infant Brigade' and do my best."

ESTHER CHERRY.

You are so very welcome, dear child. May you grow up as brave and true as the beautiful Esther of Bible times! Thank you so much! We hope you will grow up with us.

The next comes from Del Rio: "Enclosed please find \$1.15 sent by the Del Rio B. Y. P. U. for Mrs. Maynard's support."

MAGGIE RUBLE, Secretary.

Many thanks to the B. Y. P. U. for so kindly making the Young South the medium of their contributions to Foreign Missions. May they prosper, growing daily in the ways of truth.

The last brings the banner collection for this week from Athens:

"We send you \$2.45 from the Athens Sunbeams for Mrs. Maynard. Part of it comes from the pennies we bring in on Sunday afternoons. The rest was made by 'multiplying pennies.' Leon Magill made one dollar from one penny. He started with one cent's worth of beans and then sold lemonade. We are going to try to contribute something each month to our missionary."

BATE TURLEY.

I like that last resolve. It's the steady, systematic giving that brings us to our desired point. Won't some body else "multiply pennies" in this wonderful way? I knew a little boy once who made \$30 out of one dime.

I'll tell you the story some day, if you'll remind me.

I never had a sorer disappointment than when I was compelled to give up going to Fayetteville last week. But circumstances most inexcusable of tyrants forbade. I hope some one who

How to Find Out What Makes us Sick.

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

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was there will tell us about it. I bear the "Spirit of the Lord" led the Convention, and that it was a wonderful session in many ways. The next meeting comes to Athens, where I trust East Tennessee will gather in great strength. I expected to go up to Thursday morning, and so did not arrange for a special report of the W. M. U. for our page. You will find one on the missionary page.

Now for the "melancholy days," only we won't allow them to be sad in the Young South. Let's work all the harder, if the leaves are falling. November is next to the last month in 1897! Think how the days are flying. Most truly,

LAURA DAYTON EAKIN.

Receipts.

First half-year's offering.....\$11 25
First week in October..... 45 32
Second week in October..... 18 30
Third week in October..... 16 00

FOR JAPAN.
E. and F. Fugate, Chattanooga, Tenn. 1 00
Primary Class, Chattanooga 5 00
John Lippsey and mother, Adairville 1 00
A Friend, Tibbs 7 70
Rutha Gerry Hale 7 70
Athens Sunbeams by Bate Turley 2 45
Del Rio B. Y. P. U. by Maggie Ruble 1 15

FOR ORPHANAGE SUPPORT.
E. and F. Fugate, Chattanooga 1 00

Total.....\$244 75

Received since April 1, 1897:
For Japan.....\$244 75
Orphanage Support..... 45 32
Orphanage Debt..... 18 30
James O. Warner Fund..... 11 40
Colporters..... 18 30
State Missions..... 8 25
China..... 15 00
Cuba..... 1 75
Mexican School..... 1 00
Foreign Board, Tenn..... 1 00
Dr. Dias in Mexico..... 1 00
Postage..... 81

Total.....\$244 75

RED ROUGH HANDS

itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, muddy skin, dry, thin, and falling hair, itching, scaly scalp, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA Ointment, the great skin cure.

Cuticura

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, muddy skin, dry, thin, and falling hair, itching, scaly scalp, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA Ointment, the great skin cure.

ITCHING HUMORS

RECENT EVENTS.

—The South Carolina Baptist Convention will meet in Rock Hill on the first of December.

—Rev. T. J. Porter, formerly of Key West, Fla., has accepted a call to the church at Fort Deposit, Ala.

—Dr. J. B. Taylor is assisting Dr. M. B. Wharton in a meeting at the Freeman-street Baptist Church, Norfolk, Va.

—Rev. A. C. Dixon is being assisted in evangelistic services at Hanson Place, Brooklyn, N. Y., by Rev. R. G. Pearson.

—Rev. J. M. Roddy, pastor of the Baptist Church at Midway, Ky., was married on October 14th to Miss Edna Cogar of Versailles, Ky.

—A meeting is being held at Edenton, N. C., conducted by Rev. Percy G. Elsom of Danville, Va. Mr. Elsom has remarkable gifts as an evangelist.

—Rev. S. Y. Jamison, pastor of the West End Baptist Church, Atlanta, Ga., has been called to the church at Griffin, Ga., to succeed Rev. T. W. O'Kelly.

—Rev. Sigmond Ragowski, the converted Jew, is in Griffin, Ga., holding a meeting especially in favor of converting the Hebrews. It is hoped that good may result.

—Dr. Malcolm McGregor of Atlanta, Ga., is conducting a successful meeting at the Baptist Church in Versailles, Ky. There have been a large number of conversions.

—The Board of Managers of the Orphans' Home have recently elected Mrs. Collins of Memphis assistant matron of the Home in place of Miss Laura Harris. Mrs. Collins is highly recommended.

—Dr. D. Heagle, professor of Church History in the Theological Department of the Southwestern Baptist University at Jackson, has accepted the pastorate of the Second Baptist Church in that city.

—The Alabama Baptist Convention, which was to have met in East Lake on November 11th, has been postponed indefinitely on account of the yellow fever. We presume that it will meet sometime in December.

—It is announced that the Western North Carolina Convention has decided to join the North Carolina Convention and have only one Convention in the old North State. It seems to us that this is a wise move.

—It is always a pleasure to see Prof. W. O. Carver of the Seminary. He was passing through the city last week and gave us a brief call. A hard student, a fine preacher, a genial, lovable Christian, he is one of our coming men.

—Rev. C. L. Seasholes, recently pastor of the First Baptist Church, Dallas, Texas, has accepted a call to the First Baptist Church, Lansing, Mich. We are sorry to lose him from the South. He was one of our most valued ministers.

—The Missouri General Association at its meeting in Mexico, Mo., last week, refused to consider Whitsett resolutions introduced by Dr. S. E. Ford by a majority of 122 to 113 on the first day, and by a majority of 160 to 80 when they were reintroduced on the second day.

Macbeth lamp-chimneys save nine-tenths of the chimney money and all the trouble. But get the right chimney. Go by the Index.

—Rev. Asa Cox of Whitlock was at the Convention in the interest of a church in Henry County which is struggling to build a new house of worship. He told us that he secured about \$12.50. We wish it could have been more. Both he and the church he represents are most worthy.

—Rev. J. L. Sproles of Huntsville, Ala., and Miss Laura Harris of Covington, Tenn., were united in marriage on October 20th. Bro. Sproles was formerly pastor in Covington, and is known as a minister of fine ability. Our warmest benedictions rest upon the happy couple.

—The editor of the Memphis department of the *Flag* says that the only thing that would cause him to quit the Baptist is the proof that he "does the Baptist cause more harm than good." The great trouble with some people is they want too much proof on things they don't want to believe. —*Baptist Chronicle*.

—The Third Baptist Church, Atlanta, Ga., recently made vacant by the resignation of Rev. J. D. Winchester, has called Dr. L. G. Broughton of Roanoke, Va. Dr. Broughton is at present in Memphis conducting a successful meeting. He will visit the church soon and will then decide about accepting the call.

—The Baptists of West Virginia met at Huntington in their twenty-third annual session on October 13th. Dr. Reynolds was elected President and R. R. Sadler Secretary. The State Mission Board reported that it was free of debt. The *Baptist Banner* says that this was the best meeting ever held in the history of the Convention.

—We were glad to see Rev. U. S. Thomas of Mossy Creek in our office last Tuesday. Bro. Thomas will be remembered as one of the most efficient colporters of the Sunday-school and Colportage Board under Bro. Quisenberry. He is now devoting all of his time to study at Carson and Newman College. He has, we think, a bright future before him.

—Among our visitors last week were Dr. J. M. Phillips, the efficient pastor of the Baptist Church at Mossy Creek; Rev. T. J. Davenport of Germantown, who is one of the most popular pastors we have in the State; J. S. McCullough of Memphis, an active Christian layman, who is especially interested in young people's work, and B. C. Jarrell of Humboldt, who is one of our noblest and most generous laymen.

—The *Western Recorder* announces that Rev. J. N. Prestridge, who recently resigned the pastorate of the Williamsburg Church and the presidency of the Williamsburg Institute, is, together with Rev. M. P. Hunt of Louisville, to take charge of a new paper to be started in the interest of Dr. Whitsett. The *Recorder* adds: "It is a free country and if Dr. W.'s partisans want a paper and are willing to pay for it, they can have it, of course."

—The Epiphany Baptist Church of New York City has called Rev. Howard L. Jones of Chilesburg, Ky. He has accepted the call and will begin his pastorate November 14th. He is a son of Dr. John William Jones and a brother of Dr. Carter Helm Jones. He has been supplying the pulpit during the summer. The property of the church is valued at \$300,000 with a mortgage of \$45,000 on it. It is one of the oldest churches in the city, having been organized in 1701.

—In the BAPTIST AND REFLECTOR of October 14th there was a question from a sister with reference to Martinism, in which reference was made to the "Central Baptist Church." Rev. J. W. Lee, pastor of the Central Baptist Church (or, better known as

Human Blood Turned to Water.

Remarkable Affliction of Miss Roselle Darr, of Cumberland, Md.

From the *Courier*, Cumberland, Md.

The reporter of *The Courier* bearing of a terrible malady with which a young and handsome lady of Cumberland, Md., was afflicted, called at the residence of Mr. Michael Darr, 68 Frederick street, to learn something of it.

Mrs. Darr said that her daughter Roselle, aged 20 years, had been afflicted with a disease that apparently had turned her blood to water, accompanied by nervous prostration, pains, loss of appetite, etc., making life a burden.

The family physician was consulted but his treatment brought no relief, and her daughter's existence was a dragging misery.

The mother also said that her daughter accidentally cut her finger rather severely, and they were astounded to notice that no blood came from the wound. "Then," said the mother, "I was convinced that my daughter's blood had really turned to water."

Mrs. Darr, continuing, said she had read of the merits of Dr. Williams' Pink Pills for Pale People, and had little faith in such remedies, but finally purchased a box at Mr. Hervey Lane's drug store, on North Center street.

After her daughter, Roselle, had taken one box a slight improvement was noticed in her condition; the remedy was continued, and after three and a half boxes were taken her daughter's health was restored.

The reporter naturally had a desire to see the young lady after hearing these remarkable statements, but was informed that she was out of the city on a visit.

Mr. Michael Darr, the father of the young lady, is a passenger engineer on the B. and O. railroad and is an

experienced and popular railroad man. To those who may doubt the accuracy of this statement, we refer them to Mr. Darr, who will indorse all we have said, and to the following affidavit of the mother of the young lady:

I, Mrs. Rebecca Darr, do acknowledge the statements of the above article relating to my daughter's illness, and the merits of Dr. Williams' Pink Pills for Pale People. In connection with the same, is substantially correct. Witness my hand and seal.

MRS. REBECCA DARR.
Witness:
CHARLES R. MORRIS,
STATE OF MARYLAND, J. S.
ALLEGHENY COUNTY.

Personally appeared before me, the subscriber, a Justice of the Peace, in and for the said State and county, Mrs. Rebecca Darr, and made oath in due form of law, that the foregoing statement is true as therein set forth.

CHARLES R. MORRIS,
Justice of the Peace.

February 3, 1897.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

the "Martine Church") Grenada, Miss., writes to ask if that was the church referred to. It was not. It was a church in Texas. We had no objection to giving the name of the place or of the sister who wrote the letter, but we withheld them at her own request, as she did not wish to have any trouble over the matter.

—We certainly rejoice in the reports from the Tennessee Baptist Convention. Long association with these brethren led us to believe that they would prove intractable to the disorganizers. They nobly compromised, and for the sake of work in their own State kept the Whitsett matter out of the Convention. We cannot help comparing Tennessee with Texas. It is not long ago that each of these States consolidated into one Convention and began working for unity and harmony. Year by year Tennessee has grown in the strength of this unity, until today there is no more promising State work in the South. Year by year Texas has gone back toward the verge of the old factional strife. Is not part of the difference in the fact that Tennessee has been united for the cause and Texas for men? Our sympathy for those contending for our organized work in Texas is well known, but noble as has been their cause and their efforts, it has failed to bring such results as we have in Tennessee. The States that stand for unity and stability, are those where no one man or a few men dare to control. Tennessee, Georgia, Alabama, North Carolina, South Carolina, Virginia and Maryland, are States where the brethren are on a par, and where the center of allegiance is the work. —*Christian Index*.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its ages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical profession. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by rebuilding the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, J. C. HALL & CO., Toledo, Ohio. Sold by Druggists, 75c.

BOOK AGENTS, READ \$100 A DAY!!

GOV. BOB TAYLOR'S TALES

"THE FIDDLE AND THE BOW."
"THE PARADISE OF FOOLS."
"VISIONS AND DREAMS."

GOV. BOB TAYLOR'S TALES

is the title of the most interesting book on the market. It contains the three lectures which have made Gov. Taylor famous as a platform orator. "The Fiddle and the Bow," "The Paradise of Fools," and "Visions and Dreams." The lectures are given in full, including all anecdotes and songs, just as delivered by Gov. Taylor throughout the country. The book is neatly published, and contains fifty illustrations. Price 50 cents.

Any new subscriber who will remit the price of the paper, \$2, or \$1.50 if a minister, will receive a copy of Gov. Taylor's Tales free. Any old subscriber sending us \$2.15, or \$1.65 if a minister, will receive the book and have his time extended one year. This offer is limited. Take advantage of it at once. Address: BAPTIST AND REFLECTOR, Nashville, Tenn.

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The One Great Standard Authority.

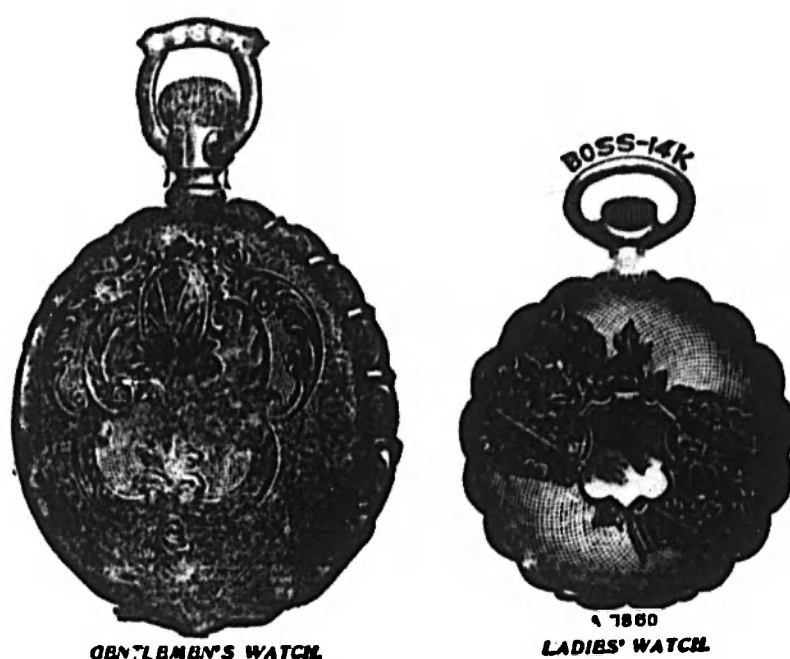
By Webster, J. B., Jr., Editor.

Standard of the U. S. Gov't Printing Office, the U. S. Supreme Court, all the State Courts, and all the National Academies.

Warmed Recommended by State Superintendents of Schools, College Presidents, and all the leading authorities.

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SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., NOVEMBER 4, 1897.

New Series, Vol. IX, No. 11

THE GOSPEL FOR AFRICA.

BY REV. C. E. SMITH

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

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

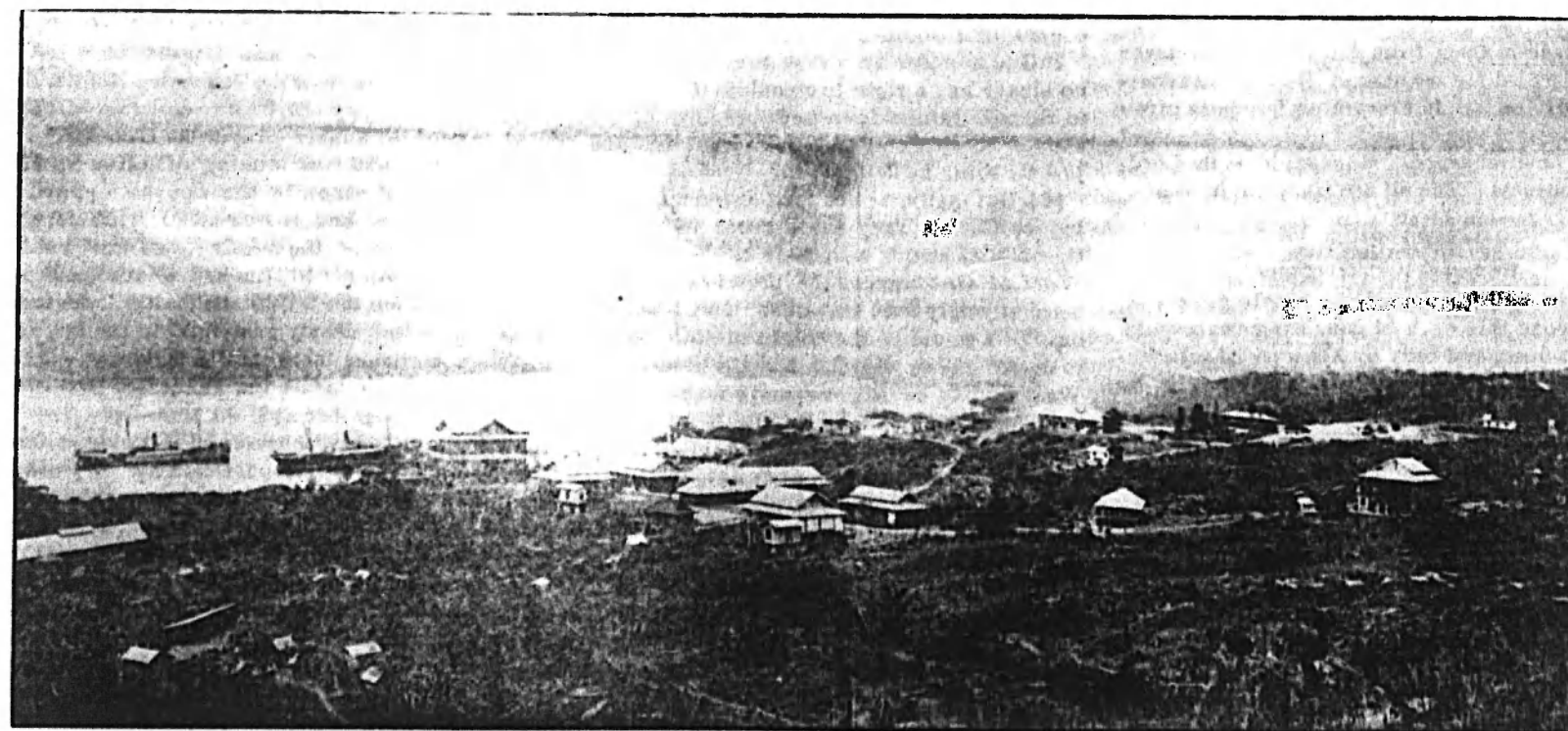
A Little Mission History.—Our Convention's first work in Africa was in Liberia, afterwards extended, in 1850, to the Yoruba country. Later the work in Liberia was given up. Our first missionary to Yoruba was the lamented Bowen. Between 1850 and 1869, when our work here was practically given up, we had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

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

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

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

Missionaries.—Following is a list of our mission-



MATADI.

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

ful, and one soon pays for his rashness if he exposes himself too much. It is a sure way to bring on fever. The seasons are, the rainy from May to October, and the dry from November to April.

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

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

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

brother (M. L. Stone) preaching for them and working at his trade as carpenter for a living. At Abeokuta, Bro. David found three or four converts, and at Ogbomoshaw a few more. With the help of some native young man, he opened up work in all these places. He found those at Ogbomoshaw worshipping under a tree.

Present Work.—We are working four principal cities and in two villages. Our first station is Lagos, on the coast. It is under England, and is estimated at 75,000 people. There is much of civilization, yet the majority of the people are heathens or Mohammedans. There are two Baptist churches there, one called the Native Baptist Church, with about 100 members, (it needs a revival of exclusions,) and the Mission Church, numbering about eighty members, only partly supported by the mission. The Mission Church is growing quite rapidly. At a short distance from Lagos, the Mission Church has a mission in a village, where there have been a few baptisms.

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

aries, sent out since the reopening of the mission in 1875. W. J. David came out in 1875, but was compelled to return in 1889 and has not yet been able to come back. At the same time W. W. Colley, col., came out, but resigned in 1879. Mrs. David came out in 1879 and died in 1881. P. A. and Mrs. Eubank came out in 1882, but after eight years of hard work felt compelled to retire, but they look forward to a time when they may re-enter the work. W. P. Harvey, Mrs. Harvey, S. M. Cook and C. E. Smith came out in 1884. Mr. and Mrs. Harvey returned home in 1886, on account of ill health, and the same year Mr. Cook withdrew. Miss Cynthia E. Morris (afterwards married to C. E. Smith) came out in 1886 and died in 1889. In 1889 C. C. Newton, Mrs. Newton, Miss A. Newton, W. T. Lumbly and Mrs. Lumbly arrived on the field. Mrs. C. E. Smith came out in 1891, C. E. Smith having married again while at home. In 1890 S. G. Pinnock came to us from the Wesleyans, and later was married to a lady of that society, who also joined us.

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