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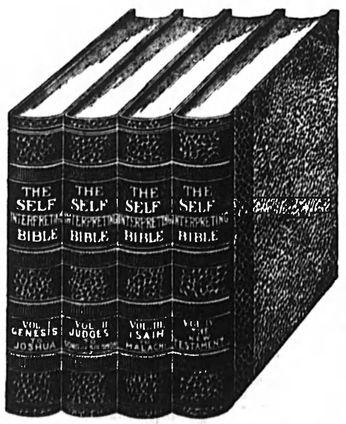

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Baptist and Reflector

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI. NASHVILLE, TENN., JANUARY 20, 1898. New Series, Vol. IX., No. 22

THERE appears on the label of some subscribers this week a blue cross indicating that your subscription is some what in arrears. We take this method of reminding you of the fact, and at the same time suggesting that a prompt remittance will be appreciated.

Quatrains.

BY MRS. JESSIE LEE McCANN.

I.

MORNING.

Dawn in the misty gray, light in the gloom,
Gladness where shadows lay, grief meets her doom;
Over the welcome day, shine o' the sun,
Doubt never more to sway, joy's reign begun.

II.

IF.

If we'd open our eyes to the good that prevails
In searching after the wrong,
The fret and the murmur of life would be lost
In the musical measure of song.

III.

THE LAUGHTER OF CHILDHOOD.

Ah! sweeter than sound of the bird's tender call,
Rippling silences deep o' the wildwood,
Or rhythmical music of waters that fall,
Is the bell-chiming laughter of childhood.

IV.

THE COMING OF THE VIOLETS.

'Tis said in the night-time, when Sorrow had birth,
The angels shed tears of regret,
And where'r the crystal drops touched the dark earth
There blossomed a sweet violet.

Chattanooga, Tenn.

The Disloyalty of Open Communion.

BY PROF. H. C. VEDDER D.D.

Some who have done me the honor of reading my former articles may say: "You have appealed to sentiment, indeed, but to an unworthy sentiment, the sentiment of sectarianism." I should prefer to call it the denominational sentiment, but by whatever name it is called I do not admit that the sentiment is an unworthy one. On the contrary, it is a sentiment worthy of respect, and even of honor, for it is close kin to the sentiments of filial love and patriotism. If a denomination has an adequate reason for existence, those who are members of it should recognize that reason, assert it, take an honest pride in it. If the denomination has a notable history, if it has been distinguished for heroic deeds, if it has made valuable contributions to religious thought, if it has powerfully influenced for good the history of Christendom, its members would be despicable if they did not cherish recollections of such a past and draw from them inspiration for future achievements.

But I freely admit that this is not the highest motive that can actuate a Christian. It is more or less of the earth, earthy. There is a higher motive than loyalty to denomination, and that is loyalty to Christ. Loyalty to Christ demands the maintenance of strict communion—that is the thesis of the present article.

We have seen that Pedobaptist scholars generally admit that historical scholarship supports the Baptist contention that the New Testament enjoins and exemplifies believers' baptism. But do Pedobaptists therefore accept and practice believers' baptism? It would not be true to say that the slightest tendency is manifested in that direction. They admit all the Baptist premises, but refuse to draw the Baptist conclusion. And how do they avoid drawing that conclusion? By various means, all of which come to this: 'A Christian of today is under no obligation to obey the command of Jesus, whom he professes to receive as Lord and Christ. This will be to-not a few so shocking an assertion that they will be unable to accept it without proof.

First, then, let us examine further that article from *The Outlook* from which a quotation has already been made. Infant baptism, we are told, has completely changed the significance of the original rite of believers' baptism. "The change can be justified only on the ground that no rite is of the essence of Christianity, and that the same spirit of liberty which allowed the Christian Church to dispense with circumcision allows it to change baptism from a symbolic act of faith by a penitent to a symbolic act of consecration by a parent." By the same argument what cannot the Church of Rome justify? Because the spirit of Christian liberty allowed Christians to dispense with the pass-over, the same spirit of liberty warrants the church in changing the eucharist from a spiritual communion with Christ, symbolized by the bread and wine, to the sacrifice of the mass! Because the spirit of liberty allowed Christians to dispense with the Jewish hierarchy for a simple ministry, the same spirit of liberty justifies the development of that ministry into priest, bishop, Pope! This assertion of a "spirit of Christian liberty" that permits Christians to make such changes as they think proper in Christ's Church, gives away the whole case of Protestantism against Popery.

Almost identical is the argument of Dean Stanley in justification of the change in the "mode" of baptism. "It is a larger change," he tells us, "even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For whilst that was a change which did not affect the thing signified, the change from immersion to sprinkling has set aside the most of the apostolic expressions regarding baptism, and has altered the very meaning of the word." Surely, for so momentous a change as that he will assign a weighty cause, says the reader to himself. But no, the only reason given is a trivial one previously mentioned: "The practice of immersion, though peculiarly suitable to the Southern and Eastern countries for which it was designed, was not found seasonable in the countries of the North and West." And, therefore, the change to sprinkling "is a striking example of the triumph of common sense over the bondage of form and custom."

It is worthy of note in passing that the reason Dean Stanley gives for the change, such as it is, must be pronounced a historical error. Climatic conditions had little or nothing to do with the matter; for affusion began in precisely those countries of the East to which Dean Stanley calls us immersion is "peculiarly suitable," while immersion lingered longest in those cold countries of the North and West where it was not "found seasonable." Affusion was introduced because magical efficacy was attributed to the waters of baptism, and its progress is parallel with the growth of the doctrine of baptismal regeneration. When it was believed that one could be born again through baptism, the performance of the rite became of the greatest importance. If water was lacking for an immersion, or if the person was sick, pouring water over the body, so as to simulate immersion, was accepted as a substitute. And since affusion would accomplish regeneration as truly as immersion, and was more convenient, it gradually displaced immersion.

But the really noteworthy thing is that *The Outlook* and Dean Stanley agree in the position that "Christian liberty" or "common sense" warrant the church in making such changes as it thinks proper in an ordinance of Christ. It may change immersion to sprinkling, it may change believers' baptism to the baptism of infants. That is to say, though Christ definitely commands believers' baptism, no Christian of today is under obligation to obey Him. A rite is not of the essence of Christianity.

But Baptists are agreed that whether a rite is or is not of the essence of Christianity, loyalty to Christ is; and that loyalty to Christ is not consistent with disobedience to His commands. Who shall say that there is not still need of a denomination to uphold the principle of loyal obedience to Christ? But that principle cannot be upheld without strict communion. An open communion Baptist says by his act, in inviting the unbaptised to the table of the Lord—and his act speaks more loudly than all his words to the contrary—You are not baptised, but it is no matter. To the Pedobaptist his act says: I believe you are teaching the traditions of men for the commandments of Christ, but it is no matter. His act says to all men: I will treat you as if there were no difference between believers' baptism and the baptism of infants, between obedience to Christ's command and disobedience.

Are Baptists then the only loyal Christians? Are they the only Christians who obey Christ? Dare we pronounce all other Christians disobedient and disloyal? Such might seem to be the only conclusion from what has been said, but it is not. Far be it from me to say that other Christians are not as loyal in spirit to Christ, as obedient in intent to Christ, as Ba tists. No man can do more than be loyal to Christ as he knows Christ, than obey Christ as he understands Christ's commands, and that other Christians do as well as we. But to be loyal and obedient to Christ in spirit is not precisely the same as being in fact loyal and obedient to Christ's commands. It is the contention of *The Outlook*, and of Dean Stanley, that when Christ commands believers' baptism it is not necessarily the duty of a follower to obey. He has a Christian liberty in the matter, he is privileged to use his common sense, and can do whether he will obey or do something else. Now a Baptist holds that when Christ commands the only liberty of the Christian is the liberty to do what is commanded, as promptly, as exactly as he is able. A Baptist holds that the truest loyalty is shown by glad obedience.

But it is often said that there is no command for strict communion, that this practice rests wholly on precedent, on inference, and that we have no right to give to apostolic precedent and our inferences the force of law in the Church of Christ. But this saying, though common, is not true. We have a definite "Thus saith the Lord" for strict communion, and we have it in the Great Commission. Christ there commands believers' baptism, and He Commands the baptism of a believer at the very beginning of his Christian life. It is to be his confession of Christ before the world, it is his very first duty, before he engages in any act of service. As the symbolism of the ordinances establishes a logical order, the command of Christ establishes a chronological order.

The open communion Baptist proposes to change that order. He, too, proposes to use a Christian liberty and common sense to decide whether Christ's command shall be obeyed. He takes his stand with *The Outlook* and Dean Stanley. It is the same violation of the principle of loyalty to Christ that every Pedobaptist commits. The open communion Baptist becomes guilty of precisely the error that he reproaches in those who have substituted sprinkling for immersion, and the baptism of infants for the baptism of believers. Like those who have made these changes, he, too, would nullify the command of Christ.

Baptists cannot long continue to exist because they have existed, because they have an honorable history, because they are great in numbers and in wealth. Nor ought they to exist for such reasons as these. If they are to live as a separate body of Christians, it must be because they stand for a great principle, imperfectly comprehended, acknowledged, followed by other Christians. They will stand for a principle of supreme importance if they continue to proclaim Christ's Great Commission, interpreted as the scholarship of the world says it must be interpreted. Baptists have not yet fulfilled their mission in the world; they still have a great work to do; it is to press upon every believer his obligation to render implicit, exact, loyal obedience to every command of Christ.—*Watchman.*

A Sinner's Musings.

Knowing that life's journey soon shall end,
Mindful that each moment that we spend
Draws us nearer to that certain close,
Brings us closer to our last repose,
Heeding not the moments as they fly,
Casting off the blessings as they lie
Scattered 'round our wavering, wandering feet,
Moving forward when we should retreat.
Thus, each day, we sinners spend our time,
Reaping naught, yet aiding vice and crime,
Not by deeds which you or I may do,
But waiting, you for me and I for you,
To break the chain of vice and sin
And knock where all are welcomed in.
Come, friend, today and join me where
We go, to meet our mothers there.
Repent our sins and join that band,
Bound for the happy Promised Land.

BURNLEY M. MOSS.

Atlanta, Ga.

"Night Brings Out the Stars."

[Oration by N. B. McLain, of The Philomathean Literary Society of Carson and Newman College, Mossy Creek, Tenn.]

In the evening, as the shades of night are gathering, the student of nature looks with admiration upon the stars as they silently take their places in the heavens. And he asks: Why are they so brilliant at night and then at the approach of day vanish into obscurity? The stars with united voice reply:

Before our lights will deck the skies
The sun must veil his glory bright;
The king of day must close his eyes,
And wrap the earth in shades of night.

As darkness brings out the stars, so the night of adversity presents the world with the most magnificent types of heroic manhood.

When angel wings ceased to fan the polluted atmosphere of the earth, and when the mosaic revelations were regarded as the speculative dreams of some forgotten fanatic, moral night dropped her dark curtain and brought out the Star of Bethlehem. This fiery messenger of the skies, destined to chase away the gloom and melt the superstitions of heathenism, was a harbinger from the Almighty—the herald of peace, announcing the wonderful transition from Judaism to Christianity. This star, sitting in his blazing orb, threw rays of light across the lapse of years and illuminated the funeral day of time. He enabled us to see the final resting place of fragmented worlds, and on the monument that marks their tomb, written in letters of gold by the hand of time, to see this grand inscription: Obscurity and opposition have brought forth the most famous men of all ages, and the darkness of persecution has exhibited the greatest talent that has honored the march of time.

The cyclones of pagan wrath mantled the earth from pole to pole, and the false lights of Catholicism obscured the faint glimmerings of Christianity a guiding star, only to roll back the gloom and make an everlasting exhibition of the brightest and purest gems of the heavenly religion. John Bunyan must walk in the gloomy cells of Bedford jail before he could write that immortal allegory that the religious world has received with unspeakable delight. This wonderful story adjusts itself to the palace of the king, meets the demands of the dusky Burman, and everywhere is found associated with Shakespeare and the Bible. When ecclesiasticism sat drunk on the throne of idolatry, Bunyan, although seeing his doom written in letters of fire, arose and fearlessly advocated the doctrines of the Bible and the Christianity of the Judean Prince.

When we look over the fields of literature we see Bunyan's story of the Pilgrim standing like a blue-topped mountain whose "summits and battlements of alabaster are so dwarfed by distance" as to resemble a congregation of the gods—a great constellation of heavenly brilliancy, illuminating the chaotic gloom of ages unborn. His thrilling history proves that "the darker the setting the brighter the diamond." Before the name of John Bunyan could be immortalized, before his works could start on their eternal circuit, he must feel the brand of infamy and stand as an everlasting illustration of the truth that opposition is the key that opens the avenues leading to the throne of exaltation.

The intense darkness that enveloped the moral world and the satanic oppression of Popery's iron rule made John Wickliff a great benefactor of mankind—"the morning star of the reformation." This gloomy period of the world's tragic drama revealed that he was ordained to introduce those principles of reform that should pass down through the ages and bless humanity to the end of time. As Christ lifted the moral world from the gloomy depths into which it had fallen, and opened up a pathway to a glorious salvation, so did John Wickliff rally the forces of Israel and inspire them to struggle on until they march forth and give religious freedom to an oppressed world.

No man has emerged from obscurity to stand on some lofty mountain peak of fame's immortality without first drinking from the bitter cup of youthful disappointments. The school boy of today, who is necessitated to work his way, who must wander through valley of gloom and climb mountains of difficulties, is in the training school of adverse circumstances that the Great Architect of Fate may bring him forth a brilliant and complete master of the great problems of active manhood. The gigantic intellects that brought to light the deep mysteries of scientific knowledge, and conversed with the invisible, were rocked in the cradle of adversity and reared amid the briars and thorns of hopeless obscurity.

Looking back upon the vicissitudes of ages, we see Galileo, the father of science, sitting on the throne of eternal day recording the relations that come down to him direct from the skies. The student of biography naturally seeks to know why he was permitted to gaze with rapture upon the inhabitants of the deep blue vaults of the heavens. The reply is: His life was a living triumph of truth and genius over the prejudice and power that compelled him to walk in the lonely prison cell. It was the gloom surrounding him that was an inspiration to arise in imperial strength, to vindicate his truth, and to stand as an Alpine peak to mark the revolutions of centuries and the progress of scientific knowledge. The storm of theological criticism drove him to exhibit the telescopic wonders of the heavens to the most eminent personages of the pontifical court. The cruel war waged by his contemporaries inspired him to toil at the gates of science, and to thoroughly establish the first principles of astronomical investigation. Before he could look, with prophetic vision, across the unexplored field of knowledge and direct scientific research, before he could fulfill his exalted mission, he must grope through the darkness of ignorance and meet the opposition of a superstitious world.

Looking over the broad fields of poetry, we see Milton holding a kingly sway over the poetic world. He lived in pain and darkness, but still kept uncontaminated a character and a genius worthy of a better age. His greatness rolled on like an irresistible river through the arid planes of thought, bearing upon its bosom the trophies of a life in darkness, and the evidences of the truth that the night of adversity brings out stars of eternal brilliancy. John Milton was the apostle of liberty and the monarch of song. His blindness abandoned him to a sublime solitude that he might write Paradise Lost, which has a horizon as broad as space, and a chronology as long as eternity. Poverty, neglect, and the cruel ridicule of his contemporaries lifted him to those serene heights of literary distinction, and stamped him as time's noblest off-spring.

"He was cradled into poetry by wrong,
And learned in suffering what he taught in song."

His schooling of retirement, while it banished him from happiness and comfort, gave a supernatural brilliancy to that heroic poem which may be classed as one of the most perfect in execution, the most wonderful in imagination, and the most worthy in production that has emanated from the human mind. When the sun of happiness had passed beyond the horizon of human hope, and the night of adversity had mantled the highest ideals of Milton's life, he stood on a lofty eminence of literary dignity, and with his mind intoxicated by a heavenly illumination, spoke the rythmic language of the gods. But you ask: Where is the source of such angelic verse as his? Does his mind tower above the gloom and mists of earth? Does he stand on the walls of the spirit-land and decipher the inscriptions on the mind of Jehovah? No. It was neither sporting among the stars nor flying in a fiery chariot across the unmeasured dome that arches the poetic world that enabled Milton to stand upon a plane forever unrivaled—the glory of English literature, the champion of English liberty.

Where then do we find the explanation for his wonderful success? Was he wrapped in the mantle of luxury, and surrounded by a gilded halo of earthly happiness when he composed Paradise Lost? *No;* before he could sing his immortal song, before he could stand on heaven's vast dome and converse with the congregated nations of earth, before his character could arise to the true heights of its sublimity and unrivaled greatness in the poetic world, he *must be smitten with blindness.* Truly:

"The good are better made by ill,
As odors crushed are sweeter still."

Looking at the imprisoned and dormant possibilities of the human family, we are driven to exclaim:

O fettered soul of man,
Arise, and flee the gloom of life,
Leap this contracted span
And fly beyond the fields of strife.

Arise, O Bunyan, great,
And light the pathway of the just,
Smile at malignant fate
And triumph with your sacred trust.

Arise, ye gods to say
Why Milton's beauty stands on high—
The song of perfect day,
Whose music shall untune the sky.

Arise, eternal stars,
And deck the gloomy walls of night,
And break the iron bars
That mark the land of pure delight.

"Pen Picture of Mormonism."—Review No. 3.

Elder Oswalt shows that the Mormons teach the absurd and blasphemous doctrine that the Mormons are ultimately to become Gods in heaven.

In "Doctrine and Covenants" Joe Smith has the following revelation Section 132, part 19, 20: After speaking of the Mormon's entrance into heaven, he says: "Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue. Then shall they be above all, because all things are subject unto them. Then shall they be God's, because they have all power and angels are subject unto them."

Joe Smith introduced polygamy into the Mormon church in 1843 as he pretended, by a special revelation. Elder Oswalt says: "His first wife, Emma, from all accounts, was a true woman. She stood by him in all his trials and shared with him in all his misfortunes; but when he announced his intention to take another wife she still, like a true woman, resented the base insult and refused to submit. He then attempted to force her into his polygamous terms with a revelation threatening her with destruction. Here is the revelation: 'I command my handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord, for I am the Lord thy God, and will destroy her if she abide not in my law.'" Doctrine and Covenants, Sec. 132, part 54.

When Smith took another wife Emma left him, and the *lying destruction* which he pronounced against her fell on him, no doubt, for his abominable falsehoods and baseness. He was finally shot by a mob of outraged citizens.

In 1862 the Congress of the United States passed an anti-polygamy law, but the Mormons by secret combinations managed to prevent its execution, except in a few cases, for twenty years. The priesthood were thus emboldened to defy the government. Says our author: "They claimed that polygamy was a divine institution, and God had placed it in the church to stay; therefore neither the government of the United States nor the whole world combined could put it down. They went so far as to prophesy in the name of God that if the government much longer persisted in its efforts to suppress polygamy God would come out from his hiding-place and make bare his mighty arm in the defense of his saints and destroy the nation from the face of the earth. This sort of doctrine I have not only read in Mormon publications, but I have heard it preached from the Mormon stand."

In 1882 congress passed a bill, framed by Mr. Edmunds, against polygamy, so arranged as to overcome the Mormon Secret Combinations. This was effectual. During four years there were about one thousand convictions made by the courts in Utah. They were required to pay a fine and serve a term of imprisonment in the penitentiary. Says our author: "But during four years of this wholesale convicting, fining and imprisoning the church stoutly refused to become loyal to the government. They waited, but in vain, for their God to come to their rescue and make bare his arm and destroy their enemies. Finally their prophet, tired of waiting and suffering, and seeing there was a greater power vested in the government than there was in the Mormon God, got up a new revelation. That God had directed him to instruct his saints to submit to the law, and put away their wives, for he didn't want to destroy their enemies at that time."

They all made a virtue of necessity and obeyed this counter revelation implicitly, though they still believe in polygamy, as Joe Smith taught them they would have a plurality of wives in heaven. As their last revelation stated that their God did not want to destroy their enemies at that time, it will not prevent a revelation in the future for their destruction at another time.

I notice when persons quit the elders traveling among us, asking, "How many wives have you at home?" they reply: "We have quit that now," in a way to leave the impression that they quit of their own free will, but the above facts show that they were forced to quit polygamy very much against their will. Had they the power now they would restore it again.

A. B. CABANISS.

SPIRITUAL FREEDOM.

SERMON PREACHED BY REV. J. B. HAWTHORNE, D.D., FIRST BAPTIST CHURCH, NASHVILLE, TENN.

"Ye shall know the truth, and the truth shall make you free. They answered, We be Abraham's seed, and were never in bondage to any man. How sayest thou, then, ye shall be free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." John viii. 32, 33, 34.

Our Lord was speaking of spiritual bondage and freedom when he said, "The truth shall make you free;" but the Jews were two carnalized to perceive his meaning. They supposed that his words had reference to political bondage, and they quickly resented the insinuation that they were then or ever had been politically enslaved. They said, "We are Abraham's children and were never in bondage to any man." They were blind to the facts of their temporal condition and history.

Had they forgotten Egypt and the four hundred years in which they groaned under the yoke of Egyptian taskmasters? Had they forgotten Babylon where they were carried captive, and the seventy years in which they hung their harps on the willows and prayed God to restore them to their native land?

What was their condition at the very time at which they boastfully declared that they were never in bondage to any man? Had they forgotten Cæsar and Pilate and Herod? Were they oblivious of the Roman eagles looking down upon them from a hundred heights? Were they deaf to the sound of Roman bugles, and to the tramp of Roman legions along their highways?

To whom did they pay tribute? Who was their royal master? A son of David? or an alien, a stranger, an intruder and a Pagan?

Jesus recognized the reality of moral slavery throughout the whole world of mankind, and offered his gospel to men as the only means by which they could secure moral emancipation. But the average man resents the idea that he is morally enslaved; and those whose bondage is the most abject and deplorable are the most boastful of their freedom. In this "Land of the Free and Home of the Brave," where every man claims to be "lord and monarch of himself," we find the extremest types of moral servitude and debasement.

Far be it from me to undervalue political freedom. I believe that not only the humanity-loving millions of earth, but the angels and the glorified spirits of heaven rejoice when any people rid themselves of the galling yoke of political despotism.

When all Greece had assembled to behold the Isthmian Games, a crier stood up in the centre of the vast multitude and read the following decree:

"The senate and people of Rome and Titus, their General, do give liberty and immunity to all the cities of Greece that were under the jurisdiction of Philip." This proclamation was received with shouts and hosannas that shook the solid earth and made the welkin ring. The historian says: "The birds flying in the air above the scene were so affected by the acclamations of the rejoicing multitude that they fell dead to the ground."

I pray God that I may live to see the day when long-enslaved and long-suffering Cuba will electrify the liberty-loving millions of earth with a mighty shout of freedom.

Freedom! How that glorious word warms our blood and quickens our pulse.

"Go ring the bells and fire the guns,
And fling the starry banner out;
Shout freedom! 'til your lisping ones
Give back their cradle shout.

Better to dwell in Freedom's Hall
With a cold, damp floor and moulding wall,
Than bow the head and bend the knee
In the proudest palace of slaverie."

Alas! Millions echo these sentiments who are slaves in a sense they know not of. Millions who would open their veins and pour a libation of their blood on the altar of civil freedom, are in abject bondage to their own depraved appetites and vicious passions. Loaded with chains of corruption, and led captive by the devil at his will, they yet boast of their freedom, and tell us that they were "never in bondage to any man."

If I should go to the palace of yonder millionaire, who is clothed in purple and fares sumptuously every day, and before whom a sycophantic world is ever bowing to the dust, he would spurn me from his presence if I should intimate that he was subject to any bondage. But notwithstanding he is so proud and boastful, I know him to be the meanest of slaves. His whole mind and moral being are utterly servile to an evil passion, a corrupt purpose and a tyrannical habit.

Take another illustration. Take Ingersoll, whose free-thinking has carried him to the point not only of rejecting revealed religion, but of denouncing it as the source of the world's greatest evils. With an air of contempt for our weakness, he tells us that he has verified the proposition of our text as to the emancipating power of truth. He asserts that by the exercise of his own reason he has satisfied himself that any belief in a divine revelation is a delusion, that what we call a revelation from God is an imposition on human ignorance and credulity, that the New Testament account of the miracles of Christ is a fabrication of lies, that the judgment to come and heaven and hell are the creations of priestcraft, and that human immortality is a superstition which should not be dignified with a serious thought. He declares that he is supremely proud of his own freedom from the fetters of all of these mischievous delusions.

All this has Mr. Ingersoll said, and a thousand things besides, too profane and indecent to be repeated in this presence. Alas! his infidelity has done more than emancipate him from the fear of God, judgment and eternity. It has freed him from the fear of doing wrong, and from all reverence for virtue, rectitude and honor. He stands before this nation today as the apologist and defender of vice and crime. He glories in the privilege of using the witchery of his eloquent speech in defending and promoting principles and practices, the prevalence of which would utterly destroy social purity, order and happiness.

A few years ago when certain men were indicted by the Federal Government for using the mail to distribute obscene pictures, Mr. Ingersoll offered his professional services to the accused, and stood before a Federal Court to uphold the principle that every American should have the right to engage in this crime-breeding traffic.

Beautiful pattern of freedom is he! Beautiful freedom is that for which he stands, freedom from principle, freedom from virtue, freedom from conscience, freedom from all sense of shame, freedom in covenanting with crime and in confederating with criminals. Oh! thou hideous monster. Thou favorite child of sin! Thou vulture, whose feast is filth! I would rather have these limbs fettered with a thousand chains than be cursed with the freedom of which you boast.

The primal function of truth is to reveal to men their moral condition. It is only in the light of divine truth that they discover the degradation and bondage into which sin has brought them. But as this discovery is only the beginning of moral emancipation, how vast and difficult is the work to be accomplished by gospel truth. We live and move and have our being in a world of slaves. Who can number the prison doors to be opened, the bars of brass to be cut asunder, and the bands of steel to be broken?

If the gospel of Jesus Christ is the divinely appointed instrument for the deliverance of the enslaved millions of our race, what friend of humanity can refrain from saying, "Oh Lord God, merciful and gracious, send forth the light of thy truth into all the world."

There is a slavery of misconception and delusion, from which men are freed only by the light of the gospel. There was a period of my childhood when I lived in constant dread of an imaginary monster, which my negro nurse had named, "Rawhead and Bloodybones."

To me that imaginary monster seemed to be a reality. One night I saw him as I looked up the stairway into the garret. Under this bondage I lived a nervous, gloomy, unhappy child, until my Christian mother told me that there was no such creature as "Rawhead and Bloodybones," and that what I had seen as I looked up into the garret was something which the servant had put there to frighten me.

The untutored savage is in bondage to fear when he witnesses an eclipse of the sun. Give him the scientific explanation of this phenomenon, enlighten him with scientific truth and he will be freed from the marsh-lamp's fitful flame, believing it to be the ghost of his grandmother. Reveal to his mind the natural causes which produce that flame, and it will be no longer to him an object of terror.

Papal Rome sways her sceptre over millions of human beings who are kept in bondage to priestcraft by the delusion that to their spiritual masters are committed the keys of heaven and hell. Set before their minds the gospel truth, that there is but "one mediator between God and man, the man Christ Jesus, and that "he openeth and no man shutteth, and shutteth and no man openeth," and they will break away from their bondage into the liberty of the true sons of God.

When John Knox began the Reformation in Glasgow, the Romanists of that city believed that, if a heretic should touch the great bell in the church-tower, he would instantly fall dead to the ground. John Knox told them that if they would lower the bell into the street he would not only touch it, but smite it. They accepted his challenge, believing that they would thus easily dispose of an arch-heretic. They removed the bell from the tower to the street, and Knox, in the presence of a vast crowd, approached it, smote it again and again, pronouncing at every stroke his anathema upon the Pope and the priests.

By this peculiar device Knox freed the people of that city from a pernicious delusion, and prepared them to receive the truth which made them forever a community of Protestants.

Truth is essential to salvation. Men must have right conceptions of God. Belief in an impersonal, Pantheistic Deity will not lift the sinful soul out of its degradation and bondage. Men who believe that God is fitly represented by that Pagan image in the British Museum, which has twelve hands, and in each hand an instrument of torture, will never abhor vice and love virtue.

Not until a man sees the personality, fatherhood, holiness, love and mercy of God, revealed in the person of the Man Christ Jesus, can he have and desire to obey and honor God.

But the truth of God to be effective must be applied to the heart and conscience by the Holy Spirit. The truth is the sword, and the Spirit is the power that wields it.

Jesus Christ said, "I if I be lifted up, will draw all men unto me." He means not literally every man in the world, but men of every class and condition. The lifting up of Christ is our work; the drawing is the work of God's Spirit. Both are indispensable. If Christ is not lifted up by the preaching of the gospel to lost men, the Holy Spirit will not draw them, and without his drawing power the lifting up will be in vain.

We cannot overestimate the quickening, subduing and transforming power of gospel truth, when it is applied to the conscience by the Holy Spirit.

When I look about me in this depraved world I see some types of moral servitude which men call hopeless. I see the miser hugging his gold with an affection that is absolutely blind and stupid. At midnight, when good men sleep, and light winged dreams ascend to God and heaven, he sits bending over his heap of glittering dust, wrapped in rags, and from vigilance and fasting worn to skin and bones.

I see the drunkard. On his bloated face all the hideous heraldry of vice is stamped. Unmoved by the tears of his wife and the cries of his beggared babes, he goes on from debauch to debauch, from madness to madness, until he would barter the blood in his veins for one more drink.

I see the harlot, lost to virtue and dead to shame, defying alike the scorn of men and the frown of God. In the frenzy of her sin and woe, she curses her natal day, curses the mother who gave her birth, curses the dumb earth beneath her feet and the gentle stars that shine above her head.

I see the felon whose feet have slipped in human gore, and on whose face the darkest histories are written. Tomorrow he will ascend the scaffold and die a felon's death, and yet, there is no tear in his eye, nor contrition in his heart.

Do you tell me that for such men there is no redemption? If you do you limit the power of God's truth, and need a better faith. The annals of our blessed Christianity contain the names of misers, drunkards, harlots, thieves and murderers, who, under the influence of the glorious gospel of the Son of God, became new creatures, attained to great purity and beauty of character and went down to their graves with words of triumph on their lips.

My friend, what is your condition today? Are your fetters gone? Are you free?

"He is the freeman whom the truth makes free,
And all beside are slaves."

"If the Son hath made you free, then are you free indeed." In the light of God's truth have you seen and felt your guilt and folly, and with true penitence of your heart lifted your eyes to him who said, "Look unto me, all ye ends of the earth, and be saved." Do you grasp with appropriating faith the blessed truth that "the blood of Jesus Christ cleanseth from all sin?" Is there a principle of life within you which impels you in the path of obedience to God, and that empowers you to say to every seducer, "Get thee behind me, Satan?"

With confidence and joy do you look forward to the day when death shall be swallowed up in victory and when you shall be caught up in the air to meet your glorified Lord and Redeemer? If to these questions you can answer yes, I pronounce you free. You know the truth, and the truth has made you free. You are in God's kingdom, and the gates of hell shall not prevail against you.

Just From Atlanta.

We are all rejoicing over the announcement that Dr. L. G. Broughton accepts the call of our Third Baptist Church and comes to Atlanta soon. We count on great things coming to pass through his ministry. This Third Church is admirably located for gathering a congregation, has a large seating capacity, has 900 members, and has had great success under the ministry of Winchester, whom you gave us, and South Carolina purloined from us. As to Broughton, everybody knows him or of him. He is colossal. In his evangelistic campaign in Atlanta last spring he was God's instrument in accomplishing more good than any other evangelist who ever visited Atlanta, and in my humble judgment he is a superior preacher to Earle or Sam Jones or Moody or Munhall or Needham.

SEMI-CENTENNIALS

are the order of the day in Atlanta just now. Last Sunday Dr. Landrum led off for the First Baptist Church with a semi-centennial sermon. Exercises elaborate and comprehensive have been had at two separate services since—one on last Sunday afternoon, another at the Wednesday night prayer-meeting. Papers have been read, addresses made, hymns and music composed and used, and all else that would be expected of a great *fin de siecle* church like the First, as it passed the mile-stone of the first fifty and starts out on the second fifty years. When organized, on the first Sunday in January, 1847, there were seventeen charter members—seven males and ten females—of these one sister only survives, who is almost ninety years old. Deacon B. F. Abbott read an historical sketch, showing many interesting facts, among which were this, that four or five Baptist churches had gone out as daughters of this same old First—the Second, the Third, West End and Ebenezer (colored), this last with 2,700 members.

On Yesterday the First Presbyterian Church, Dr. Barnett, pastor, began a series of semi-centennial exercises of somewhat similar character.

These are both strong churches and wield a mighty influence for good over not only the city, but the State. The First Baptist contemplates many new advance moves, among them a new and larger house of worship, which is greatly needed, for Landrum's congregations are unable to find seating-room. He has been pastor nearly a year and a half, but the crowds throng to his services as much as at the beginning.

As you know, when Atlanta had her Exposition a Tabernacle was built, seating 8,000 or 10,000 people, and Mr. Moody was invited to come and hold special services, which he did. That Tabernacle still stands. Sam Jones has held two great meetings in it—great in crowds and fun, etc., if not in results—protracted efforts, I mean, and occasionally he comes down and preaches to great crowds. Lately the Pastors' Conference of the city decided to hold regular Sunday afternoon services in it for the masses who may be attracted there, but are slow about going to church. Time will give the results.

I, as often as I can, sit under the ministry of my own pastor, Dr. W. A. Montgomery of Decatur. He is an uncommonly good preacher—a stalwart—and I doubt if any of our Atlanta saints are fed higher, i.e., on richer, more wholesome diet, than are we in Decatur. We thank Tennessee for him.

Thanking you for furnishing us so excellent a paper, and through you, thanking Dr. Hawthorne for his sermons in your columns, which several of us read and profit by, and wishing you the increment of the 5,000 new subscribers this year, I make my bow and write WM HENRY STRICKLAND.

Decatur, Ga.

The Florida Baptists.

Beginning on the 5th inst. the Florida Baptists closed a busy and fruitful year. Their work has been done under trying circumstances, but it has been a good year. Thirty-three missionaries have been employed, eighteen churches aided to build, ten young preachers helped to the prosecution of their studies, ten "superannuated" ones aided out of the Aged Ministers' Relief Fund, besides what has been raised on the endowment of Jno. B. Stetson University. The State Board of Missions is the agent through which the Florida Baptists do all their general work, and through which they help each other. It has a warm place in the hearts of our people, and pledges were freely given for the work of the ensuing year.

The Convention admits woman on the same terms as men, and at this meeting two reports were read by women, namely: That of the Woman's Missionary Union, by Miss J. L. Spalding, secretary, and that of the committee on Aged Ministers, by Miss Mary A. Taylor, of Tampa. Both were excellent.

The convention was handsomely entertained, and the effect on the church and the public seemed to be very gratifying.

Our organized work is warmly supported in Florida. All our boards are loyally sustained. Drs. Willingham, Tichenor and Frost are always heard with sympathetic interest in behalf of their work. Somehow they seem to reach the zenith of their eloquence in Florida. They are sure of their footing. The Florida Baptist Convention is a harmonious, working body, and woe betide the man who tries to turn it away from its proper work.

In connection with the convention the Woman's Missionary Union and the B. Y. P. U. A. held meetings. The last named was addressed by Dr. E. E. Chivers, of Chicago, Rev. J. J. Parsons, of Jacksonville, and Rev. W. T. Hundley, of Gainesville. Dr. Chivers also spoke on Sunday evening before the young people. He made a fine impression on the convention.

The Seminary was represented by Prof. W. O. Carver. Carver is a Tennessee boy, and he brought with him on this trip a Tennessee girl, and received a hearty greeting from several ex-Tennesseeans. Among these were the venerable and beloved Chaudoin, Pastor Osborne and wife, besides others. The youthful professor made a most pleasing impression. He was given a liberal collection for the Students' Fund, and no one gave grudgingly.

The interest and enthusiasm touched the high-water mark several times during the convention, and singularly (as some would think) every time in connection with a collection. Wednesday evening the pledges were taken for the State Board of Missions. Thursday evening a mass-meeting was held in the interest of the Foreign Mission Board of the Southern Baptist Convention. It was a great meeting. Friday evening an educational meeting was held, at which the annual report of the board of trustees of Jno. B. Stetson University was read by Prof. C. S. Farris, and Prof. W. O. Carver spoke for the Seminary. On Friday morning, almost without asking it, Dr. Frost received a liberal sum for the Bible work of his board.

The climax of the Convention, certainly so far as it concerned Tampa, was reached Sunday morning. This was the occasion to which Pastor Osborne and his people had been looking forward with special interest. They were several thousand dollars in debt on their beautiful new church, and while they expect to realize the most of this amount from their old property, they needed help. After a great sermon by Dr. Frost before a congregation that packed the spacious building, the pastor asked for fourteen hundred dollars. He received about $1,465, and this event placed the capstone on the success of the convention. It was a great day for the Tampa Baptists and for the Baptist cause in Florida. Tampa is practically the gate-way between Florida and Cuba, and a strong, aggressive church there means much for the cause of truth and righteousness. Pastor Osborne is leading his people in a vigorous effort to sustain the devoted and accomplished missionary to the Cubans in that city, Senor Cova. Free from embarrassment, they will now do more than ever.

S. M. PROVENCE.

Tallahassee, Fla.

Virginia Letter.

The Baptists of the Old Dominion enter the new year with buoyant hope. The reports that come in from different sections of the state have a cheerful ring about them and the work of the Lord is prospering. Many successful revivals have been held and much valuable material added to our churches. The favorite time for meetings in the cities in our State is November and December, but some of the churches, however, prefer the middle of the winter for this sacred work, and consequently they are now preparing for their special services.

The Baptists of Fredericksburgw ere considerably shaken up recently by the resignation of Dr. T. S. Dunaway, who had been their pastor for a great many years. They are happy once more, however, as the doctor will remain with them.

The Baptists of Roanoke are banging their harps on the willows, and refuse to be comforted. The cause of their grief is the decision of their pastor, Rev. Dr. Broughton, to accept the call to the Third Church of Atlanta. The tie binding Dr. B to his church is a tight one; when he pulls away many a heart string will snap. Broughton, by the help of the Lord, has accomplished wonders there. But we predict for him similar success in his new field. He has it in him to carry things forward. He is thoroughly consecrated, full of fire and courage and the Holy Ghost. The Baptists of Virginia will miss him.

But let no one imagine that the pastoral current is moving in only one direction, and that an outward one. We have had an accession to our ministerial ranks which has filled us with joy. We refer to the coming of Dr. W. R. L. Smith to the Second Church of Richmond. The prophets all say that he will stay there forever, that is, during the term of his mortal existence. No one would be surprised if it should be so.

By the way, there is another arrival expected in the person of Prof. Robert Fraser, who has been elected to the position of principal of the Farmville Female Normal College. It is a great institution and will offer a fine opportunity for Prof. Fraser. This brother has already in Virginia many warm friends and they will hail his coming with much gladness.

Let it also be mentioned that Rev. Dr. John William Jones has returned to Richmond, his old home, after many years absence. Some of these years were spent in Atlanta and the remaining ones in the mountains of Virginia.

An important meeting was held this week at Richmond College of a committee appointed by our General Association of the State, the duty of which committee is to raise $25,000 for the college. The meeting of these brethren was enthusiastic and plans were laid for the undertaking. The fact is that Richmond College is making rapid strides forward and she seems now about to take a big leap. Her enrollment of students this session runs far ahead of that of any previous year. Rooms out in the city have been rented to meet the requirements. A large dormitory building is one of the urgent necessities and a science building follows clamorously on the heels of this, as another of the needed improvements of the institution, and the prospects are that before many months shall roll by both of these structures will be under way. A general air of progress and hopefulness pervades the college and the outlook is radiant.

OCCASIONAL.

Box Contributions.

Through the kindness of the Woman's Missionary Union, the Sunday-school Board of the Southern Baptist Convention has been put in a position to send some box contributions to Sunday-school missionaries. The letters which come to our office making appeal for this sort of help, as also the letters which come in acknowledgment of these boxes, stir the heart very greatly. Having received one of the latter kind, I thought it not out of place to lay it before the public, withholding of course all names of persons and places:

"*Dear Brother:*—I write you this to thank you for your love and kindness to me and my dear family in recommending us to the Ladies' Aid Societies of the Southern Baptist Convention. They have placed me under many obligations for their liberal donations to me and mine of clothing of all sorts from head to foot. I have never in all my life, for the last sixty years, felt more thankful to God and to the givers of all the nice things sent us. I had been praying for three months for some clothes for myself and family, and I verily believe God heard my prayer and sent us all these nice, comfortable clothes. I am now eighty-one years old since the 6th of last April, and have been preaching since 1843, and have baptized 1,464, besides seeing many hundreds baptized by other brethren with whom I have labored in Missouri and Texas. I am still able to go about all the time and I feel that the Lord is still blessing my work. May God ever bless you in all your work for him, is the prayer of your old brother in Christ."

There is something beautiful in the thought that in sending a box of clothing, you may really be under the hand of divine guidance, and moving in answer to a prayer made by one of God's servants hard at work in some destitute, difficult field. I have been thinking much of it of late, and am unable to tell to whom comes the larger blessing, those who receive or those who send the boxes. This class of men appeal greatly to my heart. They are noble servants of God, doing a great and glorious work, whose wonderful results will not be known until in the coming ages. May God's blessing rest upon both giver and receiver.

J. M. FROST.

Nashville, Tenn.

Carson and Newman College.

We have had 85 new students since the holidays. My services are now demanded in the college and I can not canvass for funds to pay the $2,700 note. I really think that every Baptist in East Tennessee who can help even at a sacrifice ought to do so. Let us make March our College Month again and let every church observe it.

Our B. Y. P. U. gave U. S. Thomas one dollar yesterday to send the BAPTIST AND REFLECTOR to one of our country prisons. He has had similar responses from other sources. This work deserves to succeed.

We had 224 in Sunday-school yesterday. Dr. Phillips preached two able sermons on "The Lord's Supper" and "Jesus as a Refiner."

J. T. HENDERSON.

NEWS NOTES.

Pastors' Conference.

Nashville.

First Church—Pastor J. B. Hawthorne preached on James iv. 17 in the morning and at night on Mark ix. 41. Received eight by letter and two for baptism. Took annual collection for Home Missions. Young people took a collection for Orphans' Home. Dr. Hawthorne will deliver his lecture on "The World's Great Orators" on Thursday night of next week.

Central—Pastor Lofton preached at 11 a. m. on John xi. 35, and at night on Dan. v. 27. 380 in S. S.

Edgefield—Pastor Rust preached at 11 a. m. on "Festus" and at night on "Agrippa." Congregations very large.

Centennial—Dr. A. J. Holt preached at 11 a. m. on "Occupy 'Till I Come." Pastor Feasell preached at night on "Repentance" to a large audience. 120 in S. S. and 76 in prayer-meeting.

Third—Pastor W. C. Golden preached at 11 a. m. on Psa. cxxx. 1, and at night on Gal. iii. 17-19. 164 in S. S.

Immanuel—Pastor Ramsey preached in the morning on "Come and See," and at night on John xi. 28. Bro. Ramsey has recently lost his father.

Seventh—Pastor Wright preached at 11 a. m. on Job xxiii. 34, and at night on Prov. xvi. 1. One received by letter. 159 in S. S.

North Edgefield—Dr. James Waters preached at 11 a. m. on "Sin, Love and Sacrifice," and at night on "Lo, I Come to do Thy Will," etc. Pastor Sherman will return next Sunday.

Mill Creek—Pastor Price preached at 11 a. m. on John ix. 39, and at night on Jer. v. 6. Good audiences and 75 in S. S.

Mt. Zion (col.)—Pastor preached at both hours to good audiences.

Bro. W. L. Howse of Bell Buckle was present and made a good report of his work.

Howell Memorial—Pastor Burns preached his farewell sermon at 11 a. m. on Acts xx. 32. Bro. J. F. Weaver preached at night. A committee consisting of Brethren Hawthorne, Rust and Folk prepared the following resolutions:

Whereas, Rev. H. F. Burns has been a member of this Conference for about a year and a half, while pastor of the Howell Memorial Church, and

Whereas, He has greatly endeared himself to its members by his genial disposition, his upright Christian character and earnest co-operation in all of our denominational work; therefore

Resolved, That we, the members of the Baptist Pastors' Conference of Nashville, express our regret at the severance of our pleasant relations with him on account of his departure from among us.

Resolved, That we commend him very cordially to the brotherhood as an able minister of the gospel, a thorough Baptist and a high-toned Christian gentleman.

Chattanooga.

First Church—Began a series of meetings conducted by Brethren Williams and Brown. Fine congregations and extraordinary interest. Many requests for prayer.

Central—Pastor Haymore held his last service with this church. Fine day and good congregations. The church presented the pastor with a fine gold-headed cane.

Second—Rev. Sid Williams preached at 3 o'clock a temperance sermon. Over 200 pledged themselves not to drink whiskey. The meeting closed with 20 professions and 10 additions.

Beech Street—Two good congregations. The morning congregation the best since Pastor Martin came on the field.

St. Elmo—Excellent congregations, the best for six months. The church is now in a condition to grow. There were 15 requests for prayer and one conversion last night.

Bro. Williams was present at the Conference.

Knoxville.

First Church—Pastor Acree preached. 413 in S. S.

Second—Pastor Jeffries preached. One added by letter. 288 in S. S.

Centennial—Pastor Snow preached. 414 in S. S. 78 in Glove City Mission.

Bearden—Pastor Anderson preached in the morning and Bro. John Edington at night. 120 in S. S. Bro. Edington goes to take charge at Decatur, Tenn.

All the pastors had excellent congregations and several reported interest among the unsaved.

—Enclosed please find my check for $2 for the BAPTIST AND REFLECTOR for 1898. There is nothing for which I pay with more pleasure than for the BAPTIST AND REFLECTOR.

A. L. PURINTON.

Nashville, Texas.

—Services by pastor of First Church in Fowler Hall, as usual, Sunday morning and night. Morning subject, "If God be for us Who Can be Against us?" Night subject, "The Three Vital and Absolutely Essential Principles of Our Religion." Good prayer meeting and Sunday school.

W. L. NORRIS.

Dyersburg, Tenn.

—Fine day at Smithville Sunday. Our congregations at both services were larger than usual. I am preaching New Testament sermons up there—gospel sermons. There is no preaching which draws better crowds than earnest gospel sermons. I am happy over the outlook. Fountain College at this place is on a boom.

J. T. OAKLEY.

—Fine congregations yesterday. Full Sunday schools. Observed the ordinance of the Lord's Supper. The hand of fellowship was given to eight new members, recently baptised. Two were received for baptism at the evening service. Our Baptist Young People's Union is growing rapidly; about 100 were in attendance on Thursday night at their service.

W. C. GRACE.

Sweetwater, Tenn.

—After this week please change address of my paper to Waxahachie, Tex., where I go Feb. 1 to take charge of the First Baptist Church. Gallatin church is now in a more hopeful condition than for years. Hope to have new house by summer. Congregations greatly improved since the meeting. They gave me up with tears and under protest. It is a good field and lovable people, but the other call was pressing and seemed to be from the Lord.

R. N. BARRETT.

Gallatin, Tenn.

—We are glad to state that Bro. W. J. Mahoney, after an absence of three months on account of typhoid fever, is again with us, and gave us two excellent sermons. Bro. Mahoney is well liked by both saint and sinner, and receives a warm reception each month. He is sowing seed that will be gathered and garnered up in the Baptist Church at Old Perryville in due season. We only wish we could have the zealous young brother with us every Sunday. If so, there would be no doubt about Christianizing the entire community. May God be with him in his efforts and give him strength and wisdom, is the prayer of all here.

CHURCH.

Perryville, Tenn.

—The Christmas holidays brought joy to one pastor's home and heart. Our Spring Creek friends gladdened our hearts by substantial tokens of their appreciation and love. The pastor received from these noble people as a Christmas gift money, flour, turkey and other things necessary to every housekeeper to the amount of $40. These things cheer the heart of the pastor in his arduous duties to look after the flock and to try to build up the kingdom of our Heavenly Father. I take this opportunity to thank those dear friends, and to thank God for permitting me to serve a people of so noble and generous impulses. Dear editor, we should be glad to have you with us at any time. Our days of meeting are the first Sunday and Saturday before in each month. The circle meeting for this circle meets with the church at Saddler's Jan. 29th and 30. Be sure to come. We extend to you a cordial welcome.

J. H. BURNETT.

Auburn, Ky.

—*Dear Bro Folk:*—Will you kindly send BAPTIST AND REFLECTOR hereafter to me at this place. I shall also be glad if you will mention my new address, so that my friends may know where to find me. Little did I dream when I left Italy eighteen months ago that I should be settled in this city. Life has many surprises, and surely this has been one to me. There are several reasons for the step, the chief one being the education of our large family. My heart is still in the mission cause, and always will be, and I hope to be increasingly useful in the work. I shall keep in touch with the work in Italy through letters and two or three weeklies, and shall give you some news items now and then. I am trying to do something also for the Italians in this country, and hope to make my home a center for the distribution of tracts and gospels in Italian. If any of your readers can use these tracts and gospels, I shall be glad to send them. Many a soul has been saved by such work.

JOHN B. BAGBY.

1730 Brook St., Louisville, Ky.

—Sunday, January 2nd, was a delightful day with the Santa Fe Baptist Church. Dr. A. J. Holt, our Corresponding Secretary of State Missions, was with us, and preached a very fine, practical sermon at 11 o'clock, text Phil. iii. 13, 14, which was very much enjoyed by a large congregation. In the afternoon at 2 p. m. the W. M. U. of the Santa Fe church celebrated their second anniversary, giving an open door meeting. The program was well rendered and was both instructive and spiritual, after which Dr. Holt delivered an address on woman's work, encouraging the society in their work. The society has done well, having contributed to missions and other purposes during its two years work over $150. We do not mean to measure its work by dollars and cents, but its members are a power in the church, spiritually. The church at Santa Fe is in good condition, and doing a good work. During the last fourteen months it has given more to missions than ever before during the same length of time. It has received into its membership during the fourteen months 44 members. The church is also keeping up a mission point in an adjoining neighborhood, which has proven to be successful, having received several members as a result of the work done there. Yet the Santa Fe church is not what it ought to be, nor doing what it might do. But we want to say as did the apostle Paul in Phil. iii. 12. We want to lay hold on that for which the Lord Jesus has laid hold on us. Pray for us.

W. E. WALKER.

Santa Fe, Tenn.

Jackson Items.

The University had its "spring opening" this morning. The chapel was overflowing. Many new faces put in their appearance, and the professors looked cheerful and happy. The written examinations, which closed last Saturday, show a high grade of advancement in the various classes, and were declared to be the most satisfactory in the history of the school. These examinations cause the students to cultivate the habit of patience and self-possession, a style of system and precision, and serve as a stimulus during the term.

Dr. C. H. Strickland visited the First Church during the first week in the month, preached twice on the 9th, and returned on the evening of the 10th. The congregations were much pleased with him and his sermons. Dr. W. A. Whittle is still supplying the church. He is doing a fine work and is growing in the esteem of his hearers.

Bro. J. D. Adcock filled the pulpit of the Second Church last Sunday morning and Bro. W. H. Petty at the evening hour. Both of these brethren are excellent young men, and their time is filled in part in churches out of the city.

Bro. Lovejoy reports solid work and progress at the Highland Avenue Church.

Bro. A. J. Hall has been recalled to all of his churches and is doing a splendid work.

Bro. E. B. McNeil will continue to preach at Henderson and Bethlehem.

Prof. Savage is not able to be in the University building, but is doing all his work at his private room.

MADISON.

Jonesboro Notes.

The pastor and his family have received a royal welcome to Jonesboro, and we are beginning to feel very much at home. On Tuesday evening of last week we had the pleasure of receiving something over forty of the members of our church and congregation, who remembered us in a *substantial* way with an unexpected but very handsome supplement to the pastor's salary. Such expressions of kindness help a pastor to live and encourage him to work in more ways than one. The church seems ready to "go forward" and we hope to accomplish much permanent work in the Master's name.

Next Saturday and Sunday I will be with my Philadelphia Church. This is a good country church, in a good community, and I have every indication of their hearty co-operation and support.

The BAPTIST AND REFLECTOR grows better. I wish it were in every home in the land. I want to thank you for your timely editorials and for publishing such articles as "The Folly of Open Communion," in this week's issue.

Somebody down in West Tennessee, where I was born and reared and am well known, has made a discovery(?). It is actually being reported down there that I have quit the Baptists and have joined the Campbellites, and that I am preaching for them! If it were not so ridiculous it would be serious. Everybody who has ever seen or heard of me since I was baptised, about twenty years ago, ought to know that every fibre of my being is Baptist, Baptist only, and Baptist *continually*. And I forewarn all historians of every order not to report me as having abandoned the Baptist faith and adopted Campbellite formalism "in or about the year" 1898.

A. L. DAVIS.

Jonesboro, Tenn.

Missions.

MISSION DIRECTORY.

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

Foreign Missions.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va. Rev. J. 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. Tichenor, D. D., Corresponding Secretary, Atlanta, Ga. Rev. M. O. Jeffries, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

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

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

Woman's Missionary Union.

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

Corresponding Secretary.—Miss M. M Claiborne, Marwell House, Nashville, Tenn.

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

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

Woman's Missionary Union.

Did we each make a convert to missions last year? That was the special ambition and prayerful desire of many, and happy are those who have received such acknowledgements as the following:

"You are the woman that set me to thinking and praying for the mission cause. Now I feel that if interest in missions were taken away from me my religion would be a failure. You used to give me the *Foreign Mission Journal* when I did not take it; now I am giving my copy to some one who is not taking it, hoping it may have the same effect on them. Our dear Sister Winn was so anxious for the lost in Africa, but she has been removed by death. Every day I pray that God will stir up the hearts of many of our church members who are doing absolutely nothing for missions."

Another, who has been a model of good works these forty years, and who has recently become heartily enlisted in the Central Committee, says she never enjoyed her religion as since she became interested in the mission cause. It is an incitement to labor directly for the enlistment of others that they always feel grateful for having been led into the work, even though it may have cost them real sacrifices.

"O lead me, Lord, that I may lead
The wandering and the wavering feet:
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet:
O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart."

—Pleasant accounts of frontier boxes packed, and of grateful letters returned from the fortunate recipients, come from Cleveland (value, $44), Sweetwater (value, $46.13), Lebanon (value, $40), and Harriman.

Sweetwater reports a B. Y. P. U. that "is doing a good work, and while not strong financially, we are expecting great results in increased spirituality, which always means increased offerings."

Miss Parmelee writes: "One way we got some things for our frontier box was to invite all our young people to bring articles to a social at one of our homes. Everyone was to bring something. We had an interesting literary program, played games and had a pleasant time. No refreshments. At the close a subscription was taken to purchase things that were needed."

—One formerly active in the Woman's Missionary Union work, but now a busy teacher, says: "We are three miles from any Baptist Church, but find plenty of Christian work. Very few of the young people here are converted, so it is a great field. We believe the Lord sent us here, and we are laboring as best we can, leaving the results with Him. We do not fail to give to His cause a part of our wages."

—Words of encouragement have come from Mrs. Blanche Rasadell, Mrs. West Harris, Mrs. M. E. Quillen, and Mrs. R. A. Brown, Vice-Presidents respectively of Big Emory, Memphis, Cumberland Gap and Chilhowee Associations. Another of these beloved co-workers sent the Central Committee expense fund a Christmas gift of $5—the largest donation it has ever received from anyone not its Treasurer.

A New Church.

Allow me to hold a little conversation with the brethren over the State with reference to the building of a new church at LaFollette, Tenn. My purpose will be to give some information about the location, need and prospects of the church, and enlist the interest, sympathy and support of those who are interested in the welfare of our Baptist Zion.

1. Where is LaFollette? I shall answer this question with the full assurance that many of my readers need the information. We confidently expect that within a very short time the city of LaFollette will be well known throughout the entire State, but at the present it is "brand new" and needs an introduction. It is yet in its infancy, but it is a giant for its age. It is situated in East Tennessee thirty-five miles north of Knoxville, and in Campbell County, four miles east of Jacksboro, in the beautiful and fertile Powell's Valley, at what used to be Big Creek Gap. Nestled thus among the foot hills of Cumberland Mountains, in one of the richest and most beautiful valleys in East Tennessee, LaFollette is destined to become one of the most important towns in the State. With a new railroad just completed, intersecting with the K. & O. near Coal Creek, it has every natural advantage. This gives an outlet and opens up the very extensive fields of coal, iron, marble, timber, etc., all of the very finest variety and practically untouched.

This is not what may be termed a boom town, and yet there has been a marvelous growth for the last few months. Much substantial improvement has been made in the way of school, bank, hotel and other business houses. Factories and machine shops are in contemplation and the permanence of the town is assured. Lawyers, doctors, merchants, mechanics, miners and laborers of almost every profession and calling have immigrated to LaFollette in such great numbers within the past year that there can hardly be found room enough to contain them. They can scarcely procure board and lodging at any price. Now this is where we are wanting to build a Baptist Church.

2. What are their present needs? They need to be free. At present they are fettered by a nominal union with other denominations, having nowhere to worship except in an old union house owned and used by all. This kind of an arrangement never was, and never can be, satisfactory with Baptists. We can't breathe free when shut up in such narrow quarters. They need a church of their own and must have it. The church is not so small in numbers, but they represent a small amount of wealth. There are yet several Baptists in the town who have not identified themselves with the church, but they are no tly day laborers. These, however, must be gathered in together with others who are almost daily coming. The brethren are determined to build, and are undoubtedly laying their plans wisely. They expect to build for ten years in the future, and this means a heavy burden for the present membership, even more than they are able to bear without some help from without.

I believe this to be as worthy a cause as I ever represented, and I shall not hesitate to ask for some help. We have been stigmatized as stingy Baptists, but that has long ago been proven false. I believe that no people are more ready to assist in a worthy cause. We are known as Missionary Baptists, and justly so, too, and I am sure that nothing is more strictly missionary than the object which I now present.

3. What are their future prospects? A few years ago this Powell's Valley country was largely Methodist, but the situation is altogether different now. The Baptists are beginning to occupy the strongholds, and with a little more of a united effort the territory would soon be ours.

We are the first to break dirt at LaFollette for a church house, and in fact the only people so far that have made any definite arrangement. We have the right of way. The sympathy of the town is in our behalf, and we will receive all of the encouragement that could be expected from those who are not directly interested. A wise building committee was elected at our last business meeting and they have gone to work in earnest. A financial agent is out soliciting funds and is meeting with more than ordinary success. A large amount of work and material will be donated, and with a little help outside they will be able to build a good-sized, first-class, up-to-date, modern style church costing perhaps $2 500 This is what we need and this is what we expect. Come over and help us Now is the time to help where help is needed. Help not only the brethren at LaFollette, but help the Lord's cause. I am sure it will be appreciated by the brethren and blessed of the Lord.

Lord a helping hand, my brother,
We should always help each other
Together let us stand;
Divided we are sure to fall,
United we can conquer all,
We are a mighty band.

As many as feel disposed to help us will please send their amounts, large or small, to

W. H Rutherford, Pastor.
Clinton Tenn.

"Baptist Loyalty to Christ and the Scriptures."

REPLY TO BRO LOFTON.

1. Bro. Lofton disclaims any conflict between his address to the young people and his statements on the Whitsitt controversy. Let us see. As he stood before the young people he soared so high above "Whitsittism" that he saw "Baptists *as a people*" distinguished by their *model*, John the Baptist, and "characteristically known" by that model from the days of "Christ and the apostles *through all the ages until now*," but in the present discussion the "Baptists as a people" exchanged their Scriptural *model*, and for 150 years were "*distinguished* and *characteristically* known" by Roman *Rantism*.

Standing before the young people he said: "Baptists have *always* antagonized what they thought to be error in the denomination in *every age*;" but in the present controversy he contends that the Baptists, "like the Catholics and Protestants, fell under the 16th century spell of affusion as sufficient baptism." Clash! Before the young people he said, 'The Baptists *as a people* have existed from John the Baptist *till now*," but on the Whitsitt question he says "the English Baptists had no *organized existence* prior to 1633" (Review of Thomas, p. 9). In the present controversy he has contended that the "English Baptists *always* held to believers' baptism," but on the Whitsitt question he contends that the English Baptists adopted "believers' baptism" in 1633 (page 8, 9). Bro. Lofton has contended in the present controversy that the Anabaptists have always held to a "converted membership," but on the Whitsitt question he puts *all* English Baptists prior to 1633 into infant baptism churches, and that by *infant baptism*, or, he misses the truth when he contends that the "new baptism" of 1633 was the adoption of "believers' baptism" (p. 9). Yes, my good Bro. Lofton has in all his articles lauded the Anabaptists to the skies as "loyal to Christ and his Word," and he has said further that they "thoroughly understood immersion only was Scriptural baptism," yet, in his defense of Whitsittism, he boldly affirms that prior to 1641 they did not *immerse*; and did not practice *believers' baptism* till 1633, and then only by *sprinkling* and *pouring*, and that they had no *organization* till 1633; and that they all practiced and had only *infant baptism*. These are the Baptists that the good doctor claims have been "loyal to Christ and the Scriptures." He will not deny a single statement I have made. If he does, down goes his defense of Bro Whitsitt's *re-re re-rediscovery*. From Bro. Lofton's standpoint I defy him to tell the readers of the Baptist and Reflector of a single *essential* Baptist *principle* the English Baptists *practiced* prior to 1633 and 41. It's out of the question to argue loyalty to principle in *everything* and obedience in *nothing*. May God save us from such loyalty!

2. I am glad Bro. Lofton admits that he "should have been more explicit" in his statements about the Continental Anabaptists and Crosby, but he fails to answer the logical sequence of his own statements. I repeat the argument. (1) Bro. Lofton says: "The Anabaptists *always* thoroughly understood immersion *only* was Scriptural baptism." (2) Again he says: "The Anabaptists were loyal to Christ and the *Word of God* as they *understood it*." (3) Therefore according to his own statements the Anabaptists *only immersed*. I am willing to lay this logical argument before Dr. Whitsitt and the faculty of the Seminary and abide their decision.

Bro Lofton tries to break the force of his own logical conclusions by diverting attention to a "plurality of pastors" among the English Baptists. I simply reply that if (1) the Anabaptists thoroughly understood the Word of God taught a plurality of pastors, and (2) the Anabaptists were loyal to the Word of God as they understood it, then (3) the Anabaptists practiced having a plurality of pastors. Logic is logic, Bro. Lofton. Do you deny the conclusion and assert, therefore, they *did not* practice having a plurality of pastors?

3. I am surprised that Dr. Lofton argues that the "environments" of association and unfavorable conditions are justifiable excuses for obeying the "traditions and commandments of men," rather than the commandments of God. He also surprises me when he contends that "there are thousands of Christians among Pedobaptists who, by reason of their environments, accept sprinkling as sufficient baptism and yet believe immersion to be Scriptural. Why are Baptists at heart in Pedobaptist ranks? In spirit they are not disloyal to God's Word, but they are still under the 16th century spell of *indifference* to form." How does this compare with his statement to the young people that Baptists "find nothing but immersion as the meaning and practice of *baptizo* in the New Testament—therefore we *dare* not do anything but *dip* for baptism." Here the "*spell of indifference*" to immersion on the part of a Pedobaptist makes him a loyal subject, while disloyalty falls upon the *immersed* Baptist. This "environment" argument means, I suppose, about the same things as "Baptist wives" being *environed* by "Pedobaptist husbands" to the extent that "wives ought to join their husband's churches because the family comes before the church." True loyalty ignores policy and obeys principle.

4. I repeat that Edward Barber nowhere says immersion was "raced out of England" as stated by Bro. Lofton. Barber says not one word about the "restoration of immersion by the Anabaptists of England." I defy Bro. Lofton to cite the quotation. I deny that Barber in the last part of his book was answering the charge that "the Baptists had *recently* begun to *dip*," and call for the proof. I further state that Barber's reply to Barebones was on "believers' baptism" being raced out of the Roman and English churches, for he plainly says: "Therefore did the Church of Rome or England baptise believers, only confessing faith and sins, desiring it. We would never separate from them, much less remove their baptism as false, because it's God's ordinance in itself, but so was never the sprinkling of infants" (Barber, p. 41) His charge is simply this: That as the Church of Rome and of England practiced *only* infant baptism they had raced out the "dipping of Christ both for matter and form."

After all, Bro. Lofton closes out on Barber thus: "The *indication* is that Barber *believed* that the Anabaptists of England "*lately*" restored it as a lost practice." I have Barber before me. I fail to find anything in his writings that indicates that he believed any such a thing. When a witness is called upon to testify and he says, "I *believe* such a thing," the judge tells him to step down and out. Bro. Lofton has put Edward Barber on the witness stand to prove the "restoration of immersion by the Anabaptists of England." What does your witness say, Bro. Lofton? Answer: "The *indication* is he *believed* that the Anabaptists of England *lately* restored the lost practice." Stand aside. We want witnesses who *know* these things Call another witness.

Bro. Lofton says: "I deny that Crosby anywhere intimates that Spilsbury's church practiced immersion since its formation in 1633, and I demand the volume, chapter and page."

Jesse B. Thomas, Professor of Church History, in Newton Theological Seminary, says: "Crosby, with the Kiffin Manuscript before him . . saw no inconsistency in maintaining at the same time that Spilsbury's church had practiced immersion since its formation in 1633." Bro. Lofton has relied upon Neal in this controversy, yet he says: "Now it is clear also that Neal was looking at the facts in the case from another standpoint. He was viewing a Baptist Church (Spilsbury's) as an *immersed* body." Review of Thomas, p. 9. This is contradicted on next page.

Evans says "the Helwisse and Spilsbury churches *probably* baptised by affusion." Here Bro Lofton's own witness "leaves room for doubt" (p. 18). Again on page 18 Bro. Lofton says, "Evans maintains the probability" that up to 1641 the "general and particular Baptists of England practiced affusion." I confess it sounds a little strange to hear a man talk about the "general and particular Baptists of England," when they had no church, no immersion, no believers' baptism, no converted membership, and nothing else under heaven except "*loyalty to Christ and the Scriptures*," whatever that was.

But after all, Bro. Lofton has greatly improved since the beginning of this

(Continued to page 14.)

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CHAS. HULL, Whortley Road, London, Ont.

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J. E. WRIGHT, Chester, Ark.

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BAPTIST AND REFLECTOR.

The Baptist. Estab. 1836. The Baptist Reflector. Estab 1871. Consolidated August 14, 1889.

NASHVILLE, TENNESSEE, JAN. 20, 1898.

EDGAR E. FOLK.....EDITOR
A. B. CABANISS.....FIELD EDITOR AND GENERAL AGENT.
SAM. W. MEEK.....BUSINESS MANAGER.

SUBSCRIPTION PER ANNUM, IN ADVANCE.
Single copy, $2. In clubs of 10 or more, $1.75. To ministers, $1.50.

OFFICE—University Press Building, 208 N. College St. Telephone No. 1543.

Entered at postoffice, Nashville, Tenn., as second-class matter.

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Some Suggested Reflections.

When a good man goes wrong, what then? When a preacher falls, what shall we say? When one who has been honored and trusted and loved, one who has stood at the sacred desk and expounded the truths of God's Word to the people, one who has been instrumental in leading souls to Christ, is discovered to have been guilty of a heinous sin, the exposure of which leads him to surrender his credentials as a minister of the gospel and sends him Cain-like a wanderer over the face of the earth—what then? Shall we immediately conclude that the bottom has dropped out of religion, that all preachers are only wolves in sheep's clothing, that Christianity is a tissue of falsehoods and the Bible all a lie? There may be some who are ready to do so. But there is no need for such gloomy fears. The heavens are not going to fall simply because one preacher does. Christianity is not dependent for its truthfulness upon any one preacher or any number of preachers. A thousand preachers may go astray and, like shooting stars, be lost in the darkness of night, but Christianity, like the midday sun, will still shine on in all of its splendor and majesty. You do not refuse all money because now and then you may come across a spurious coin. You do not lose confidence in womankind because some women are unchaste. Because of one lie you do not reject all truth. Because one preacher is unfaithful it does not prove all preachers to be so. Distinctions are necessary if you would be just. "Abhor that which is evil, cleave to that which is good." There is evil in the world, and, thank God, *there is good*, also. Despise the evil, loathe it, turn away from it. But hold on to the good. Grasp it firmly and do not let it go because you may see some evil. Reject the spurious coin, but retain the good. Condemn the unfaithful preacher, but not the 10,000 faithful ones along with him.

And then, it may be that the coin was not entirely spurious after all. There may still have been some gold or silver about it. The preacher may not have been all bad. He may simply have been overtaken in a fault—a grievous, terrible fault, but a fault of the human, and not of the divine, nature within him. He could perhaps have said with Paul:

> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is so more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

And when he is led to see the enormity of his sin he may say like David, who, when he was overtaken in a similar fault, and when the prophet of the Lord pointed his finger at him and said, "Thou art the man," broke forth into that penitential psalm, that piteous wail of the sinful soul for mercy, which has ever since become the cry of the penitent heart all over the world:

> Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and uphold me with thy free Spirit.

And if he utters this prayer, who shall say that God will not hear and forgive him, even as he did David?

Whenever a preacher falls the daily papers herald it over the country as a great event. They print it with big headlines and double leads. And worldlings generally will roll it as a sweet morsel under their tongue. They seem to think that it proves the hypocrisy of all preachers and presages the downfall of Christianity. But they do not realize that in the very sensation which they make out of the affair they are paying an unwilling but powerful tribute to Christianity. The special reason why it creates such a sensation is because it is so unusual, so out of the regular order for a *preacher* to be guilty of such a thing. If it had been a saloon-keeper or any man from whom nothing else was to be expected little would have been made of it. But it was not expected from a preacher, and hence the sensation. The exception proves the rule of ministerial purity. And then if it had occurred in any but a Christian land it would have attracted probably no attention. But occurring in a land of Bibles, of Sunday-schools and of churches, where the principles of the religion of Christ are proclaimed, and where they prevail to a large extent, and the standard of morality which they enjoin has become the established rule, such a thing seems far more enormous than it would in a land where that standard of morality is unknown. In decrying the guilty preacher many people also decry the principles of Christianity of which he was an official representative, forgetting that it is these very principles which led them to decry the preacher. The principles of the world, if we may use such an expression, would make only feeble protest, if any, against such a crime. "The foundation of God standeth sure." The principles of Christianity are all right. It was not because the preacher *followed* these principles that he fell, but because he *departed* from them.

This is a good time to emphasize the injunction of that old preacher, Paul, to the young preacher, Timothy: "Keep thyself pure"—pure in body, pure in mind, pure in soul; pure in body *because* pure in mind and in soul. Ah! yes, by daily prayer, by self-examination and self-renunciation, by all means in your power be sure to "*keep thyself pure.*"

A Correction or Two.

The *Christian Advocate* of last week says:

> The Baptist Church Congress, recently held in Chicago, overwhelmingly declared against "close communion," taking the negative side of the question, "Is baptism a prerequisite to the Lord's Supper?" It was stoutly maintained that "the essence of the Lord's Supper is in the power to discern the Lord's body," and that "spirituality, not conformity to church ordinances, is the divine conception of the Lord's Supper," and hence "not necessary that the communicant should first be immersed or baptized."

There are two or three mistakes in the above.

1. The Congress referred to was not a "Baptist Church Congress," in the sense in which a Methodist would understand that term, as a body organically connected with the Baptist denomination and speaking authoritatively for it. It was simply a voluntary body of independent, free lance brethren, who were responsible to no one except their own church and the Lord for what they may have said. Dr. Jesse B. Thomas, of Newton Theological Seminary, says it was "simply and vigorously a premeditated stampede of unharnessed mustangs in an unfenced territory."

2. The Congress did not "overwhelmingly declare against close communion." As we stated some time ago, there were only about three or four members who were understood to take the negative side of the question, "Is baptism a prerequisite of the Lord's Supper?" while all the rest were on the other side.

3. As stated two weeks ago, the two leading brethren who were understood to take this position, Drs. Griffith and Conwell, have both repudiated it, and both say they believe baptism comes before the Supper. This statement we published a week before the above paragraph appeared in the *Advocate*. We presume, however, that on account of the absence of Dr. Hoss he failed to see it. Now that his attention has been called repeatedly to the matter, we hope that he will have the justice to make the proper correction. We are sure he does not wish to misrepresent the Baptists, but has simply been misled by what he has seen in the papers.

"Hardshellism Redivivus."

In commending the editorial in the *Index*, to which we referred last week, the *Texas Baptist Standard* takes occasion to say:

> We do not call the Crawford movement the Gospel Mission Movement, as does the *Index*. It is neither gospel nor missionary here in Texas. The bulk of it in this State is Hardshellism combined with Martinism. It seems to us that our good friend, Dr. Rowland, is not advised as to the complexion of the Crawford movement, although we are sure he ought to be. It is a menace to every sacred interest among Southern Baptists. Its chief object, judged by the expressions of its advocates, is to annihilate all our mission Boards and Conventions and repeal the Ten Commandments. The stock in trade of its special pleaders is misrepresentation of our Boards and Secretaries, and abuse of all who believe in united effort. It is Hardshellism redivivus, minus the sturdiness of character that characterised the old time Hardshells. At least, this is what it is in Texas. In the other States it may be better than it is here, but that we doubt.

It is the same way in Tennessee, to a large extent. We know a church in this State with about 350 members, many of them well-to-do, which claims to be a Missionary Baptist Church, but is opposed to the Board plan and favors the "Gospel Mission" plan. That church gave last year for missions of all kinds only about $6 or $7.

Question Box.

Ques.—1. Do the two words Holy Spirit and Holy Ghost come from the same Greek word?

2. If so, why the two words and their uses?

3. Did the baptism of the Holy Ghost give the apostles the power to perform miracles?

4. Does the Holy Spirit give us the same power now? If not, when did that power cease?

5. Give the distinction, if any, between the Holy Ghost, Holy Spirit and the Comforter.

6. If the Holy Spirit, Holy Ghost and Comforter are the same, why was it necessary or expedient for Christ to go away in order that the Comforter might come?

J. S. W.

Ans.—1. Yes, from the word *pneuma*.

2. They are used interchangeably by the translators of King James version for the sake of variety. The Canterbury revision follows King James version. But in the Improved Edition by Hovey, Broadus and Weston (the best ever published), the Holy Spirit is used constantly. This gives to us now a better idea of the real meaning of the word.

3. Yes.

4. No. It ceased with the apostolic age. There is no well accredited evidence of any miracles since that time. Miracles were performed to attest a divine revelation. There are three well defined periods of miracles—in the time of Moses, of Elijah and of Christ—or in other words at the proclamation of the law, the prophets and the gospel, to attest the genuineness of each.

5. As we have stated, there is no difference in the Greek between Holy Ghost and Holy Spirit. The word for Comforter is *paracletos*, and is used of the Holy Spirit in his capacity as Comforter or Advocate (which is the literal meaning of the word).

6. The departure of Christ by death, burial, resurrection and ascension were parts of his work which were to be used by the Holy Spirit. It required the finished work of Christ to enable the Holy Spirit to "convict the world of sin, of righteousness and of judgment to come" to the best advantage.

The following passages will throw light on the question: John xiv. 12, xvi. 7-15. Notice especially the 10th, 13th and 15th verses.

Says Dr. Gordon:

> "It was not the earthly Christ whom the Holy Ghost was to communicate to the church, but the heavenly Christ—the Christ re-invested with his eternal power, re-clothed with the glory which he had with the Father before the world was, and re-endowed with the infinite treasure of grace which he had purchased by his death on the cross."

Again: "Christ at God's right hand will have more to give than while on earth; therefore the church will have more to receive through the Paraclete than through the visible Christ."

Again: "When Jesus hath ascended 'on high,' then can the Holy Ghost communicate 'the power from on high.' Therefore it is expedient that he go away."

Ques.—I saw a question in your paper from Bro. G. D. Williams in regard to women praying in public and preaching. I want to know if women haven't a right to pray in public when called on at private houses on Sabbath nights. I have been holding weekly prayer-meetings and call on some and they respond willingly, and it has a good effect.

I. A. THOMAS.

Ans.—The special objection to woman speaking is to her doing so before a mixed public assembly and in an official capacity. There is no objection to her speaking or praying in a private house, provided it be done in a quiet, modest, womanly way.

PERSONAL AND PRACTICAL.

—Rev. A. J. Ramsey, the able pastor of the Immanuel Baptist Church, this city, was recently called to the dying bedside of his father in Martinsville, Va. We tender to him our warmest sympathy in his great loss.

—We appreciate the following kind words from the *Baptist Argus*, and especially as they were written, we presume, by our friend, Rev. J. N. Prestridge, the accomplished editor of that paper: "We congratulate the BAPTIST AND REFLECTOR on its striking appearance. Editor Folk is more and more proving himself worthy of the ten talents committed to him."

—We have received several questions lately with request to answer, but without any name being signed to them. We should be glad to answer them, but must know the name of the person asking them. Brethren should remember that it is the invariable rule of every newspaper office that the editor must know the author of any communication before it is published. Otherwise it goes to the wastebasket.

—We were glad to see Rev. L. B. Jarmon of Franklin in our office last week. As is well known, he has for sometime been the active and very efficient agent of the BAPTIST AND REFLECTOR in Middle Tennessee. He has been laid up several weeks, however, on account of having stuck a nail in his foot "just to see how it felt." But as soon as he was able to be out again he started upon a canvassing tour.

—The question of the annexation of the Hawaiian Islands is now before the Senate. Just what will be done we are not sure, though we doubt if the treaty of annexation will be able to secure the requisite two-thirds majority. There are some very strong reasons both for and against annexation. Hawaii has about 110,000 people, of whom nearly 40,000 are natives, about 24,000 Japanese, 21,000 Chinese, 15,000 Portuguese, and only 2,000 Americans, 2,000 English and 1,500 Germans and French.

—The *Southern Baptist*, a Gospel Mission paper published at Bryson City, N. C., announces that "a new Gospel Mission paper, 'The Bible Baptist,' is soon to be issued from Memphis, Tenn., with Elder E. R. Carswell as editor," and adds, "Let the good work go on." The time has come when the friends of our organized work must stand together as never before. The forces of disorganization and disintegration were never so rampant as now. We have little fear of the final result. It will be as it was in Texas. But it will require hard work to accomplish the result everywhere as it did there.

—Rev. W. L. Howse of Bell Buckle was in the city last Monday. He was looking quite happy, as was to be expected. Bro. Howse is one of our most promising young men. He is in demand now and is likely to become still more so. Some one suggested that his wife was unusually fortunate—she secured a *Howse* when she married. Some one else suggested that he secured a Housekeeper. As he was a single Howse before, we suppose he would be called a double Howse now. Or is there still only one Bowse? If one, which one?

—Dr. John Hall recently resigned the pastorate of the Fifth-avenue Presbyterian Church, New York City, which position he has filled with distinguished ability for thirty years. Dr. Hall has long been one of the most prominent and at the same time one of the strongest preachers in the American pulpit. In resigning he surrenders a salary of $15,000 a year. It is expected, however, that he will be retained as pastor emeritus with a suitable allowance, and that a younger man will be secured as pastor, upon whom the burdens of the pastorate will fall.

—Be sure to read the article by Dr. Vedder on page one this week, on the subject of "The Disloyalty of Open Communion," and after reading it cut it out and paste it in your scrap-book along with the one last week on "The Folly of Open Communion." We did not copy these articles from the *Watchman* because we had nothing else to publish and needed them to fill up. We have an unusually large number of most excellent articles on hand. But these articles are so timely, and they expressed the truth so strongly and so plainly, that we thought they ought to be given as wide a circulation as possible.

—It is announced from Washington that "President McKinley has wisely decided to forego his prejudices and permit the use of wines at state dinners." Whether this decision is wise depends on the standpoint. From the standpoint of the saloon, and it may be from the standpoint of politics, it is wise. But from the standpoint of the church, from the standpoint of morality, from the standpoint of Christianity, from the standpoint of principle, it is the very opposite, and we are surprised that President McKinley did not have the courage to carry out his "prejudices"—we should prefer to call them "convictions"—even in the face of hostile criticism.

—Rev. R. N. Barrett announces on another page the fact that he has resigned the pastorate of the Baptist church at Gallatin to accept a call to the First Baptist Church, Waxahachie, Texas. This comes as quite a surprise to us. We shall be very sorry to have him leave the State. A hard student, a fine preacher, a true pastor, full of missionary zeal, he was an ornament to the pulpit of our State, and we give him up with much regret. He was doing a fine work at Gallatin, and was in the midst of the erection of a new house of worship in place of the old one which was burned. We commend him very cordially to the Baptists of Waxahachie and of Texas.

—Dr. J. B. Hawthorne of the First Baptist Church, this city, has recently prepared a lecture upon the subject of "The Great Orators of the World." It was at first intended to be delivered before the Woman's Missionary Union of his church, at whose request it was prepared. But hearing of it, a committee of citizens has requested that it be delivered in public and Dr. Bawthorne has agreed to deliver it in the auditorium of the First Baptist Church on Thursday night, January 27th. Himself one of the world's great orators, Dr. Hawthorne is eminently fitted to discuss the theme chosen, and the public is anticipating a rare treat. They will not be disappointed.

—We learn that President Folk of the Brownsville Female College has secured the services of Miss Eva Bailey of this city as primary teacher, the former teacher having been compelled to give up the position on account of illness. Miss Bailey is the daughter of Prof. J. E. Bailey, who has done more for the Baptist cause in Middle Tennessee than any other layman in this part of the State. She is herself a lady of the finest culture as well as the noblest Christian character. For the past four years she has taught the primary department in Price's Nashville College for Young Ladies, where she won an enviable reputation. We take this method of introducing her, unsolicited, to our friends in Brownsville and in West Tennessee, feeling that some such introduction is deserved, though perhaps not needed.

—Speaking of the resolution which Rev. J. O. Rust gave notice that he proposed to introduce at the next meeting of the Southern Baptist Convention as follows: "Resolved, That we compel all our general secretaries and their assistants to take one month's rest each year; and that we suggest this to each State Convention in regard to their local secretaries," the *Texas Baptist Standard* says: "It is a good resolution, and we hope it will pass, with the following amendment: 'Resolved, That all our people pay for their religious papers, so that the editors may be in the procession too.' We vote for both resolutions unanimously." We heartily second Dr. Cranfill's amendment, and we expect every editor in the South will feel like doing so. But what about our subscribers? Will they put it into practice?

—We find the following paragraph in the *Independent*: "H. M. Wharton, D.D., of the Brantley Baptist Church, Baltimore, has announced his purpose of severing his connection with the denomination. This purpose grows out of the trial and conviction of Robert H. Martin, treasurer of the Columbian University, on the charge of embezzling funds. Dr. Wharton believes him innocent." We announced last week that Dr. Wharton had offered his resignation as pastor of the Brantley Memorial Church, Baltimore, but as we understood, it was for the reason of giving himself entirely to the evangelistic work. Is it true that it was for the "purpose of severing his connection with the denomination," as stated by the *Independent*? We can hardly believe it, and especially upon such a flimsy reason as that given by the *Independent*.

—The *Texas Baptist Standard* says: "In calling the Campbellites Campbellites we mean no reflection upon them whatever. The name is used to designate them from other religious bodies. If they will agree among themselves upon a name that we can in good conscience call them, we shall cheerfully discontinue the use of the term Campbellite. At the same time it is a mystery to us and has always been, why they are so sensitive about being called after the name of their founder." We think we can explain the mystery. There are two reasons for it. 1. They claim that they get their doctrines direct from the New Testament, and it weakens their position very much to have the public think that they get them from Alexander Campbell—which of course is the historical fact. 2. They love to call themselves "the Christian Church," and if they could get every one to accept that name, they would say to people, as their preachers frequently do, "you don't want to belong to any of the sects, you ought to belong to the Christian church." This is simply a hook to catch seekers. The name Campbellite takes the bait off the hook.

—While Dr. Whitsitt and others of our brethren hold that immersion was a "lost art" in England from 1509 to 1641, it is rather singular to hear Dr. Jacob Ditzler, the champion Methodist debater and one of the ablest scholars in Methodist ranks, say in his book on baptism that immersion was the prevailing practice of baptism from 1526 to 1645. The following is his summary: "1. James' Version, so far as baptism is concerned, is Tyndale's 1526—a real immersionist. 2. Not till after the appearance of Dr. Whitaker's work (1624), fourteen years after James' Version was completed and thirteen years after it was published (1611), did any one advocate sprinkling. 3. As late as 1645 sprinkling was only beginning to be practiced. 4. Still as late as 1662 the civil state re-enacted dipping, and Wesley, as a British subject and chaplain to Gov. Oglethorpe, as late as 1736 rigidly adhered to it in the case of Mrs. Parker's child, Georgia being then a British colony. 5. James' translators were educated by immersionists altogether, used lexicons and notes wholly steeped in immersion prejudices under immersion sway. They never favored sprinkling by any rendering." Cut this out and show it to your Methodist friends when they go to saying anything about Dr. Whitsitt.

The Home.

My Playmates.

The wind comes whispering to me of
 the country green and cool.
Of redwing blackbirds chattering beside a reedy pool;
It brings me soothing fancies of the
 homestead on the hill,
And I hear the thrush's evening song
 and the robin's morning trill;
So I fall to thinking tenderly of those
 I used to know
Where the sassafras and snakeroot
 and checkerberries grow.

What has become of Ezra Marsh, who
 lived on Baker's hill?
And what's become of Noble Pratt,
 whose father kept the mill?
And what's become of Lizzie Crum
 and Anastasia Snell,
And of Roxie Root, who 'tended school
 in Boston for a spell?
They were the boys and they the girls
 who shared my youthful play;
They do not answer to my call! My
 playmates, where are they?

What has become of Levi and his little brother Joe,
Who lived next door to where we lived
 some forty years ago?
I'd like to see the Newton boys and
 Quincy Adams Brown,
And Hepsy Hall and Ella Cowles,
 who spelled the whole school down!
And Gracie Smith, the Cutler boys,
 Leander Snow and all
Who, I am sure, would answer could
 they only hear my call!

I'd like to see Bill Warner and the
 Conkey boys again,
And talk about the time we used to
 wish that we were men!
And one, I shall not name her, could
 I see her gentle face
And hear her girlish treble in this
 distant, lonely place!
The flowers and hopes of springtime,
 they perished long ago,
And the garden where they blossomed
 is white with winter snow.

O cottage 'neath the maples, have
 you seen those girls and boys
That but a little while ago made, O!
 such pleasant noise?
O trees and hills and brooks and
 lanes and meadows, do you know
Where I shall find my little friends of
 forty years ago?
You see I'm old and weary, and I've
 traveled long and far;
I'm looking for my playmates, I wonder where they are!

EUGENE FIELD.

Who Was to Blame?

BY LUCIE DAYTON PHILLIPS

PART II.

"On with the New."

Yes, this is just what Mrs. Emory said, and she meant it, too—every word:

"Dr. Arden shall never leave us if I can help, Bertha. There's nobody good enough nor wise enough to take his place in the hearts of his people at Linsbrook, even if we were so cruel and ungrateful as to wish to find some one."

It was winter at that time, in the month of December, and

"Its blown snows, flashing cold and keen,"

lay in unbroken whiteness over the graves in the little church yard.

When spring had come, and crocus buds were swelling, and violets lifting their great, pure eyes above the green sod, Dr. Arden was gone.

A handsome, fair-haired young man stood in the pulpit now, a preacher so rich in gifts of oratory, and so much sought after for his wonderful power as an evangelist, that the Linsbrook church counted themselves most fortunate in securing him. And they were delighted with the change—so far. The young divine was a finished scholar. He sought in the pages of classic literature aid and inspiration for his sermons. His quotations were varied and striking; sometimes an entire poem or play would be given with fine effect; but more often he would only repeat some liquid lines of Virgil, a sententious verse from Horace, a brilliant bit from Livy, or lofty flight of Ovid; again he would thrill his hearers with some gem of thought from Plato, or saying replete with wisdom from Socrates; or give in his impassioned way some martial strains from Homer, or the resistless eloquence of Sophocles and Thucydides.

He was a success in the social circle, also. Young and old liked the new pastor. And he was anxious to please—to make his people love him. He showed such marked respect for Dr. Arden's memory, too.

"Yes, he is a grand old man, a saintly character and a wise leader," he would say when his name was mentioned with praise by some member of his flock, and it was easy to see that his kind words were spoken in all sincerity.

He was a sweet-spirited young man, and had climbed high enough above the atmosphere of compliment not to be spoiled by it. He prayed God to keep him humble, as well as to make him a great power against sin in the world.

It would have been hard to find a better, all-around young pastor than the Linsbrook church had called after Dr. Arden's resignation.

But Harold Montgomery felt keenly alive to the fact that he was not worthy to take his place. In the great school of experience he was only a beginner, while the Dr.—Well, he would do his best to serve the church faithfully in spite of his youth, and looking back over the year just gone since he came to the place, he thought of the crowded houses he had preached to, of the flourishing Sunday-school, of the expensive repairs on the church, now just completed, of the salary paid in advance, and he felt that he ought "to thank God and take courage." And he did so fervently on bended knees.

"Bertha Matthews was right, after all," sighed Mrs. Emory, as she and her husband walked home together from a largely attended prayer-meeting, led by the pastor in his magnetic and spirited way. "We did need a younger man to put new life into the church; to fire us up—so to speak. Did you see the plans for the new parsonage?"

"Yes; and it's going to outshine most of our homes, too—with its *loggia*, its hard-wood floors, stained windows, and so on. But some of the members would do anything for *him*, it seems. Why, Miss Maria Saunders gave $500 toward this parsonage, and we couldn't get over $10 a year from her on Dr. Arden's salary."

"Oh, she almost worships Dr. Montgomery! She says he looks like 'John, the divine.' He is fortunate to have gotten on the good side of Miss Maria. I think sometimes but for her and old Col. Dalton we need not have changed pastors. No man can do his best when his people—"

"I wonder if Dr. Arden has found another charge yet?" interrupted her husband, anxiously. "Do you know I'm afraid his family will come to actual want this hard winter? The poor man had nothing but his salary to depend upon."

"And there are five children to be clothed and fed," she went on, sadly. "What *are* the old ministers to do, Henry, if all the churches need a young pastor? How are they to make a living?"

"God knows!" he said, solemnly; "It's a question *I* can't answer. A minister seldom, if ever, gets a chance to lay by a dollar for the 'rainy day,' you know; and having followed preaching all his life, he has no other profession to fall back upon. That's why so many broken-down old men are trying to get work as agents for newspapers, societies, and so on. Two or three have come here as colporters, going about the country selling books, and making barely enough to keep the wife and children at home from starving, while they pick up a meal where they can, poor souls. Perhaps Dr. Arden will get into something of this kind after he gets too old for an 'evangelist.'"

"He's still holding meetings, then?"

"Yes; the last time I heard from him. He is not too old, it seems, to preach the gospel in a way that goes to the hearts of men. To depend upon the work of an evangelist for a living, however, is a most uncertain thing."

"I wish *we* could do something to help our old pastor, Henry," she said, as they entered their cosy little cottage together. "If he had only a home, like ours!"

Fires glowed and lights shone in the cheerful rooms. They turned to each other with a smile of content, as they shut the wild, wet world of wind and rain outside.

It was the next morning that the pastor told him a piece of news—news entirely unexpected.

His wife turned quite pale from surprise when she heard it.

"Dr. Montgomery is going to be married, Alice," he said, as the two sat at luncheon that noon.

"Well, I declare!" she began; and is it to that pretty, black-eyed niece of Col. Dalton's, who visited here in the summer?? He paid her devoted attention, you remember?"

"The bride-to-be is not the colonel's pretty niece—she's quite a different person. Our pastor is to be married to one of his own flock—Miss Maria Saunders."

(*To be continued.*)

An Appeal for Help.

As Bro. Winters, our pastor, writes sometimes about our destitution, I think it useless for me to try to say anything of it. I am interested about our house and the debt that is outstanding and Christmas so close at hand. Bro. Winters wrote you about our going to try to build. Well, we have a good house, 30x50, seats and all complete except painting. But we are in debt and I am compelled to ask for help. We had good encouragement for help at the start, but opposition and hard times have cut us short of our expectations. We have only thirteen members, three of them men, and all of them of very little means. It has been a hard struggle to do what we have done. It did seem like it was impossible. I sold the hogs that I should have kept to make meat for my family and put into lard. But I put my trust in the Lord for a living and have it to make unless I get help, for I am bound for the balance due on the house, and I cannot stand to let my promise be out for money and not pay it if I can possibly sell anything to pay with, and have it said that I do not do what I promise.

The church has not paid over $25 outside of what I have done myself and the outside subscriptions, and they have not been over half that I expected, but the Lord loves a cheerful giver, and I have given my time and means cheerfully, and am still doing all I can, and daily asking God's blessings on me and all the inhabitants of his. I ask the prayers of all God's people, everywhere, that I may never feel like I have done enough to advance God's kingdom Some tell me I have done enough, to stop and wait for someone else to go before, but I would rather go before and be pushed than to be behind and have to be dragged into doing anything for the cause of my Master and community and country, so far as it is possible for me to do. I believe there is nothing impossible for God to do when one puts his trust in him and makes an effort to start.

Our membership has increased to nineteen now, but no one has come in to help bear the expenses, or, I mean, that is able to relieve it. Last Tuesday night, the 30th of November, one of our dear sisters was taken sick and in twelve hours she was dead.

J. M. ARNOLD.

Lois, Tenn., Dec. 9, 1897.

From a Colporter.

I take pleasure in announcing that I have been again reappointed colporter for the Tennessee Association. Since I have been in the work I have had more encouragement than discouragement, for all of which I am thankful. I have met many noble, consecrated men and women that are in sympathy with the work Through this medium I desire to thank the pastors for their help and sympathy, and also the good brethren and sisters who opened their doors and invited me to share their hospitality, which I was not slow to do.

I began this year by visiting Rocky Valley Church on the first day of the year. This church is located in Jefferson County, three miles south of New Market, a station on the Southern Railroad, twenty-five miles east of Knoxville. This church is not large numerically, but they are workers, and their contributions to missions, as reported at the last meeting in the Tennessee Association, might put to blush larger and wealthier churches. They have an excellent leader in their beloved pastor, Rev. J. L Dance The church was organised in 1831 and their Sunday-school has been an evergreen one for twenty-two years, with the exception of three months The Sunday-school is following Bro. Holt's suggestion to take a collection for Sunday-school and Colportage on the first Sunday in each month. Their receipts amounted to 50c. last quarter, and they began this year by contributing 72 cents. I hope every church in the Tennessee Association will adopt Bro. Holt's plan to help carry on this well begun work

May God's blessing rest on us all through this year.

J. N. MANARD
Colporter for Tennessee Association.

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

The Song of the Cradle.

Bye, bye! Hope rises high;
There's a sweet little cradle hung up in the sky;
A dear little life that is coming to bless;
Two soft chubby hands that will pat and caress;
A pure little soul winging down from above;
Yearning to care for, a baby to love.

In the days when Eve sinned it was written that motherhood should hereafter be accompanied with pain and sorrow; but this curse upon our fore-parents has been lightened more and more as mankind have learned to rise superior to many of their sins and mistakes.

One of the grandest agencies which enlightened Science has discovered to relieve motherhood from excessive suffering is the "Favorite Prescription" devised by Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. This wonderful "Prescription" imbues the entire nervous system with natural, healthy vitality; gives elastic vigor to the delicate organism specially concerned in motherhood: renders the prospective mother strong and cheerful and makes the coming of baby entirely free from danger and almost free from pain. The delighted gratitude of Mrs. Pearl Walton, of Alvo, Cass Co., Neb., will find an echo in the heart of every expectant mother:

"Previous to the birth of my child," writes Mrs Walton, "I had no appetite, was sick at my stomach, had headache, could not rest at night, was completely worn out in every way. I commenced to use Dr Pierce's Favorite Prescription and began to improve right away. I used two bottles of this great medicine and felt like a new person. At the time of confinement I was in labor but a little while and I owe it all to that great remedy—Dr. Pierce's Favorite Prescription."

Dr. Pierce's Pellets cure constipation.

Young South.

Mrs. LAURA DAYTON EAKIN, Editor.

304 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Retrorsum.

Our missionary's address: Mrs. Bessie Maynard, 62 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

—Mission subject for January, *China*.

Items About China.

Area: Over 4,000,000 square miles.

Population: About 400,000,000.

Religions: Three—Confucianism, Taouism, Buddhism.

History: Dates back to the time of Abraham, 2,000 B. C.

Opened to foreigners, Sep. 15, 1842, by Nanking Treaty. The five ports then "opened" were Canton, Amoy, Fuchow, Ningpo and Shanghai.

Tientsin Treaty made 1858, ratified 1860.

Burlingame Treaty with the United States 1868, giving right to emigrate to United States.—*Home Field*

When Mother Died.

We folded tenderly those quiet hands
 When mother died,
And softly smoothed the silken, silvery
 bands
 On either side.
And as, so often, she her vigils kept,
We now sat watching while our mother
 slept
 That eventide.

We rained caresses on that placid brow
 When mother died.
And kissed the lips that never until now
 Our own denied.

We talked of patience and of all her
 care,
And grew regretful as our own small
 share
 Shrank down beside.

We idly moaned, "Were she but back
 again
 Our hearth beside,
How much unhappiness, how much of
 pain,
 We'd scatter wide."

"How lovingly," ah, me! that it is
 ever so,
How gleam our jewels as we watch
 them go
 Adown the tide!

Why speak we not to longing, listening ears
 So close beside,
The love that brokenly above their
 biers,
 We all have cried!

Why to so many must that cry of Fate
Come drifting earthward with its "Late!
 too late!
 Thou art denied!"

Go, clasp the mother in thy strong
 young arms,
 Dear boy—her pride!
Cast from thy life each folly that alarms
 That truest guide!
Know that her prayers, her love, thy
 mother's faith in thee,
Thy glory is a richer legacy
 Than aught beside!

—*Lannie Hawley Drake, in Atlanta Journal.*

Young South Correspondence.

I give you some items about China that I hope you will con carefully in connection with what there is to be done by Christians in that great country. Then pray God to bless those who are struggling for a foothold, and the few native workers who are helping to scatter the gospel seed. It's a great undertaking, appalling in its magnitude, but with God on our side, we *must* conquer.

There are not so many letters nor so much money today, but you have been doing so wonderfully well that I have not the slightest complaint to make. I am very proud of our December record, and January will not fall far behind I feel sure.

The first comes from Madisonville:

"Enclosed find $2 21 for Japan from our Sunday-school."

W. M. HARRISON, Sup't.

That starts us off nicely for our missionary. She is ours to December 1st, since our year began in April. We must get an additional

TWO HUNDRED DOLLARS

for her by the end of this fourth quarter. How we wish many Sunday-schools would follow the example set by this one. Thanks for such timely aid!

The second message comes from our dear missionary's old home, Covington:

"I enclose $2 63 from our little band for their much-loved 'Miss Bessie.' We send it with very much love and best wishes that this may be indeed our 'best year.'"

MRS. WILL TURNER.

See "Receipts" for names and credits. Mrs. Maynard will linger over them lovingly I know. Her friends have been so kind to use the Young South as the medium of their giving and we appreciate the honor done us and we are so grateful to these as well as the others.

The third comes from Mexico, Mo.:

"I have thought at different times of asking admittance to the Young South, although I am no longer young. The day before Christmas completed my 55th year. I read of the Christmas-dinner collections but I have no family, no children, and my husband has passed over the river into the life beyond. But I send a penny for each one of my parents' descendants to the Orphanage Debt."

MARTHA A. THOMPSON.

Thank you so much We hope you will be so much interested in the Young South that you will come again.

The fourth is from our dear little Watertown friend!

"I send you 33 cents as a Christmas present to the orphans. I hope Santa Claus brought all of them nice presents. What did he bring me? Oh! the nicest set of little china dishes, vases, little kid mittens with fur around the top, and lots of candy besides. Let me tell you I broke one of my saucers, and that made me cry—just a little bit. Aunt Maggie said I had so many I wouldn't miss it much, and that I must learn to be careful, and I'm trying to very hard. I hope the whole Young South had a happy holiday time. I wish each one a good New Year."

MAGGIE BASS.

This sweet little letter was dated December 25th, but it was not mailed until January 6th. So it is a bit late for Christmas, but just as much needed for New Year. Thank you, Maggie. Come often this year.

The fifth is from Maxwell:

"Find enclosed $2 for our missionary. May God's richest blessing rest on her in her far-off Japanese home."

MRS. L. H. RUCH.

We are so much obliged, and we shall be glad to hear often from this good friend; will she not try to interest others?

The sixth reports the four dolls ordered after the others sent out. We are sure they brought joy.

The seventh, I am sorry to tell you, reports the dolly sent to Rose Williams, Union Springs, Ala., not received. I have written to our "Santa" in regard to it, and I hope it may yet reach the little one. I have heard from almost all of the ones sent here. The postman told me that for five years he had never taken mail to one of the homes.

The eighth comes from Arkansas:

"I had the pleasure of visiting the orphanage last summer, and I resolved then to talk with my little pupils about the little orphans. We have organised a School Band, and I send you our first donation $3 75. May the Lord bless the Young South in its grand work!"

MISS JOYNER.

That's well done! Thanks to both teacher and pupils. Are there not other teachers who will train the little ones under their care in this sweet way?

The ninth is from Athens:

"Enclosed you will find 52 cents for our missionary in Japan from the Sunbeam Band of the First Baptist Church of Athens. We are going to try to send you a contribution each month."

MAMIE DODSON.

That's such a good idea. I wish all the "Sunbeams" and other Bands would do that. Thanks for this offering.

The tenth comes from those first little friends of ours in Martin. I dare say they are growing big girls now, for they have stood by us faithfully for four years:

"Enclosed please find $1, our New Year's offering for Mrs. Maynard."

NILWON and NELLIE NOWLIN.

We are so glad to have them back again, and hope to hear often from them in this year they begin so well for us. We are so much obliged.

The eleventh bears date Eurekaton:

"The enclosed $1 05 is sent to our dear missionary in far-off Japan. I hope this little offering may do much good. I thought of the heathen on Christmas day, and took up a collection, all of us giving a little. May God bless the Young South!"

VERNON STOTT.

How kind and thoughtful that was! We are very grateful to this earnest friend of ours. May God give him a blessed year!

The twelfth comes from Dodoburgh:

"Enclosed you will find $2 for our missionary, one from brother and myself, and the other was given us by our good missionary friend, Mrs. Rachel Martin. We sent you $1.25 last July, but as we never saw any account of it in the receipts, we suppose it was lost, but we will not be discouraged."

NINA SMART.

I find $10 sent me by an "Unknown Friend" from Dodoburgh last July, but none from Nina and Jimmie. I always feel so thankful when a loser is not "discouraged." Thank you so much for this fine beginning of your New Year's work.

The thirteenth and last makes me so sad. It comes from Miss Margaret Wallace of McMinnville, reporting $2 sent me by the Sunbeams early in December and a postal sent later, both of which failed to reach me. I took her letter to the money order clerk this morning. He found his part of the order all right, and so by getting a duplicate, I can have this to the credit of the band in a short time. I am so glad it is not lost. This is the third letter that has gone astray from Miss Wallace to me. The clerk here promised to report the matter immediately to the proper authorities, and kept the letter for evidence. I hope sincerely a stop may be put to these too frequent losses. He assures me I shall receive Nellie Powell's duplicate soon. "Uncle Sam" moves very slowly. We just have to be patient.

Now, that is quite a good week's work, I think. Don't you? Who will help us end January with colors flying, and "JAPAN" at the masthead? Don't wait a day if you mean to come in this first month of 1898. Most hopefully and gratefully yours,

LAURA DAYTON EAKIN.

(*Receipts on next page.*)

IVORY SOAP
The tender skin of infants and children should come in contact with only the purest of soaps.
99 44/100 per cent PURE

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS

RED ROUGH HANDS
Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.
Cuticura
Is sold throughout the world.
ITCHING HUMORS Instantly relieved by Cuticura Remedies.

Receipts.

First half year	$611 [illegible]
Third quarter	207 04
First week in January	20 48
Second week in January	26 80

FOR JAPAN.

Madisonville Bap. S.S. by Sup't Harrison	[illegible] 81
Carl Rice, Covington	[illegible]
Lena and Jessie Johnson, Covington	50
Zelma Lackey, Covington	[illegible]
Will Douglas, Covington	05
Evelyn Douglas, Covington	[illegible]
Sarah and Larry Owen, Covington	[illegible]
Eugene and Darragh M'Fadden, Covington	[illegible]
Mrs. L. H. Ruck, Maxwell	[illegible] 00
Athens Sunbeams, by Mamie Dodson	[illegible]
Nilwon and Nellie Nowlin, Martin	1 00
Vernon Stott, Eurekaton	1 05
Nina and Jimmie Smart, Dodoburgh	1 00
Mrs. Rachel Martin, Dodoburgh	1 00

FOR ORPHANAGE SUPPORT.

Maggie Bass, Watertown	[illegible]
Miss Joyner's School Band, Arkansas	3 75

FOR ORPHANAGE DEBT

Mrs M. A. Thompson, Missouri	97
Total	[illegible]91 16

Received since April 1, 1897:

For Japan	$412 [illegible]
" Orphanage Support	79 91
" Orphanage Debt	80 00
" James C. Warner Fund	11 46
" Colportage	18 [illegible]
" State Missions	4 [illegible]
" China	15
" Cuba	1 75
" Mexican School	1 [illegible]
" Foreign Board Debt	1 00
" Dr. Diaz in Mexico	[illegible]
" Orphanage Christmas	6 00
" Postage	[illegible] 01
Total	$591 16

Macbeth's is the only lamp-chimney advertised.

What of that?

It's the only make worth advertising.

Write Macbeth Pittsburgh Pa

RECENT EVENTS.

—The Legislature of Tennessee met in called session last Monday.

—Rev. Furman H. Martin of the Spurgeon Memorial Baptist Church, Brambleton, Va., has accepted a call to the Salem, Va., Baptist church.

—Dr. J. S. Hutchinson tendered his resignation as pastor of the First Baptist Church, Vicksburg, Miss., recently, but the church unanimously refused to accept it and he consented to withdraw it.

—Rev. A. C. Dixon of Greater New York has preached more than 2,500 times during the last seven years, averaging a sermon a day. He declares "the oftener he preaches the better he feels."

—Rev. M. D. Early, who was for some years pastor in Memphis, has accepted a call to the Fifteenth Avenue Church, Meridian, Miss. He is a strong preacher. We wish him much success in his new home.

—Rev. J. O. Rust, the popular pastor of the Edgefield Baptist Church, this city, has been appointed chaplain of the House of Representatives for the extra session by Speaker Morgan Fitzpatrick in place of Elder R. Lin Cave, resigned.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of $1. One small bottle is two months treatment, and will cure any case above mentioned.

All orders promptly filled. Send for Texas testimonials.

E. W. HALL.

Sole manufacturer, P. O. Box 218, Waco, Texas. Sold by Pare & Sims, Nashville, Tenn.

READ THIS.

CLANTON, ALA., March 3, 1897.—I certify that I have been cured of kidney and bladder troubles by Hall's Great Discovery of Waco, Texas, and I can fully recommend it.

REV. L. B. POUNDS.

A Total Disability Claim of $1,650 Paid to a Man who was Afterward Cured.

The Monitor, a newspaper published at Meadford, Ont., Canada, first discovered this case two years ago, and published it at length, which now seems, owing to the cure of it, to be a miracle. The facts were so remarkable that many people doubted the truth of them. They said: "It is too remarkable; it cannot possibly be true; the paper is mistaken, and the man, although he may think himself cured, will soon relapse into his former condition, etc., etc. The accuracy of its report called in question, the Monitor determined to find out definitely whether the facts were as stated and whether the man would really stay cured. They accordingly kept a close watch on the case of two years after the first article appeared, and have just now published another article about it in which the original reports are completely verified, the cure is permanent, and they publish a fac simile of the check given by the canadian Mutual Life Association for $1,650 amount of total disability claim paid by them to Mr. Patch.

The first account stated that the patient (see address below) had been a paralytic for five years, that there was such a total lack of feeling in his limbs and body, that a pin run full length could not be felt; that he could not walk or help himself at all; for two years he was not dressed; furthermore that he was bloated, was for that reason almost unrecognizable, and could not get his clothes on. The paralysis was so complete as to affect the face and prevented him from opening his mouth sufficiently wide to take solid food. The doctors called the disease spinal sclerosis, and all said he could not live.

For three years, he lingered in this condition. Then by some friends he was advised to take Dr. Williams' Pink Pills for Pale People. He took them and there was a slight change. The first thing noted was a tendency to sweat freely. This showed there was some life left in his helpless body. Next came a little feeling in his limbs. This extended, followed by prickling sensations, until at last the blood began to course freely, naturally and vigorously through his body, and the helplessness gave way to returning strength, the ability to walk returned, and he was restored to his old time health.

The above is the substance of the first article published by the Monitor. Now following some clippings taken from the same paper two years afterward, and there is not the slightest shadow of a doubt, in view of this testimony, that Mr. Patch's cure is permanent. Here follows the account.

On being again questioned, Mr. Patch said "You see those hands—the skin is now natural and elastic. Once they were hard and without sensation. You could pierce them with a pin and I would not feel it, and what is true of my hands is true of the rest of my body. Perhaps you have observed that I have now even ceased to use a cane, and can get about my business perfectly well. You may say there is absolutely no doubt as to my cure being permanent. Indeed, I am in even better health than when I gave you the first interview."

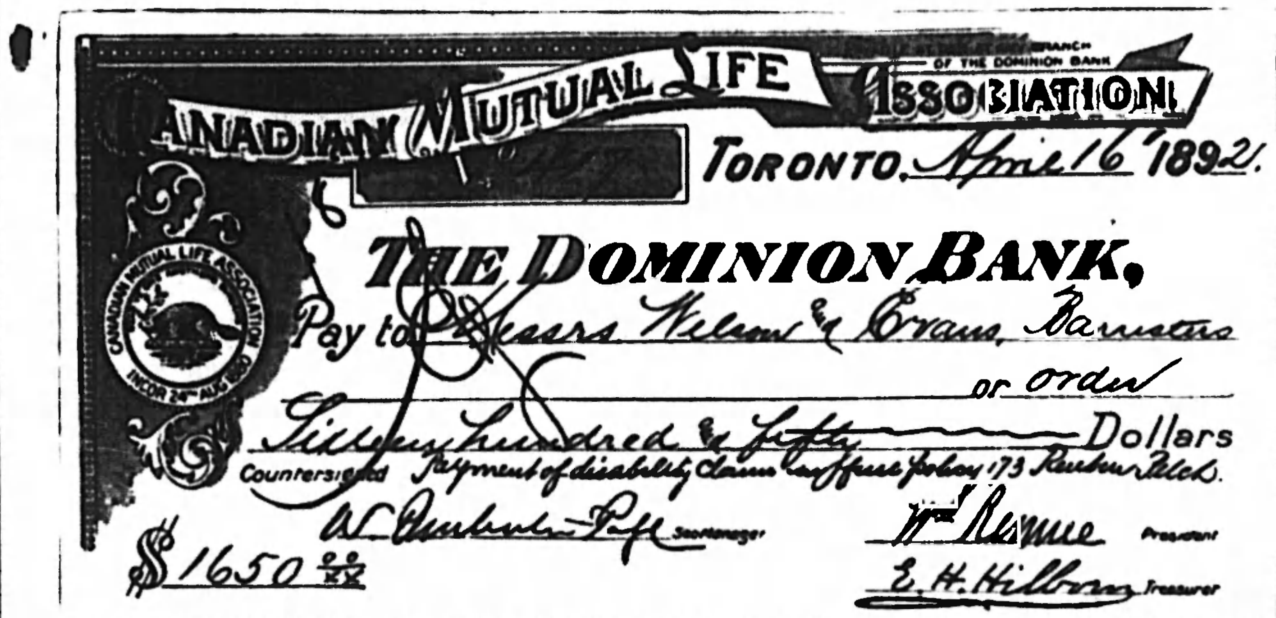
"Do you still attribute your cure to the use of Dr. Williams' Pink Pills?" asked the Monitor.

"Unquestionably I do," was the reply. "Doctors had failed, as had also the numerous remedies recommended by my friends. Nothing I took had the slightest effect upon me until I began the use of Dr. Williams' Pink Pills. To this wonderful medicine I owe my release from the living death. I have since recommended these pills to many of my friends, and the verdict is always in their favor. I shall always bless the day I was induced to take them."

Such is the history of one of the most remarkable cases of modern times. Can anyone say, in face of such testimony that Dr. Williams' Pink Pills are not entitled to the careful consideration of any suffering man, woman or child? Is not the case in truth a miracle of modern medicine?

To make the evidence complete we publish above a fac simile cut of the check received by Mr. Patch from the Canadian Mutual Life Association being the amount due him for total disability. It is unnecessary to add that this life insurance association did not pay this large amount of money to Mr. Patch, except after the most careful examination of his condition by their medical experts. They must have regarded him as for ever incurable.

Mr. Patch's address is as follows: Reuben Patch, Griersville, Ont., Canada.



—The *Christian Index* takes Gov. Atkinson of Georgia very severely to task because he attended a bull fight on Sunday on a recent trip to Mexico. The *Index* says that Georgia was misrepresented by her official representative—and she was.

—Rev. N. Futrell of Milan has accepted the pastorate of the Wall street Baptist Church, Natchez, Miss. Bro. Futrell was for a long time a Methodist preacher, but became a Baptist last year, of which fact we made mention at the time. We wish him much success in his new field.

—The correspondents of Dr. J. H. Eager will notice his address as given by him in another column. While we regret that circumstances prevent the return of Dr. Eager to Italy for the present, we are glad to have him back in this country. We trust that he may have a pleasant and profitable pastorate in Louisville.

—We happened to meet Bro. Henry Buchanan on the street-car the other day. We had not seen "Uncle Henry," as he is familiarly known, for several years. He tells us that he has been living in Marshall county, but has returned to the city to live. He has for a long time been a prominent member of the Concord Association and was for a while its Moderator. His old friends will be glad to know that he was looking quite well.

—We were glad to see Bro. J. T. Headden of Couchville in the office last Monday. He informs us that the church at Baker's Grove, of which he is a member, has called Bro. John T. Oakley as pastor. He has accepted and will take charge next Sunday. He is expecting great things for the church under Bro. Oakley's ministry. We hope they may be realized.

—The Board of Trustees of Princeton University at a recent meeting ordered the faculty to enforce a rule forbidding students to have liquors in their rooms, or to frequent places where liquors are sold. This, it is thought, will have the effect of closing the saloon in the Princeton Inn, about which so much has been said. For this gratifying result let us all be thankful.

—Rev. A. C. Dixon, pastor of the Hanson Place Baptist Church, Brooklyn, created quite a stir by objecting in a recent sermon to the admission of woman into the ministry and saying that "she is physically and spiritually incapacitated, to preach the word of God." The three great apostacies of modern times, he said, were led by woman: Spiritualism, Christian science and Theosophy.

—Fort Smith, Ark., was visited on Tuesday night of last week with a terrible cyclone, which resulted in the death of two score of people and the injury of many more and the destruction of a million dollars worth of property. We do not know whether the cyclone did any damage to our Baptists interests or not. We have asked Dr. Halley to tell our readers about it.

—The marriage of Hon. P. M. Estes and Miss Gray McLaughlin, which took place in this city on January 12th, was quite a brilliant affair. There was a large and distinguished assembly present to witness it. The bridal presents were numerous and costly. Elegant refreshments were served. The groom was handsome and happy and the bride radiantly beautiful. They start life under the brightest auspices.

May their cup of purest pleasure
Be ever full as now it seems,
And mingled with no sorrow.
May the futures dark-veiled measure
Hold naught for them but sweetest dreams
Which never know the morrow.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure!

F. J. CHENEY & Co., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale druggists, Toledo O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

ALL THE YEAR

Miss Schoelpple of St. Louis, Had Persistent Catarrh.

Miss Barbara Schoelpple, 3826 Wisconsin Avenue, St. Louis, Mo., in a letter to Dr. Hartman, says: "I had suffered with catarrh for over three years. At last I got so bad that I could not fulfill my duties. I not only had the catarrh during the winter, but all the year round.

I never could get over a cold in the head. I read about Pe-ru-na and I gave it a trial. After taking the first bottle I was very much relieved. I took it for over a month, and was happy and well again, but not quite cured, so I wrote to Dr. Hartman for advice, which he very kindly gave me; and, with his help and Pe-ru-na, I am now quite well. I recommend it to everybody with many thanks."

There are a great many women suffering from catarrh, not only of the head, but various other parts of the body, especially the pelvic organs.

Dr. Hartman has written a book of advice to such women, called "Health and Beauty." This book will be sent free, to women only, by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

—The fifth Sunday meeting of the William Carey Association will meet with the Petersburg Baptist Church, Petersburg, Tenn., beginning on Friday night at 6 o'clock, January 28, 1898. A large representation is urgently requested. Let us pray for and expect a great meeting.

W. J. STEWART,
Chairman Executive Board.
Fayetteville, Tenn.

—The fifth Sunday meeting of Duck River Association will meet at Bell Buckle Friday at 6:30 p. m., and continue through Saturday and Lord's day. The church is requested to see that we do not waste our eloquence upon empty pews on Saturday, our best day always. Give us a full house at every meeting. All the other churches are urged to send representatives, and commence the year 1898 with renewed interest.

D. S. MCCULLOUGH, clerk.

—The fifth Sunday meeting of Indian Creek Association will be held with Philadelphia Church, Wayne County, beginning January 28th at 7 o'clock p. m. Introductory sermon by R. M. Faublon on "The Plan of Salvation." It is hoped the brethren will generally turn out to this meeting and make it one of interest and profit. If you have taken collections for missions bring them up with you. The members of the Executive Board are expected to be present. Come out, brethren, and let us have a good time.

A. O. MONTAGUE,
J. N. DAVIS,
Committee

—Programme for the fifth Sunday meeting of the Beulah Association, which will meet with the Gardner Church Friday morning, at 10 o'clock, January 28, 1898.

1. Introductory sermon. G. L. Ellis and W. G. Inman.
2. Qualifications and duties of the deacons. T. A. Waggener.
3. The mutual relation between the Executive Board and the churches of the Association. W. B. Clifton and G. L. Ellis.
4. How can we best develop Mission work in our Associations? I. N. Penick.
5. The Christian's debt to the heathen. T. F. Moore.
6. What is our authority for Mission work? R. A. Beauchamp and J. M. Nowlin.
7. Our obligation to give the tenth to the Lord. J. W. Gillon.
8. State Missions. (1) Our State destitution. Terry Martin. (2) Our resources for State work. Eben Stubblefield.
10. Sunday-schools, Sunday morning at 9 o'clock.
(1) The importance of a Sunday-school in every church. R. E. Nowlin.
(3) The relation of the parent to the Sunday-school. F. P. Fonville.
11. Sermon Sunday morning at 11 o'clock. G. L. Ellis.

J. W. GILLON,
Chairman Executive Board.

—The fifth Sunday meeting of Friendship Association will be held with McCullough's Chapel Church on Friday before the fifth Sabbath at 10 o'clock a. m.

Introductory sermon by Rev. B. F. Whitten; Rev. J. Wellborn, alternate. Criticism on sermon, and organisation from 11 to 12 m.

1. Besetting sins—what are they, and how to overcome them. H. D. Clift.
2. The Bible in the home. D. B. Jackson and J. T. Ethridge.
3. A giver—reluctant, cheerful and liberal—which does God honor? S. K. Tigrett and J. H. Wellborn.
4. Conformity or transformity to the world—which does God demand? W. L. Norris and J. B. Spight.
5. Stumbling blocks—what are they? B. F. Whitten and J. A. Mitchell.
6. Bridling the tongue. T. W. Hart and L. N Pankey.
7. Praying for the pastor. D. P. Leggett and Frank Savage.
8. Backsliding. T. J. Sanders and T. J. Early.
9. Daily secret prayer and meditation. J. H. Wellborn and —— Andrews.

Sunday morning, 9 o'clock—Discussion of missions.

Preaching Sunday at 11 a. m.

Pastor Norris, with Brethren Tigrett, Light and Reed will be a special committee, into whose hands all general questions will be placed, and who will arrange answers.

Preaching Sunday night.

All visitors will be transferred to the church free of charge. Upon arrival apply to W. B. Maxey, west side of public square, Dyersburg, who will arrange for your transportation.

W. L. NORRIS,
Pastor McCullough's Chapel Church.

[The *American Baptist Flag* and *Reaper* will please copy.]

—Notice to persons wanting homes who contemplate attending the fifth Sunday meeting, beginning Friday, Jan. 28th, at the Centennial Baptist Church, S. Spruce St. and Grand Avenue, will please communicate with J. R. Florida, 346 Public Square. You are cordially invited to attend. Ample accommodations provided for all.

—I wish to urge a full attendance at our fifth Sunday meeting. Be sure and come on Friday. The success of the meeting will depend largely upon the way it starts off. Friday night will be given to the Board and in hearing reports from the churches. Let all the pastors see that their churches are represented. Much will depend upon this meeting. The Association has greatly honored me in making me chairman of this work, and as this will be the last meeting I will be in it would give me great pleasure to see a large number of the brethren whom I love so much and shake their hands once more. Let us make this one of our best meetings. Pray for the meeting. You will see a statement in the BAPTIST AND REFLECTOR from a committee from the Centennial Church, this city, where we meet. You will be royally entertained.

J. H. WRIGHT.

Seminary Notes.

Dr. and Mrs. Carver have returned from their bridal trip and are at home at Dr. Kerfoot's.

Dr. and Mrs. Kerfoot entertained the members of the graduate theology class on Saturday evening.

The Florida Convention was highly pleased with our young professor. The impression made by Dr. Carver manifested itself in a good collection for the Students' Fund.

Bro. S. W. Kendrick of Tennessee, who has been confined to his bed with rheumatism, is improving.

Bro. W. D. Bolton of Missouri has been added to the sick list.

The present enrollment is 285. We have our eyes fixed on the 300 mark.

The pulpit at Broadway was supplied by Drs. Robertson and Carver.

Bro. S. M. McCarter is our latest man from Tennessee. Send us more men to study with us.

Dr. Carver spoke on the China Inland Mission at the Monday meeting.

BOND.

Rev. H. F. Burns.

The following resolutions were unanimously adopted by the Howell Memorial Baptist Church Sunday, Jan. 16, 1898:

Whereas, Our pastor, Rev. H. F. Burns, has seen proper to resign as pastor of our church, and

Whereas, We deem it appropriate that something more than a passing notice be made of his removal from us and of the good work he has accomplished, therefore be it

Resolved, That wherever in the providence of God Bro. Burns may be called to labor, he will have the prayers and well wishes of the members of this church.

Resolved, That we recognize in Bro. Burns an upright, consecrated Christian gentleman, who preaches the gospel in its simplicity and power.

Resolved, That his godly walk and conversation in our midst have done much to build up the cause of our Master and will leave a lasting impression for good upon the community.

The undersigned deacons of Howell Memorial Baptist Church, West Nashville, Tenn., take pleasure in commending Bro. H. F. Burns, our former pastor, as a consecrated, upright, Christian gentleman. Bro. Burns is a sound gospel preacher, a deep thinker and an impressive speaker. His life and daily walk while with us have been consistent with his high profession. Wherever he may in the providence of God be called to labor, he will have our prayers and best wishes for his success and the spread of the blessed gospel of salvation as he may preach it to the people, and we are ever ready to give him our heartiest endorsement and recommendation to any church or people. Bro. Burns is a true and earnest missionary, and under his leadership the past associational year was one of the best in the history of the church.

J. F. WEAVER,
L. V. RISLEY,
J. N. KEELIN,
F. B. KENDRICK,
W. F. MCHANN,
W. B. PAUL,
F. O. WALLACE.

—A COUGH SHOULD NOT BE NEGLECTED. "*Brown's Bronchial Troches*" are a simple remedy and give immediate relief. Avoid imitations.

Many Lives Lost.

There are more lives lost from taking cold than from all other causes combined. The cold develops into Catarrh of the Head, and the discharge runs down into the throat and into the stomach and lungs, causing Indigestion, Bronchitis, Consumption and death. The only way to reach and remove the trouble is by the inhalation of a warm, antiseptic, healing vapor. Dr. Blosser's Catarrh Cure is the only known remedy that meets these requirements. Cost, $1.00 per month. Booklet, "Plain Facts About Catarrh," and sample, absolutely free by mail, to any one mentioning the BAPTIST AND REFLECTOR. Address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

Free—A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

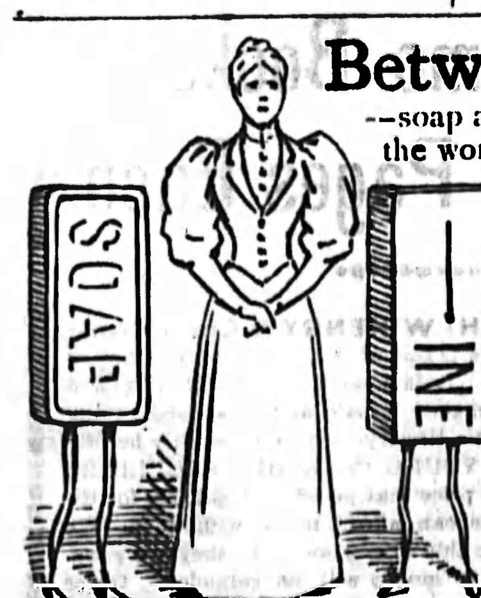
Mr. Jos. W. Whitten, Wolfboro, New Hampshire.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Female Complaints, Urinary Disorders, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the piper methysticum, from the Ganges River, East India. It has the extraordinary record of 1200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining out of the Blood the poisonous Uric Acid, Ureas, Lithates, etc., which cause the diseased conditions.

Rev. John H. Watson, testifies in the New York World, that it saved him from the edge of the grave when dying of Kidney disease. The venerable Mr. Jos. Whitten of Wolfboro, New Hampshire, at the age of eighty-five, gratefully writes of his cure of Dropsy, swelling of the feet, and Kidney and Bladder disease by the Kava-Kava Shrub. Many ladies also testify to its wonderful curative powers in disorders peculiar to womanhood.

That you may judge of the value of this Great Specific for yourself, we will send you one large Case by Mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Company, No. 409 Fourth Avenue, New York City. Mention this paper.

NOTE—The Editor of this paper is personally acquainted with The Church Kidney Cure Company, and we vouch for it that their statements in regard to the curative powers of the wonderful Alkavis are in every respect true. They are supported by hundreds of testimonials of undoubted veracity, from sufferers in every part of the country.



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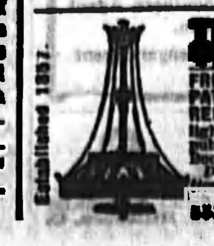

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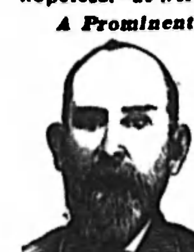

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(*Continued from page 7.*)

discussion. In his first reply he said: "All that Dr. Whitsitt means by the 'invention' or 'introduction' of immersion 'anew' was its '*restoration*' by the English Baptists in 1640 41, after its 'disuse' among the Continental and Anglican anti-Pedobaptists during the *16th and the first half of the 17th* century, as stated by Crosby (Vol. I., pp 97-109). In this sense I *heartily endorse* Dr. Whitsitt, because this is the position of Crosby and Evans, both reliable English Baptist historians."

In his last reply he says: "Crosby does say that the English Baptists (1738 40) adhered to the principle of immersion practiced by John the Baptist; that this practice had continued 'in the world' to that time (Vol. II., p. 2, Preface); but in England *Crosby traces immersion through the English Church only down to the year 1600. A. D., when he says it was lost*" (Vol. II., pp 50 52, Preface).

In the beginning of this controversy Bro Lofton argued that *according to Crosby* there was 150 years "*disuse*" of immersion in England, but now he argues *according to Crosby* that there was 40 years "*disuse*" of immersion in England. Thank God we have "*raced*" out 110 years of "Baptist loyalty to principle" and *disloyalty in practice*.

In conclusion I ask Bro. Lofton what he means by so often speaking of "*mode*" of baptism? Does he believe there are *modes* of baptism? Does he deny it to be a simple act?

I suppose our readers think it about time for Bro. Lofton and myself to hold up. Unless something new appears in Bro. Lofton's reply I will say no more at present. I love Lofton, and am glad he is a Baptist loyal in principle and "dares" not do anything but *practice* the principles he believes, even if his "old kith and kin" did have *all* principles and *no* practice. I think the next thing in order is for T. T. Eaton to give us a lecture on "*our poor Baptist kin.*"

JOHN T OAKLEY

A Severe Pounding.

Dear Bro. Folk: In order to enlist the sympathy of your readers I want to tell you what befell me one night last week. Some of the members of Brighton and Bolton Churches, abetted by some of my neighbors, who are not members of said churches, came to our house and gave us a severe pounding. They came in wagons, buggies, on horses and afoot. They rushed into the house and a big fellow seized my arm and led me out into the hall, while another, in a gruff voice, yelled out for my wife and children to draw near. While one man held a lantern another read a list of the things they brought to pound us with, including a barrel of sugar, two barrels of flour, meat, coffee, soda, soap, glassware, silverware, clothing, etc. They also *forced* me to accept $24 50 and most of it "free silver!" They stayed till a late hour and did as they pleased. Some brought victuals and they set the table and ate while here. Of course, I put on the boldest front I could muster, on such short notice, and tried to tell them what I thought of them, but my words seemed to stick in my throat, and I'm afraid that I made a failure. I wish all pastors could be treated as I was, then they would know how I felt. I've been "figeris" a little on that pounding and estimate the damages (?) not less than $50. Just think of that barrel of sugar! As the boy said as he crawled into a hogshead just after the sugar was emptied out of it, "Oh! for a thousand tongues!" Don't you think I ought to be "sweet spirited" like "Uncle Billy?" Wishing the BAPTIST AND REFLECTOR and its many readers a prosperous year, I remain

Youre truly,
M. H. WHITSON,
Bosemark, Tenn.

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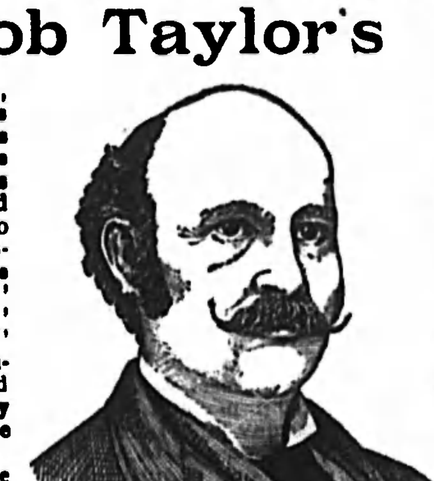

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OBITUARY.

MCNATT.—N. B. McNatt, son of James and Eliza McNatt, and a brother of Ben Berry McNatt, died at his home in Moore County, of typhoid fever, July 27, 1897. He was born Jan. 1, 1856, and was married to Miss Belle Rabey Dec. 9, 1875. He professed faith in Christ and joined the Baptist Church at Charity in the year 1880. Some years afterwards the Baptists organized a church at Boonville. Bro. McNatt went into this organization as one of its charter members and principal supporters. He leaves an invalid wife, a daughter, four sons, an aged father and mother, three brothers, besides a host of relatives and friends to mourn his death, but not as those who have no hope. He was a man of conviction and purpose, and at the same time a man of undoubted honor and integrity, having a keen foresight and a deliberate judgment both in business and in church affairs. As a church member he was consistent, regular in attendance, being a man of prayer, he was truly a man of God. He was in no sense a public man, rarely ever speaking public in church, yet he was one of those private men of whom we need more. He was not disposed to lead in church affairs, but ever ready to follow in his quiet, unassuming way in everything that showed itself to his judgment worthy the support of a church member and a deacon. He was sound in doctrine, faith and practice.

In temperament he was undemonstrative; yet, to those who knew him best, he was a man of great sympathy, being ever ready to give aid and counsel when needed. In his family he was very kind, being ready at all times to administer to the wants of his invalid wife. He took great pains in trying to train up his children in the nurture and admonition of the Lord. As a neighbor he was not surpassed, being ever ready to answer every beck and call made by friend or neighbor, and ready to administer to the wants of the needy and distressed. In his sickness he seemed to be perfectly composed, bearing his affliction with Christian fortitude. He frequently gave forth evidence that Jesus was with him and that he was just going home, "Home, Sweet Home" He is greatly missed in the community and in the church, but his family who leaned on him for advice and a support miss him most. May God, who does all things well, enable them to say from their heart, "Thy will be done."

It is not death to close
The eyes long dimmed by tears,
And wake in glorious repose
To spend eternal years.

Jesus, Thou Prince of Life,
Thy chosen cannot die,
Like Thee, they conquer in the strife
To reign with Thee on high.

By one who was his pastor three years. C. C. WINTERS.

RESOLUTIONS.

Whereas, It has pleased our Heavenly Father to remove from our midst our beloved brother, N. B. McNatt, therefore be it

Resolved, That in the death of Bro. McNatt the church has lost one of its best members and one of its most efficient deacons, the community one of its best citizens, the family a devoted father and husband.

Resolved, That a copy of these resolutions be spread upon our church book, a copy furnished the bereaved family, a copy sent the BAPTIST AND REFLECTOR, Lynchburg *Falcon* and the Lincoln County *Leader* requesting publication in connection with the accompanying obituary.

Done by order of the Boonville Baptist Church, December 30, 1897.

GEO. W. ENOCH, Ch. Clk.,
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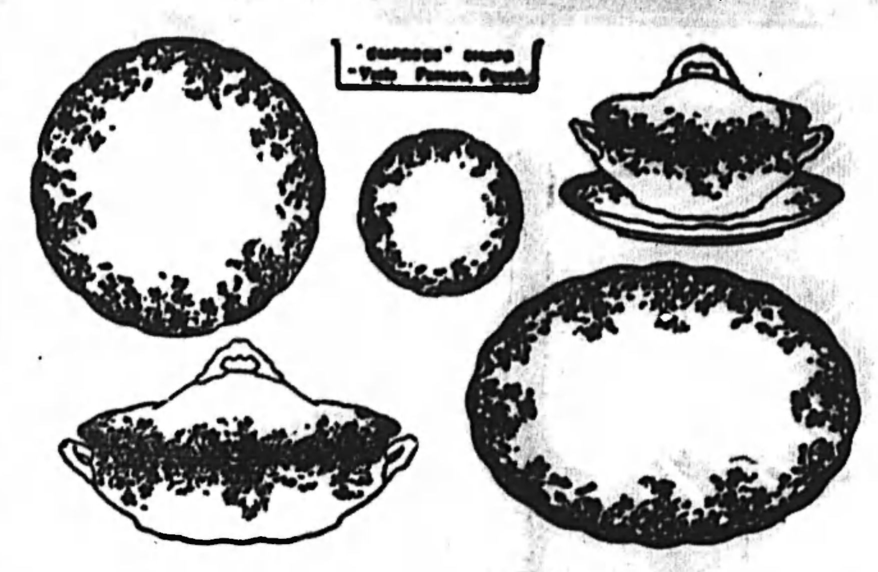

It is English China, "Empress" Shape, and consists of 12 Breakfast Plates, 12 Tea Plates, 12 Soup Plates, 12 Individual Butter Plates, 2 large Dishes, 2 Covered Dishes, 1 Covered Butter Dish, 12 Teacups and 12 Saucers, 2 Bakers, 1 Gravyboat, 1 Pickle Dish, Sugar Bowl, 1 Cream Pitcher, 1 Bowl. This is elegant ware, worthy of any family's table, and is sold at retail, usually, at about $14.00. It is artistically and delicately decorated. It comes packed in barrels.

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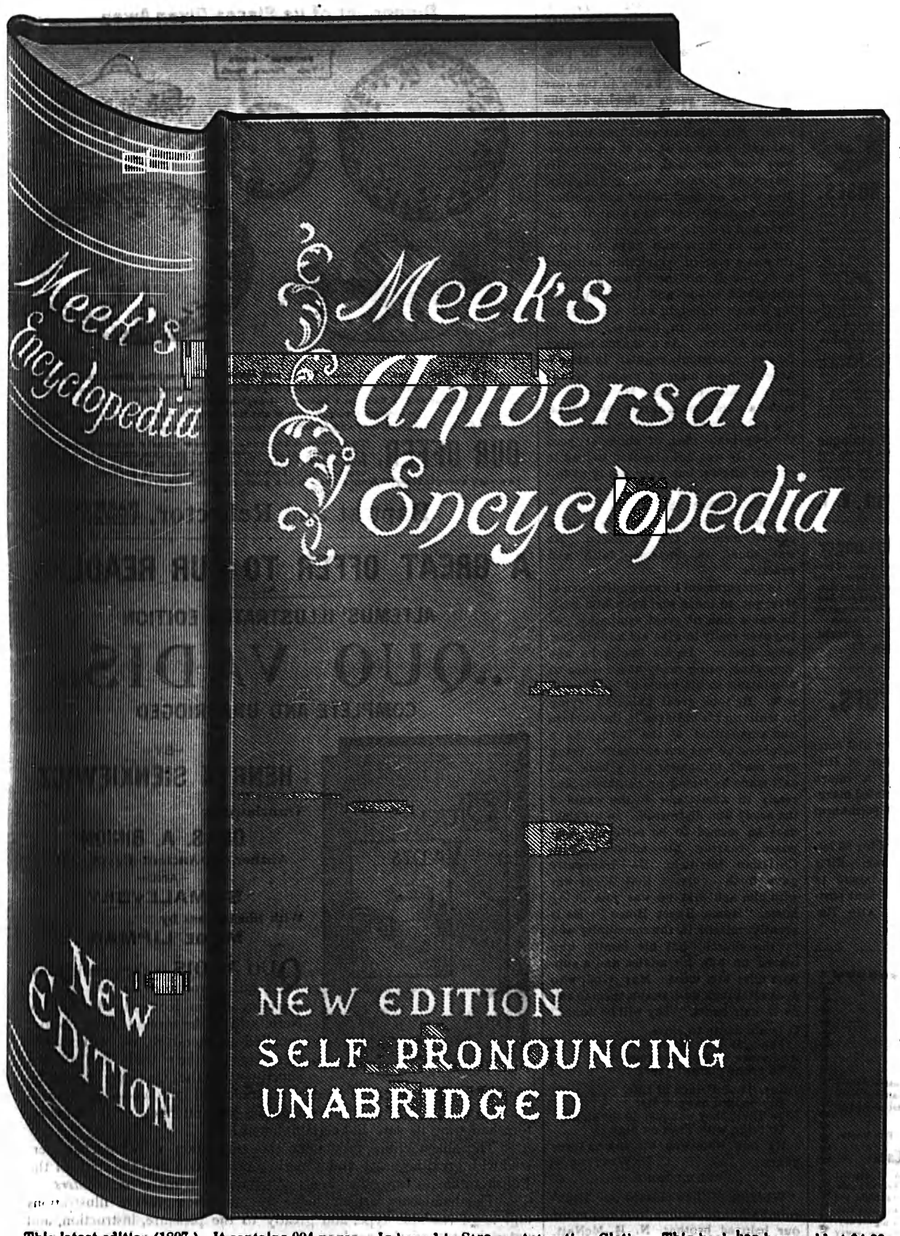

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Lines Written in a Friend's Album.

BY MRS. M. S. WATTS.

Suddenly o'er my path in life
There shone a meteor,
With a pure light soft and steady,
Yet searching and serene;
Then slowly faded from my sight,
Leaving yet the pleasant impress of lambent light,
Which too soon, alas! has set in one long night.
The bright genius of thy soul
Shines not in flashes brilliant,
But with calm dignity the cultivated
Mind, less favored ones illumes (without parade or show,
As the dazzling sun in his noontide glow),
Until its destiny fulfilled, in darkness
Gently sinks to rest,
To veil a while its splendor.
'Till the night of Death is ended,
And Eternity shall dawn—
O, *then* we'll meet again,
"When we see Him face to face
And know as we are known."

CLOSE COMMUNION.

What Is It? And What the Scriptural Grounds for Its Maintenance.

BY J. M. PHILLIPS, D.D.

The term close communion is a modern phrase and is applied to the custom prevalent among Baptists, restricting the Lord's Supper to members of churches of like faith and order. There was a time when all churches were of like faith and order, and then there was no occasion for such restriction. Not until the rise of sectarianism with its multiplied religious organizations and conflicting doctrines did there exist any necessity for such customs in the observance of the supper. But the practice is not peculiar to Baptists. All other denominations, while repudiating the title, adopt the principle that govern Baptists in the observance of this ordinance. All in theory, if not in practice, hold that it should be restricted to the baptized members of the churches of Christ. The "*Interior*," a leading paper among Congregationalists, says, "We agree with Baptists that unbaptized persons should not partake of the Lord's Supper." The *American Presbyterian* says, "Open communion is an absurdity when it means communion with the unbaptized." The *Independent* says, "We have never been disposed to charge the Baptists with any special narrowness in their rule of admission to the Lord's table." Indeed, the position as to the priority of baptism and church membership to the communion has never until recent years been called into question, and then by none but Baptists. The position of Pedobaptists, touching the subjects of baptism necessitates the priority of baptism to the supper. Their teachings, if fully carried out in practice, would result in the baptism of all in infancy, so that in the very nature of the case baptism must precede the observance of the supper. While Baptists do not hold baptism and church membership as prerequisites on exactly the same grounds as they, the conclusion is the same. All agree that the communion must extend no wider than the baptism.

The principles which govern close communion are plain and simple. *Mr. Beecher* gives the key to the situation in these words: "As matters now stand all evangelical churches are close communionists, in this sense, that all take it for granted that the Lord's Supper is an ordinance of the church to be administered under the direction of the church. Who, then, may Scripturally and safely commune at the Lord's table? We must look for our answer to this question alone to the Word of God. The Lord's Supper as well as baptism is a positive ordinance based solely on the authority of our Lord Jesus Christ, the only law-giver in Zion. No other reason for its existence and observance exists than that the Lord instituted it, and commanded his followers to observe it. Coming to his word for our guidance, then, we find that between the unrenewed sinner and the supper there are three distinct steps to be taken.

The first step is *faith*. "Without faith it is impossible to please God." This is in a special sense true of the act of communing at the Lord's table. To commune without faith is to "eat and drink unworthily, not discerning the Lord's body," and "eat and drink damnation to one's soul." The man who approaches the Lord's table without that faith that secures union with Christ, trifles with eternal things and sins against his own soul. Hence we find that those who reserve the order of the communion by administering baptism to faithless infants, pause as they come to this solemn ordinance and demand that the infant members of their church be debarred from the supper till they make some sort of confession of faith in Christ.

The *second* step is baptism. John, the forerunner, was divinely commissioned to baptize (Jno. i. 33), and so baptism was instituted before the Lord's Supper. Our Lord received baptism before he instituted the supper (Matt. iv. 13), and through his disciples administered baptism before the supper. The apostles, who were present at the institution, had evidently been previously baptized by John the Baptist.

In the commission he puts baptism before the supper, indicating not only what should be done, but the order in which the things commanded to be done should be performed. "Keep the ordinances as I delivered them to you," is an apostolic command. We are responsible for the observance of the ordinances just as the Lord has directed. We must mention them in the order and manner they were delivered to us. This order is established and set forth in the commission, and its maintenance requires that baptism shall always precede the observance of the supper. At Pentecost all who engaged in the "breaking of bread" had previously "gladly received the Word and were baptised." And so throughout the entire record, baptism was the first act of the avowed believer, and so preceded the observance of the supper.

There is no disagreement between Baptists and other denominations on this point. Dr. John Hall, the eminent Presbyterian, states the truth when he says: "All evangelical churches look for baptized persons as communicants. Baptists differ from their brethren only as to the *time* and *mode* of baptism."

This, then, is the chief point of separation at the Lord's table between Baptists and others, we differ about baptism. The Baptist says it is the immersion of a willing believer; others say it may be the forceful sprinkling of an infant unbeliever. That is *the issue*. Settle that, and the communion question settles itself. Baptists hold that the commission must be obeyed in the order in which it is given. It is silent concerning Christian or church duties between the exercise of faith and burial with Christ in baptism. After baptism it groups under one heading all the exercises and services that belong to the Christian life. "Teach them to observe all things whatsoever I have commanded you." None of these things are in order before baptism, and as the supper is included in them, its place after baptism is authoritatively fixed. Pedobaptists admit this, but they claim to have been baptized. To practice open communion would be to admit this claim, and so to endorse their baptism as Scriptural or to fly against the authority of all Scripture and admit that the unbaptized may come to the Lord's table.

The *third step* is oneness in doctrine and fellowship. Having become a child of God by faith in Jesus Christ, and having been buried with him by baptism and brought into the church with his people, the new-made disciple is to continue in doctrine and fellowship with them if he would unite with them in the celebration of his feast. But when this ceases to exist the communion must be denied. The apostle is very plain on this point. He plainly says that if divisions exist among the Lord's people the supper cannot be celebrated by them. We read (In 1 Cor. xi. 18-20): "When ye come together in the church, I hear that there are divisions among you. * * * When ye come together therefore *ye cannot* eat the Lord's Supper." He here states the broad principle that when there are divisions of any kind among a people, whether of doctrine or practice, they cannot eat the Lord's Supper. Again he says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." * * *

Disorderly is a military term and signifies "out of line or rank." It may refer to either faith or practice. If a man persists in wrong doing or wrong believing he is to be denied the privileges of the church, including the Lord's Supper. Now, if we obey this command, and because of wrong faith deny one of our own members the privilege of the Lord's table, how can we extend the privilege to those who have a place in other churches and who are guilty of the same thing?

If, then, the Lord's Supper assumes oneness in doctrine and fellowship, it cannot be Scripturally observed except by those among whom this oneness exists. This step is clearly recognized by those who practice "open communion," and it concerns Baptists, who having been immersed, have connected themselves with those communions. They come to us and say, We have all the Scriptural antecedents to the orderly participation in the supper with you. We have believed, we have been baptized; why not invite us? Our reply is, that in taking membership with those who differ with us in doctrine and in practice, you uphold a ceremony not from heaven, and which holds competition with Christ's own appointed ordinance; you have quenched the light of your own example when you obeyed the Lord in baptism, and have become an aider and abettor of those who have caused divisions among the followers of the Lord.

Why do our open communion brethren decline to commune with Catholics? With the exception of the Baptists they are the oldest denomination of Christians. If sprinkling is baptism they have been baptized. Why do they commune with them? It is because they recognize that the observance of the Lord's Supper presupposes oneness in doctrine and fellowship, and they are not ready to endorse the errors of Romanism at the Lord's table. Baptists are on the same principle in regard to baptised believers who go into Pedobaptist folds. If a man can join a different denomination in celebrating the Lord's Supper, he ought to be able to join them in all things.

Before closing I wish to notice a few specious and common objections to the practice of "Close Communion."

1. It is the Lord's table, and therefore all of God's people have a right to it. This hackneyed sophistry has turned many unthinking people from Baptist Churches. But it is a sword that cuts both ways. Yes, it is the Lord's table, and therefore we have no right to encourage or invite any to approach it who have not complied with his laws. At the Centennial Exposition last year I started to enter one of the great buildings at the wrong door, but was met by a man who intercepted me and ordered me away. The exhibit in the building was free, but it had to be entered by certain doors, and the man was an officer under orders to prevent people from entering the wrong way. But he told me how I could gain entrance and enjoy the sight of the exhibit. So the Lord's Supper is free to all the Lord's people, but they must approach it by the door he has provided. We, as his servants, are responsible for carrying out his orders. We are to keep the ordinances as we have received them, and, if any fail to find entrance to it, it is not our fault, but only because they refuse to enter by the door the Lord has provided.

2. We have no right to judge of the *fitness of* com-