

foreign birth were expelled from the valleys of Piedmont.

I have followed Dr. Muston in his two large volumes containing the history of the Vaudois. No outline, however, can possibly give an adequate conception of what the Waldensian Christians have endured for the truth as it is in Jesus. For three centuries it was an incessant persecution, sometimes, as we have seen, organized on a large scale, but, in the intervals of general persecution, perpetrated on individuals, or families, or congregations. Of course, the effects are seen to this day on the Vaudois church. It survives. But one cannot help wondering what it might have been as a spiritual power in the world but for this awful record of sufferings for the truth and purity of the Gospels. The history of their long struggle deserves to be better known. It has lessons for today which cannot safely be forgotten. If this article leads anyone to a more thorough acquaintance with the Vaudois history, it will have served a good purpose.

Princeton, N. J.

"Is Forgiveness Conditional?"

BY REV. FRED WITTENBERGER

In an article published in the BAPTIST AND REFLECTOR of July 22nd under the above quoted question, Bro. C. H. Wetherbe makes some rather strong statements. For instance, in commenting on an article in the *Texas Baptist Standard*, which says it is a Christian's duty to forgive unreservedly any wrong done against him, he says: "I fail to find that the teaching of the Bible sustains it." Baptists have for nearly nineteen centuries taught that the Bible only is our guide, which indeed ought to be accepted by all Christians.

There are many passages in Scripture that bear either directly or indirectly on the subject of forgiveness. Our Lord in commenting on what is sometimes called the Lord's Prayer said: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. vi. 14, 5)

Bro. W. seems to think that God has given the same conditions to men that He reserves for Himself. I wish the chapter and verse had been given for proof. The Bible teaches several things about forgiveness: 1. Christians ought to forgive trespasses when asked to do so. (Luke xvii. 3, 4.) This is so generally accepted, in theory, that comment is unnecessary.

2. We are to forgive before being asked. Matt. vi. 14, 15, already quoted, says nothing about the other party asking forgiveness, but, on the other hand, a positive command is given to the one offended. Mark xi. 25 tells us to forgive when we stand praying, if we have ought against any. Let us view the picture. One has trespassed against another; the offender fails to ask forgiveness; the wronged one approaches God in prayer; now the command comes, "forgive!" Nothing is said about a condition here. But we are commanded to "forgive, if ye have ought against any." This is followed by a statement to the effect that we will not be forgiven, if we do not forgive. (Mark xi. 26.)

3. We must forgive trespasses, though many be committed by the same person. (Luke xvii. 4.) Peter at one time asked our Lord how often one should forgive a brother who had sinned against him. "Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven." (Matt. xviii. 22.)

4. We are not to wait for our offending brother to come to us, but we are to go to him—that is to say, we are not even to be contented with meeting him on half-way ground, but to go all the way.

5. We are to "go and tell him his fault between thee and him alone." (Matt. xviii. 15.)

6. If he will not hear the offended party, said party is to take one or two with him in order to establish every word by two or three witnesses. (Matt. xviii. 16.)

7. Take it to the church. This means (a), that the estranged parties cannot settle it alone; (b), that two or three witnesses failed also; (c), that the church now, the church only, and no one else, shall decide who is in the wrong. It is needless, perhaps, to say that all of this transaction should be done in a spirit of kindness and love.

8. How to treat the offender. "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. xviii. 17.) Does this mean that we are to go about proclaiming how mean the other fellow is as compared to our own goodness? And shall we, on the strength of that passage, see how unpleasantly we may act toward the transgressor? Such has been the language of our actions when angry. But how do we treat the "hea-

then" and "publican" when we are our better selves? Do we not love them? Do we not try to bring them to Christ? Do we not even send men (and money for their support) to preach the gospel and to persuade the heathen to come to Christ? The Lord leaves



REV. ROBERT N. BARRETT
Pastor of the Baptist Church, Tallahassee, Fla.

the inference that in all probability a man has never become a Christian who absolutely refuses to be reconciled to his brother, and that he should be brought to the knowledge of a saving grace.

9. There is no real Christian forgiveness without love. There is no real love on the part of man toward God without forgiveness of the wrongs of our fellow-men toward us. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." (1 John iii. xiv.) "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (1 John iv. 7.) "He that loveth not, knoweth not God; for God is love." (1 John iv. 8.) "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John iv. 20.) "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. v. 43, 44.) "For if ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. v. 46.) It takes love to forgive.

Cleopatra, Ky.

Was Nicodemus a Coward?

BY REV. S. M. PROVINCER

My esteemed friend and brother, Dr. Hawthorne, in the striking sermon you published in your issue of July 22nd, has these words concerning Nicodemus:

"This man came to Jesus under cover of night. His conduct proved him to be a coward."

This thought, which is, of course, only a guess, is amplified at some length. Now, as one guesses, in the absence of the slightest hint to guide, is as good as another, I venture to suggest that Nicodemus came to our Lord by night for a wholly different reason. Jesus was an extremely busy man. Crowds hung about him wherever he stopped and followed him wherever he went at this stage in his ministry. It would be very difficult to carry on a sustained interview with him under such circumstances. He had no private room to which to invite inquirers. When could Nicodemus have had the interview he desired, where he could express his own mind freely and ask questions, except at night? It seems to me far more in harmony with all the circumstances (so far as we know them) to suppose that he came by night in order to have a long, quiet, uninterrupted talk with the wonder-working Teacher. It is not, to be sure, a stenographic report of the interview that John has given, though he very probably was present. The salient points leading to our Lord's great utterances in verses eleven to twenty-one are distinctly brought out. They reveal to us the object of the Ruler's quest. As Dr. Hawthorne suggests, "his heart was not satisfied." He was honest and intelligent, and,

I take it, a conscientious inquirer after truth. It is too much, of course, to assume that all Pharisees were hypocrites, and I do not believe our Lord would have unbosomed himself (so to speak) to a hypocrite or a coward. Indeed, one reason for my supposition concerning this night interview is that of all the inquirers who ever came to Jesus this man received the profoundest and most elaborate answers. He who taught his disciples never to cast pearls before swine or give that which is holy to dogs would not have given to a coward that marvelous glimpse into the council-chamber of the Most High—God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have eternal life.

I have loved to think of Nicodemus as a noble and candid soul struggling toward the light. He had listened to Jesus teaching the multitudes, he had seen his "miracles," he had felt the strange and thrilling uplift of the Divine Masterhood of the mighty Rabbi. All that was sweet and noble and aspiring in his own soul had been awakened into life by the touch of the Man sent from God. He must know more! He must have a night all to himself with this Teacher who seemed to him to know everything. He had been "zealous of the law," but there was no peace of soul for him, and here was one who seemed able to help him.

This, I venture to think, was his reason for coming by night, and if it were, the earnest readiness and sympathy with which Jesus responded to his appeal is also explained.

Tallahassee, Fla.

Our Future; or, God's Wisdom and Man's Ignorance.

BY G. H. SLAUGHTER

Whilst we may sometimes desire to look into the depths of the (to us) uncertain and unknown future, and have unfolded to our view certain unrevealed mysteries that may be connected with the destinies of ourselves, or others, in whom we possess an interest, we are, as intelligent beings, compelled to acknowledge the beneficent effects of a divine wisdom that prevents us from doing so.

For the time being we may not be capable of understanding or appreciating this wisdom on the part of God that makes us ignorant of our future destinies, but in the time to come we may be more intelligent.

It is seemingly man's nature to be inquisitive and there is nothing of the past, present, or future that many would not seek to learn if given the opportunity, though they may know that it would be only a mere chance as to whether the knowledge thus sought for when obtained would give them peace and happiness or trouble and sorrow.

This chance God in His wisdom and mercy does not permit them to take, and for man himself it is best to have it so.

Of the past we are permitted to read and understand, and of the present we also have knowledge, but as to the contents of the great book of the future we cannot know only as its pages are turned by the hands of time.

Very slow, it seems to some, but to others very rapidly, these leaves are turned.

Does human kind, as a general rule, seriously consider the very great wisdom and mercy displayed by God in keeping them ignorant of their future fate? Or do they ever seek to imagine the many additional days and hours of heart trouble, sorrow and suffering that would in many instances be entailed upon millions of human kind except for this kindly display of wisdom on the part of the great Father in withholding from their view such pages of the great book of life as would enable them to look beyond the present into the unknown and hidden depths of the future?

God could have given us an open book of the future as He has of the past and present, but He wisely knew that such would not have been best for our true interest or happiness; and, therefore, whilst its pages are open today, they are for to-morrow ever sealed, and their contents to us unknown.

But this great book of our unknown future is now in press for us as it has been for others thousands of years, with millions of copies finished, bound, and delivered to countless millions who have gone before; and thus the printing and finishing will be continued until our own and all others are fully completed, and their pages turned by the ever-revolving hands of fleeting time.

And when the last one of the pages of our own life-book has been turned and placed before our vision, we may then, but not until then, be enabled to note the closing scenes of what has heretofore been to us an unknown future.

We may, also, then more intelligently understand

the true and most beneficent value of a divine wisdom that has so kindly and mercifully enforced upon us an ignorance as regards many things pertaining to what we have known as our future in this life. St. Bethlehem, Tenn.

UNSTABLE CHARACTER.

Sermon preached by Rev. J. B. Hawthorne D.D., pastor of the First Baptist Church, Nashville, Tenn.

"Meddle not with them that are given to change."—Prov. xxiv. 21.

These inspired words of caution commend themselves to our judgment and common sense. Both reason and experience teach us that it is unwise and unsafe to involve ourselves financially, politically, socially, or otherwise, with men who are unstable and capricious. It is unsafe to make them leaders or counsellors or confederates in any cause.

The man who is anchored to nothing, and is adrift in the wide world of human thought and activity, having no settled purpose or convictions, not knowing one day what he will do or what he will be the next, is not the man to be our adviser and guide in any sphere.

The unstable man is sure to fall in everything that he undertakes. He begins many things, but completes nothing. He staggers under the weight of high conceptions and big schemes which never materialize. He is a crusader today for a cause which he will renounce tomorrow. He follows nothing to a successful issue. He carries no banner to complete and final victory.

Only a few days ago I was asked to express an opinion as to the qualifications of a certain well known man for the management of a newly organized religious movement. My reply was: "The only thing which disqualifies him for the position is his instability of purpose. He speaks well, he writes well, his ambition is vaulting, his enthusiasm intense and his energy uncommon, but in a public career of thirty years every enterprise committed to his care has perished, because he would not hold to it long enough to make it successful."

I imagine it was just such a character that Solomon had in his mind's eye when he wrote the words of the text, "Meddle not with them that are given to change." Look anywhere and you will see illustrations of our subject.

1. Instability of character is seen in the restless and roving disposition of men who go from country to country. I do not deny that circumstances arise which justify men in removing from one locality to another, and in transferring their allegiance from one nation to another. The pilgrim fathers, who came hither and built their homes in a wilderness infested with savages and wild beasts, were not unstable men. It was their steadfast devotion to a great principle that brought them here. They came to preserve their birthright. They came to establish a community and to found a nation in which they could be free to worship God in their own way. This magnificent fabric of free government stands today an eloquent and enduring witness to their wisdom, their energy and their undagging devotion to a sacred cause.

The thousands who have come to these shores because they found it impossible in their own native lands to provide for themselves and their families, have simply obeyed a virtuous instinct implanted in their breasts by their benignant Creator.

I have nothing to say against the multitudes of young men who, with manly and patriotic motives, have left the habitations of their fathers in these older States of our Republic and have gone west to the very borders of civilization.

The unstable man is he who changes without an adequate reason; roves just because he loves to rove, and is never satisfied with any country, because he imagines that somewhere under the sun there is a better one.

I will say to the present generation of young men in Tennessee that no spot of this globe offers a better opening today for the successful prosecution of almost any legitimate business than the territory which lies within the precincts of their own State. The man who cannot succeed in such a country is incapable of success anywhere.

The young man who gives up a moderately good business situation in Tennessee to seek his fortune in the far-off gold fields of Alaska makes a mistake from which he can never recover. If he should live to return he will never forgive himself for believing the seductive stories of the sharpers and knaves who take advantage of his ignorance and credulity.

2. Instability of character is illustrated by men who shift from one occupation to another and who stick to no trade or profession long enough to succeed at it. If a man entered a vocation for which he had no natural aptitude, and has gone far enough to be thoroughly convinced of his inability to succeed, it

is not only wisdom, but duty to forsake it for some other employment.

If a man has tried farming for ten years and made nothing, he owes it to himself, his family and the cause of agriculture to quit the business.

There are many lawyers who might change their occupation without any serious detriment to the cause of justice and humanity.

There are physicians who might abandon their profession without incurring any suspicion of cruelty to their patients.

There are musicians, some vocal and instrumental, who could withdraw their talents from public view without impoverishing the profession, or afflicting the communities to which they have devoted their services.

There are statesmen out of a job who might continue in a state of involuntary retirement without inflicting serious injury upon their country.

As a rule, men do not change from one occupation to another on account of their inability to succeed, but from a love of novelty, from a desire to vary their experiences and activities. The same routine of employment, from year to year, becomes monotonous, and they crave the excitement incident to new endeavor in a new field. I once read of a Western man who, having tried farming, teaching, literature, dentistry, medicine, law, politics and preaching, closed his inglorious career as a peripatetic peddler of liver pads.

Paul says, "Let every man abide in the same calling wherein he is called." He declares it to be your moral and religious duty to hold on to your vocation if it be one to which you are adapted by natural endowment. By your patience and untiring pursuit of any honest and honorable business, and by your continued success in it, you not only enrich yourself and help your fellow man, but please and glorify God. I have heard a man give as his excuse for changing his business that it was surrounded by too many temptations to wrong-doing.

We can readily conceive of cases in which this would be a valid and sufficient reason for a change of occupation. If I were in the service of a merchant or manufacturer who required me to go into bar-rooms and gambling houses to solicit custom, I would go in rage, live in a log hut, sleep on a pallet of straw and suffer the pangs of cold and hunger rather than defile and debase my manhood with any such ignominious work.

But if you keep out of business until you can find employment free from temptation, you will be an idler for the rest of your life. You may change from place to place, but until you get beyond the stars you will not be out of gunshot of the devil.

Evil spirits surround men in every situation and condition. The poor man is sorely blest with temptations incident to hardships and the rich are entangled by a thrush and influences unfriendly to virtue. He who toils with his hands feels the pressure of temptation, but he who toils with his brain feels it more.

I do not doubt that virtuous living is easier in some pursuits than in others. It seems to be commonly conceded that politicians, newspaper men, tax collectors, plumbers and undertakers are most susceptible to satanic suggestion than the generality of mankind.

No vocation is free from malignant influences; whether our work be secular or sacred, in the counting room or the prayer-meeting, on the rostrum or in the pulpit, the devil is there with his oil bribe: "All these will I give thee if thou wilt fall down and worship me."

3. Instability of character is seen in the frequency with which some church members change from one post of religious service to another. A man who has successfully occupied a certain position in his church sees a higher place, and without considering the question of fitness for it, is impatient and unhappy until he is put into it.

I do not doubt that in some instances men who make such changes act wisely. If a Christian worker has outgrown his place, and is manifestly qualified for a higher and broader one, it is his privilege and duty to change. The church will not be slow in recognizing his growth and his fitness for a larger work and will advance him as rapidly as he ought to go.

It is better to do a little thing perfectly than a great thing imperfectly. It is better to be a success as a bootblack than a failure as a painter. It is more honorable to be a skillful cobbler than a bridleless lawyer. An intelligent and active layman is a great help to the church. A man who is a failure in his calling is a sad spectacle, but a preacher without a pulpit, because no church is poor enough to need him, is an object which calls for still deeper commiseration.

My brother, be not impatient to change your sphere of Christian activity. Restrain your aspiration for a higher place in the synagogue. Curb your craving for the uppermost seat at the feast lest you get into a place for which you are unfitted and from which the Lord and your brethren would have you step down.

The most mischievous and deplorable exhibitions of instability are seen in the frequent radical changes which some men make in their religious beliefs. During my brief residence among you I have been amazed at the number of men in this city who have drifted from solid Christian orthodoxy either to unmitigated agnosticism or practical atheism. If there were anything worse than agnosticism and atheism they would go to that.

I have discovered scores of men in Nashville who within a period of twenty years have changed from Calvinism to Arminianism, from Arminianism to Universalism, from Universalism to Unitarianism, and from Unitarianism to infidel-Evolutionism. Starved and shriveled in their moral natures, they are scarcely shadows of their former selves. The light is gone out of their lives; their hearts are fountains of discontent and bitterness; they are no longer helpful to the world and are drifting they know not where.

When men cease to believe in an Almighty and Eternal Father who lives and reigns everywhere in the boundless universe, and who governs all things in wisdom, righteousness and love, there will come a wall of never dying sorrow from every nation, kindred, tongue and tribe—a cry which will declare human existence to be a burden and wrong for which the only relief is the sleep which knows no waking.

That men who have ever known the blessedness of trusting the Lord Jesus Christ—that men who have heard His gracious voice speaking peace to their secret souls—should turn away from Him to the empty caverns of human philosophy is to me the most perplexing of all problems.

"Lord, to whom shall we go? Thou hast the words of eternal life." Where shall we find another refuge from sin and guilt and aching care? We are like Noah's dove that went out from the Ark, and found not where, amid all waste of waters, a resting place for its feet. Where, in all the world, in all the limitless universe, can we find rest for our souls away from the cross of Christ?

I have had rationalistic moods. I have gone forth for a season to explore new fields and to find some new food for my craving faith. But from every such excursion I have returned with sad heart, and to get back the old peace and joy I have had to sing the old song over and over again:

"Nothing in my hands I bring,
Simply to thy cross I cling;
Naked, come to thee for dress,
Helpless, look to thee for grace."

Stability of character is something whose worth we cannot measure. It is Godlikeness. As man develops morally and spiritually he rises toward equality with God. One of the most beautiful and adorable attributes of the Deity is his immutability. He is "the same yesterday, today and forever." What He loved and what He hated when the morning stars sang together and the sons of God shouted for joy over the birth of a new world, He loves and hates at this moment. Sin is as black and repulsive to His eyes now as it was when He drove Adam from Paradise, or when He hurled Satan from the battlements of heaven.

If we are conscious that we are becoming more and more fixed and immutable in our hatred and intolerance of all uncleanness and unrighteousness, we may know that we are rising toward equality with God.

Diogenes, the philosopher, lived of great simplicity and self-denial. When he reached his 85th year his friends said: "Now, Diogenes, take your ease, dismiss care and labor, and live after the manner of the Epicureans." The old philosopher's reply was: "One so near the goal as I cannot afford to falter in the way of virtue."

A few weeks ago my heart was deeply wounded by some unknown enemy who caused to be published in more than a hundred newspapers the statement that I had forsaken the pulpit for the lecture platform. It was extremely harrowing to my soul to know that any man in this broad land could believe me capable of such unfaithfulness to the Lord, who bought me with his precious blood and put me into the work of the Christian ministry. Thanks be to God, I am too near the shining goal to think of faltering now. With my eyes lifted to the gates of the Eternal City, where I shall soon sit robed and crowned and seeped in the right hand of Majesty and join with the millions of the redeemed in an eternal anthem of victory, no temptation to forsake the work of Christ could move me a single hair's breadth from the line of duty.

Paul said that "neither life, nor death, nor angels,

nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature could separate him from Christ." In these eloquent words he simply expressed his unconquerable determination to persevere unto the end. He did persevere; he was faithful unto death, and when the end came, he exclaimed: "I am now ready to be offered up, and the time of my departure is at hand. I have kept the faith; henceforth there is laid up for me a crown."

Brethren, let us court and seek a stability of Christian purpose that neither the wrath of man nor the fury of devils can shake.

In the latter half of the third century of the Christian Era, Arcadius suffered martyrdom rather than worship the gods of pagan Rome. The order of the magistrate was that he should be slowly dismembered. His fingers were first taken off, joint by joint, then his toes, then his hands at the wrist, then his feet at the ankle. When this had been done he looked up to heaven and said: "Oh! God, keep me faithful to the end." The executioners then cut out his tongue. They threw him upon his back and amputated his legs at the knees and his arms at the elbows. He expired in a pool of blood, praising God that he was able to be steadfast to the last.

My brother, can you look upon such an exhibition of fealty as that and not blush for your own cowardice in turning aside from the path of Christian rectitude and duty to escape the jeers and ridicule of a giddy and godless throng?

We have come to a time when the church of God must have more stability of character in her members, or else retire from many of the battlefields. She needs more men who are rooted and grounded in the truth; men whose faith is eternally anchored; men whose courage will abide the presence of any opposition or any danger; men who will flaunt the colors of their divine Captain in the face of any foe; men who will stand and suffer all that infidel malignity and enmity can lay upon them; men who at any moment would part with property, liberty, and life itself rather than prove false to any principle of the gospel of Christ.

I thank God that we have in our churches a few men and women of this type. They are the salt of the earth and the light of the world. It is their hold on the eternal verities of God's word that renders possible the final overthrow of all unrighteousness and unbelief, and the conversion of the whole world to the faith of the gospel.

It will be in answer to their prayers, and to reward their fidelity, that the Lord God will by and by open the gates of morning and fill the whole earth with the light and beauty of his truth and grace.

Avoid a Mistake.

We fear many of our people are falling into a mistake as to our Foreign Mission work. The statement has been made that the Board is out of debt, and the wish expressed that the Board will not go into debt any more; and others say, "Now that the Foreign Board debt is paid let us help other causes," etc. Let us see what is the truth. At the Convention promises were made to pay, in thirty days, the \$13,500 of indebtedness. After two months and a half had rolled by, all was not paid, and not a dollar allowed for the expenses incurred on this year's work for that time. Now, at the end of three months, we have gotten enough to pay the old debt and a little over; but how about the three months that needed \$9,000 each? We had very little for this and owe the remainder. When brethren speak of hoping the Board will not go into debt, let them decide whether the Board shall disburse or decline to pay the missionaries, or will they give the funds to keep out of debt. We also long to send back faithful missionaries pleading to return to their work; but what can we do if brethren do not give, and say, "Keep out of debt?"

Below I give a table of receipts for the work from May 1st to July 31st, three months:

Alabama.....	130 84
Arkansas.....	531 76
District of Columbia.....	138 00
Florida.....	118 99
Georgia.....	2,618 16
Kentucky.....	1,450 80
Louisiana.....	58 25
Maryland.....	983 27
Mississippi.....	464 87
Missouri.....	380 80
North Carolina.....	679 67
South Carolina.....	1,020 74
Tennessee.....	910 24
Texas.....	625 44
Virginia.....	3,865 06
Other sources.....	302 16
Total.....	\$14,590 35

This is several thousand dollars below our receipts for the same period of last year.

Now, brethren, let us finish up the good work so

nobly begun last year, and get all indebtedness paid by the next Convention; but it will require a good steady pull.

I do not wish to discourage any after the faithful efforts of the past, but it is not best to shut our eyes to facts and talk of no indebtedness while we are going deeper into debt every day. We can, we must, we will, by God's help, pay all and go forward in the Master's work. Will you take part?

R. J. WILLINGHAM, Cor. Sec.
Richmond, Va.

Rev. Jesse Baker.

Our church sustained a great loss in the resignation of our pastor, Dr. Jesse Baker, who has had charge of our church (formerly located at Cedar Grove, now Alpha), for almost a quarter of a century. Not only was the church deeply moved, but the entire community was sorry to give him up. He has been to us all that a faithful pastor could be, and we have all found in him a warm, personal friend. We have been thrown together so long that his going away now seems to leave a great void in our church and in our homes as well. The following impromptu poem was composed by Miss Mamie Newman that morning at the church. The author claims for it no literary merit. It is simply a heart-throb.

W. A. BOWERS, Church Clerk.
Alpha, Tenn.

FAREWELL TO A FAITHFUL PASTOR.

Our hearts are sad this morning, for today we say goodbye
To our earnest, faithful pastor: today we break the tie
That has bound us all together for almost a score of years.
And our hearts are filled with sorrow, and our eyes
Are dim with tears.
And in gazing through the shadows to the misty long ago
Many pictures rise before us, some of gladness, some of woe.
And the wedding bells are chiming and the bride and bridegroom come,
And the low words of the preacher make the two lives henceforth one.
Then the scene dissolves and changes: to our homes there comes a guest
Who was always gladly welcomed: for our homes seemed always blest
When he entered at the doorway; for he brought us peace and cheer
From the onset to the youngest, we were glad when he was near.
Then once more the picture changes, and a desolate heart pain
Seems to crush our very spirits, seems to break our hearts in twain;
For a loved one has gone from us, locked in death's dread, cold embrace,
And our burning tears are falling on the sweet, still, silent face.
And in all our joys and sorrows we have known your care and love,
And your prayers have drawn us closer, closer to our home above.
Many springs and many winters will have come and will have gone
Ere your memory fades among us, for the good that you have done
Can never be forgotten.
For our lives have been inspired by your life so pure and true
O our pastor, you have builded better, better than you knew!
Yet these tender recollections bring sadness in their train,
For we think our church can never be just the same again;
And there comes a touch of sadness that we cannot well resist
When we think at our next meeting one face will then be missed.
But we must not faint nor falter; we must press on to the goal,
Praying that the Lord of Heaven will gather each loved soul
Unto Himself,
And will lead them safely home
Through the shining, golden gate, where the white-robed angels wait,
And where sorrow does not come.
Though this parting costs us sorrow, yet we trust what God does send
Is for the best, for we are sure that He sees and knows the end.
Beyond all storms and shadows, in the far off by and by,
We shall understand life's mysteries—we shall know the reason why,
And at last in the radiance streaming from the Father's great white throne
We shall meet our dear old pastor, we shall know as we are known.
So we'll welcome our new pastor, we shall work and pray with him,
Trusting all unto our Father, trusting though our faith be dim,
And we hope that when God calls us that the golden gates will swing
Wide open to admit us to the palace of our King.

The making of steel in Birmingham, Ala. very much cheaper than it has been made before anywhere, and in high grade, will bring on an era of prosperity in that section. It is said that we have seen excellent laborers there as Drs. Hale, Gray and others.

Mobile Notes.

Rev. J. W. Willis, who for two years past has been in charge of the Ann Street Mission, has accepted a call to Gadsden, Ala. Bro. Willis is a graduate of Howard College, was in the Seminary a year or so, has had some experience in the pastorate, and one finds it easy to predict yet more abundant success in the larger field to which he goes, especially as he anticipates an accomplished assistant in the new field. He leaves a lasting monument to his work and many friends in Mobile.

The Palmetto Street Church, once pastored by W. R. L. Smith and now by H. H. Shell, is making handsome and needed improvements on its house of worship, transforming the building, which is of brick, into a two-story structure, and providing needed classrooms. The work when completed will reflect great credit upon the taste and leadership of the pastor and upon the generosity of his people, few of whom are possessed of much wealth.

At St. Francis Street we are going a little slow just now, but we hope to quicken our lagging steps with the coming of cooler weather. My tenth anniversary as pastor occurs October 10th, and as it marks a longer period of service than any of my honored predecessors attained, the deacons have agreed to make some note of the fact by inviting all the church to a special service that day. The plan is to pass from that date into some extra services, in which my old friend and school-mate, Dr. C. H. Jones of Louisville, is expected to assist. Some of us are praying that the proposed effort may bring a blessing to the church and the city.

Our Mobile Association met with the Bethany Church, five miles from the city, August 5th. In the absence of the brother who was expected to preach the introductory sermon, this writer, whose voice is getting somewhat familiar in these parts, undertook to set forth some of the characteristics of The Good Servant, as indicated in the twenty-fifth chapter of Matthew. The work of the Association for the past year, as indicated in the statistics presented, did not seem very vigorous, but the brethren spoke in tones of hopefulness, and the promise for the incoming year is better. Two new pastors, Revs. D. W. Boswell and J. M. Lowry, have come into the Association during the year; and every church but one is supplied with preaching.

Rev. D. R. Cooper, a brother who came to us from the Methodists a few years ago, and has proved himself an earnest worker, lies at the point of death at his home in Whistler. His departure, which is expected at any moment, will leave a large vacancy in our ranks; but we look to the Lord of the harvest to send more laborers.

I enter upon a needed vacation, kindly granted me by my indulgent people, in a few days. The BAPTIST AND REFLECTOR is regarded here as one of the best among religious papers, strong, conservative, orthodox, aggressive, sweet-spirited and newsworthy.

J. J. TAYLOR.

Mobile, Ala.

Jackson Items.

During last week the First Church received three members by letter and two by baptism. Bro. Simmons preached two fine sermons yesterday to a crowded house, notwithstanding the very hot weather. Good sermons—the pure, unadulterated gospel—always attract the thoughtful and the soul-thirsting after righteousness.

Bro. Charles Lovejoy of the Highland Avenue Church is doing a good work for the summer with his church, having a good steady growth.

Bro. W. L. Russell is holding the Second Church well in hand and is building up slowly but surely.

Bro. E. B. McNell baptised one at his regular appointment at Old Bethlehem Church, Hardeman County. The house is undergoing repairs and will hold a protracted meeting beginning September 19th. He baptised two at Henderson at his last appointment and will begin a series of meetings on the second Sunday in August, with Rev. Frank M. Wells to help.

Bro. A. J. Hall has held very successful meetings with his Zion and Holly Grove Churches, both in Haywood County. Bro. W. A. Jordan assisted. Seven were baptised into the membership of Zion Church. Bro. Hall began a meeting with his Ararat Church, near Jackson, on yesterday.

Work on the new buildings on the University grounds is going on at a rapid rate. The friends and patrons of the University are much elated over the continued reports of new pupils who are making arrangements to join in September. Profs. Irbly and Deupree have just returned from a canvass of several days in the interior, and they report a number of new pupils coming from every community visited. Good board at actual cost is very attractive. President Savage reports that good results will follow his canvass in Middle Tennessee. Madison, Jackson, Tenn., August 2nd.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

First Church—Pastor Hawthorne preached in the morning to a large congregation. Received one by letter. Union service at night.

Central—Pastor Lofton is off on a vacation. Bro. A. R. Bond preached at both hours. 253 in S. S.

North Edgedale—Pastor Sherman off on a vacation. Bro. B. T. Lannon preached at both hours.

Seventh—Pastor Wright preached at both hours. Assisted in a good meeting at Watertown last week. Immanuel—City Missionary Kendrick preached in the morning. Pastor Ramsey sick.

Centennial—Pastor Feazell preached at both hours to good congregations. One received for baptism.

Third—Pastor Golden preached to large congregations. One addition. Fine union meeting in the afternoon. 143 in S. S.

Howell Memorial—Pastor Burns preached at both hours. Pastor will assist Rev. T. J. Duvall this week in a meeting with his church at Sand Hill, near Irvington, Ky.

Mill Creek—Pastor Price preached in the morning. 82 in S. S.

First Edgeland (col.)—Pastor Vandavell preached at 11 a. m. and Bro. Boyett at night. 125 in S. S.

Sylvan-street (col.)—Pastor preached morning and night.

Bro. S. A. Davidson, a venerable and beloved layman, was present and made a good talk.

Dr. Lansing Burrows of Augusta, Ga., preached at Franklin and paid the Conference a pleasant visit. His genial face is always like sunshine.

Memphis.

Trinity Church—Pastor conducted both services. Congregation good at night.

Howan—Pastor preached in the morning and Bro. Hamlett at night. One addition by letter.

First—Pastor preached at both hours. Large congregation at night. One baptized.

Germantown—Protracted services commenced yesterday. Dr. E. A. Taylor will assist in the meeting.

Johnson Avenue—Morning congregation small on account of rain. Night congregation good and interest good.

An interesting meeting has been held with the Antioch church. The pastor, Rev. J. P. Leigh, aided by Rev. Lucado, who did the preaching, rejoiced in several additions to the church by baptism and some by restoration. The church has been greatly revived and the whole community blessed.

We had a very pleasant and profitable day at our church yesterday. Dr. Lansing Burrows, pastor First Baptist Church, Augusta, Ga., preached at both services. The Doctor captured us all right on the start, and I predict that his loving words of comfort, cheer, admonition and warning will never be forgotten by those who heard him.

L. B. JARMON.

Franklin, Tenn., August 9th.

Just closed a meeting at Mars Hill, Marshall County, in which there were eight professions. We were all disappointed when we received Bro. Oakley's card stating that his daughter's illness would keep him from being present. May God bless him and his. Your scribe, who has served this church for nine or ten years, did all the preaching save two sermons. To God be all the glory.... The BAPTIST AND REFLECTOR grows better all the time since it came out in its "new dress."

J. K. BONE.

On Friday night, July 30th, Bro. J. W. Mount and myself commenced a meeting with Bro. T. F. Moore's Concord church, Carroll County, Tenn., he being away in Missouri in a debate. We continued ten days. The church was greatly revived; 23 converts; nine joined by baptism and a number will join a Baptist church near by. The Lord was with us from the beginning to the close. Praise His name.

J. M. NOWLIN.

Marlin, Tenn.

Dr. C. S. Blackwell accepts the secretaryship of the B. Y. P. U., auxiliary to the Southern Baptist Convention, and will enter upon his work Sept. 1, 1897. The press and the brotherhood speak in the highest praise of his ability. He is a rare platform speaker, a brilliant editor, a successful pastor, and has been a leader in B. Y. P. U. work for years. Under his leadership we expect a great advance on all lines of our work.

B. D. GRAY, Ch'm. Ex. Com.

Birmingham, Ala.

Tim next fifth Sunday meeting of Central Association will convene with Treasurers' church on Saturday before the fifth Sunday in this month at 10 o'clock a. m. Treasurers is on the L. & N. R. R., twelve miles east of Milan. The churches, pastors

and people are requested to be in attendance. Pastors especially are expected to be at the meeting. A program will be at the meeting. I suggest that the collections taken at the meeting shall be for State Missions. Will not every member of the churches of our Association "give as they have been blessed" or prospered? A cordial invitation is extended to the BAPTIST AND REFLECTOR, Bro. Holt and our brethren generally.

J. M. SENTER.

Trenton, Tenn.

I have just closed an interesting meeting at Bean's Station. The Lord did great things through us. Eleven souls were saved. I baptized six. The whole community was benefited. The church was greatly strengthened and encouraged. I was assisted by Bro. J. C. Shippe, a student of Carson and Newman College. I find him a good minister of Jesus Christ. I rejoice that our College has a number of noble young ministers who are soon to enter actively upon their life's work.

H. B. CLAPP.

Corryton, Tenn., August 4th.

I love the "old banner" for speaking the truth in love. I have read it since the war, and hope to be able to read it as long as I live. I was pleased to see the reply to the National Government from the Governor of Arizona, and your reply to the Nashville Banner as to the liquor traffic. It takes courage to face the demons. It is but a few years since Bro. Gambrell's son was waylaid and shot down because he opposed the liquor traffic. I hope you may be able to make your paper better as you grow older.

PHILIP SCOTT.

Boylston, Ill.

I have just closed a two weeks' meeting held with Gallaber's View Church which resulted in 13 professions, 20 backsliders reclaimed, and a wonderful revival in the church. Some time before the meeting began I was called to the pastoral care of the church. The first visit I made I found the church cold, the congregation run down, and a great many people at variance with each other. Now the church is revived and a spirit of Christian love seems to pervade the entire membership. I baptized 11 happy converts Sunday evening in the presence of a very large congregation. Good day Sunday at Third Church; four additions by letter.

J. T. HICKMAN.

Smithwood, Tenn.

On July 29th Clover Creek ordained Bro. William D. Siler to the full work of the ministry of the gospel. By request of the church our pastor, Rev. L. J. Leland, and Brethren Murdaugh and Jones composed the presbytery. From a thorough examination on the leading tenets he was found to be sound in the Baptist faith. The presbytery then advised the church to go forward with the ordination. Rev. J. J. Murdaugh was moderator and Bro. L. J. Leland clerk. Bro. Murdaugh delivered the charge in a very pleasant and forcible manner. Bro. Jones presented the Bible. The church recommends Bro. Siler to the brotherhood as a strong young minister of Christ's blessed gospel.

J. F. JORDAN, Church Clerk.

Deansburg, Tenn.

We had such a good time at Clover Creek church that I can't refrain from telling about it. Our revival lasted for eight days. I did the preaching and was assisted by the Holy Spirit. There were between 20 and 25 professions. I think there were 14 additions to the church. On Sunday, August 1st, the meeting closed. I baptized 12 into the church, two were restored to membership and the church greatly revived. Some of the brethren say it was the best meeting Clover Creek has had in years. We are expecting to have several more additions as the result of the work done. Oh! how I wish that some of our city preachers and members could get out here in the country and enjoy a good case of shouting religion in the Spirit.

L. J. LELAND.

Camden, Tenn.

The First Church is rejoicing over the purchase of a parsonage. Last year the pastor secured by personal solicitation a subscription from the members to make the purchase, but after long watching the committee have just succeeded in finding a suitable place. It is an excellent brick house with fourteen rooms standing on a lot 75 by 150 feet, on Adams Street, in the most elegant neighborhood in the city. I was informed that \$6,000 was refused last year, but having recently gone through the court, the property was bought for the very reasonable price of \$6,000. Deacon Hatchett referred to it Sunday, publicly, as the greatest step the church has taken since erecting its house of worship. Along with paying off an old debt of \$1,500 on the church, the pastor set as a task the purchase of a parsonage, and as both these objects have been accomplished, he is happy.

B. A. TAYLOR.

Memphis, Tenn.

We have just closed a two weeks' meeting at Rutland. Bro. H. E. Truex did most of the preaching. It was quite a treat to have him with us. He preached the truth plainly, forcibly and lovingly. I never heard the gospel put plainer. Truly he was filled with the Spirit. While no one was visibly converted, yet much good was done through his preaching. Sinners were awakened and put to serious thinking; and I believe in the Lord's own good time sinners will be saved through the seed. And oh! how our own thirsty hearts were filled with the fullness of his (Jesus') grace through his preaching. God be praised for what was done in Jesus' name. May God bless Bro. Truex as he shall endeavor to preach Jesus.

P. W. CARNEY.

Mt. Juliet, Tenn., August 7th.

I am pleased to report another gracious revival held with my Edon church, Lauderdale County, Tenn. Bro. W. S. Roney of Fulton, Ky., joined me on Saturday before the fourth Sunday in July and did all the preaching until Friday, and did it real well. He is a fine preacher and a good revivalist. The church received 21 additions, 15 of whom were baptized by the writer last Sunday morning in the presence of a crowd supposed to be from 800 to 1,000. Two were approved and several received by letter. This is one of the oldest, largest and best churches in West Tennessee. They are a people of great patience, for I have tried them for twenty-six years. The Lord has graciously blessed our labors together as pastor and church. To Him be all the praise.

S. K. TIGRETT.

Halls, Tenn., August 7th.

I have not received a letter this week with either money or a promise of money for the chapel building. The work is going on; the walls are rising. There is not half enough money yet promised to complete it. This is the most important Baptist building in the State, from a public point of view. Do you hesitate to believe it? Two observations alone are sufficient for conviction. (1) In no meeting place elsewhere are so many localities represented by Baptist young people, all the year, five times every week. (2) From no other house in the State will there go forth so many Baptist preachers into this and other States and countries. There are two Baptist lawyers in the city of Jackson who received their diplomas here since 1895. The medical profession has some of its brightest lights among this institution's graduates. Commerce, agriculture, engineering, too, receive their quota of men made strong by discipline and culture received here. Shall I look in vain for a letter from you next Monday? Yours in suffering for Christ's sake.

G. M. SAVAGE.

From Texas.

Having some spare moments this morning I will write you a few lines. I am now settled down in my far-away Texas home, and for me to say that I am well pleased poorly expresses the fact. I just love Texas.

I have for the last two weeks been assisting Bro. A. J. Tant, pastor of Dublin Church, in a glorious revival of religion. The Lord was with us in mighty power. The church was wonderfully revived and many sinners, we trust, soundly converted. O, it does my soul good to work in meetings out here. They carry them on in the good old way. There is none of this latter-day shake hands and quit your meanness business, such as is practiced by some of the brethren back East. Repentance deep and thorough is preached, and the construction put on repentance is deep sorrow for sin. Brethren, the more I see of this dry-eyed, cold-hearted, shake-hand religion the more I detest it.

I began a meeting at Duffan Saturday, July 24th. I was called to the care of this church in April. We had large, attractive congregations yesterday and last night. Twenty-five young men and women came forward for prayer last night. We are praying for and expecting a glorious morning to assist me in the meeting. Brethren, pray for us.

I did not know until I got away out here in Texas how well I loved the dear old BAPTIST AND REFLECTOR. I love the Texas Baptist Standard and I love its editor. God bless J. B. Cranfill. But above all the papers upon this earth, give me the grand old BAPTIST AND REFLECTOR. The first Baptist paper I ever saw was the Tennessee Baptist. It lay on my father's center table when I was a boy and has been a constant visitor ever since. My father took it as long as he lived and I shall take it as long as I live. Send it on. God bless you, Bro. Fitch. I often think of you and pray God to help you to make the best Baptist paper upon earth.

When I think of Tennessee and the brethren that I have left back there I almost wish for an air-rail so I could go back and see them right quick and then get back right quick to Texas. God bless you all. Brethren, pray for me. I am in the fight until Christ shall say, "It is enough; come up higher." Praise the Lord forever. Amen.

J. B. FLETCHER M.

Hico, Texas, July 24th.

BAPTIST AND REFLECTOR.

The Baptist. Estab. 1836. The Baptist Reflector. Estab. 1871.
Consolidated August 11, 1895.

NASHVILLE, TENNESSEE, AUG. 12, 1897.

EDGAR E. FOLK, EDITOR.
W. Y. QUISBERY, ASSOCIATES EDITOR.
A. B. CABANISS, FIELD EDITOR AND GENERAL AGENT.
SAM W. MEKE, BUSINESS MANAGER.

SUBSCRIPTION PER ANNUM, IN ADVANCE.
Single copy, 25 cts. In clubs of 10 or more, \$1.75. To min. str., \$1.50.

OFFICE—University Press Building, 208 N. College St.
Telephone No. 1848.

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

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The Holston Association.

This is the oldest and also one of the strongest Associations in the State. It includes such churches as those of Greenville, Jonesboro, Johnson Bluff City and Blountville, besides a number of excellent country churches.

The meeting this year was held in Blountville, county seat of Sullivan County, in the extreme Eastern part of the State.

The body was called to order at 10 a. m., August 5th, by Rev. J. H. Moore, Moderator of last session. Rev. R. M. Murrell conducted devotional exercises for half an hour.

The Association was organized by the election of J. H. Moore as Moderator, R. H. Dungan, Clerk, and E. H. Bachman, Treasurer.

The first report which came before the body was on the subject of Temperance. It was read by Rev. W. K. Cox, who also made a brief, but pointed, speech upon it. Brethren J. J. Adams, E. B. Booth, D. Setzer, I. N. Kimbrough, D. B. White and the editor also spoke.

Rev. I. N. Kimbrough read the report on the Orphans' Home. He called on the editor to speak on the subject. Prof. J. T. Henderson suggested that the gentleman who made the offer to give \$500 to the Home on condition that the whole amount be paid off be requested to extend his offer until December 15th, and that the Baptists of the State be asked to take up contributions at their tables on Thanksgiving day to pay the debt.

Rev. E. Lee Smith read the report on Colportage and Periodicals. He and Rev. J. J. Burnett made good speeches on the subject.

At night Rev. I. N. Kimbrough preached the Associational sermon from the Great Commission. It was a very thoughtful and helpful sermon and was greatly enjoyed.

On Friday morning Rev. W. H. Hicks conducted devotional exercises, which were quite pleasant.

The first subject for discussion was Periodicals. Dr. S. W. Tindell, editor of the *East Tennessee Baptist*, made some interesting remarks on the subject, followed by Prof. J. T. Henderson and the editor.

D. B. White read the report on Education. It was discussed by Dr. M. E. Broadus of Bristol in a very fine speech—one of the finest we ever heard on the subject. Prof. J. T. Henderson also made a most excellent speech, although he was not feeling well.

The subject of Ministerial Support attracted considerable attention. A number of brethren, both ministers and laymen, spoke earnestly upon it.

On Saturday the subjects for consideration were State, Home and Foreign Missions. Rev. E. B. Booth read the report on State Missions, Rev. C. B. Waller on Home Missions, and E. H. Bachman on Foreign Missions. These brethren also made excellent speeches on their respective subjects, as did also Brethren J. W. Watson and E. Lee Smith on the subject of Missions. In the absence of Secretary Holt the editor spoke, representing his work.

At the afternoon meeting considerable miscellaneous business was transacted, including a resolution of thanks to the church and community for hospitality.

The next meeting of the Association will be held at Glenwood church on Thursday before the second Sunday in August, Rev. R. M. Murrell to preach the introductory sermon, Rev. A. J. Watkins, alternate.

The report of the Treasurer showed \$139.80 received during the Association. A good deal more was contributed by the churches during the year, though it was said that they had not done as much as they ought to have done and as they usually do.

About 2 p. m. the Association adjourned after singing and handshaking.

NOTES.

Rev. J. H. Moore has been Moderator off and on for a number of years. He makes an excellent Moderator. He is also a very lovable man. We always enjoy being with him.

The Association is the oldest in the State. It was organized at Cherokee church in 1786, so that this was its 112th annual session. It was, perhaps, never so vigorous as now.

The preaching during the Association was by Revs. M. E. Broadus, S. W. Tindell, W. H. Hicks, R. M. Murrell, I. N. Kimbrough and the editor. We hope good impressions were left.

Among the visiting brethren were Dr. M. E. Broadus, Prof. J. T. Henderson, Col. T. H. Reeves, Revs. W. H. and E. H. Hicks, Rev. J. J. Burnett, Dr. S. W. Tindell, and W. R. Cooper.

Our home during the Association was with Bro. Cassidy, pastor of the Methodist Church. He has been married only a few weeks. He and his lovely bride are quite comfortably ensconced in the Methodist parsonage, and they were very kind to their Baptist guests.

We were sorry to see that the health of Prof. J. T. Henderson is not fully restored. He took very little part in the Association. He is one of the finest speakers in the State, and especially on the subject of education. He is improving and we hope that he will soon be entirely well.

On Friday afternoon a meeting of the Woman's Missionary Union was held in the Presbyterian Church. In the absence of Mrs. E. L. Smith, the Vice-President of the W. M. U. for the Association, Bro. Smith presided. Addresses were made by the editor and Dr. Tindell. There are 290 members of the Union now in the Association, though it has been organized only two years.

Bro. N. J. Phillips is the principal member of the church at Blountville. He has been Clerk and Master of the Chancery Court at Blountville for many years. Upon his shoulders rest the burdens of the church to a very large extent. His home is the home of all Baptist preachers who come to Blountville. As the readers of the *Young South* know, his children are being trained up in the way they should go along missionary lines. It was quite a pleasure to spend a while in his hospitable home.

Col. R. H. Dungan, the Clerk of the Association, is the best Clerk of any Association in the South. We make this statement advisedly. Some years ago Dr. Willingham offered a prize for the best Associational minutes published in the State. It was taken by Col. Dungan. The next year we offered a similar prize. It was again taken by Col. Dungan. Dr. Lansing Burrows offered a prize for the best Associational minutes in the South. Col. Dungan took it. Other prizes of the kind would perhaps have been offered, but there seemed to be no use. Col. Dungan's minutes are a beauty. One special feature in that he gives an outline of every speech made.

Cemetery.

That was a beautiful Sunday-school lesson we had last Sunday. We are sure our readers enjoyed it—at least those of them who go to Sunday-school, as all ought to do. Did anyone bring out the meaning of the word "cemetery" in connection with the lesson? Did you ever think of its meaning? The Greek word from which our word is transferred, not translated, means a *sleeping place*. In the Christian vernacular a burying ground or a graveyard is a sleeping place. The Christian conception of death is that it is a sleep. This idea was expressed three times in our lesson last Sunday. (1 Thes. iv. 13, 14, 15.) The apostle thinks of the Christians who have departed this life not as dead, but simply as asleep. They are not finally gone, they are just resting from their labors. They are not extinct, they are only recuperating their wasted energies and getting ready for the long life of happiness in heaven. And the grave is the place where they sleep until the time comes for them to awake on the resurrection morning, when "the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." Such an idea is possible only in a Christian land. The Buddhist believes in the transmigration of souls. The Confucianist worships his dead ancestors. But neither of them has any conception of the resurrection of the body. Death to the Buddhist is a restless tossing upon the sea of existence in a lower, or it may be a higher, form, until finally the shore of nirvana is gained—a blowing out of the candle, practical annihilation. To the Confucianist it is a sleep which knows no waking. But to the Christian it is simply the rest during the night before the glorious morning.

There is another significant custom we have in connection with the burial of our dead, and that is the manner of their burial. Did you ever notice that they are always, or nearly always, buried with their heads to the West and their feet to the East? What is the reason for this custom? Has it any significance? Yes. It is simply another Christian idea embodied in a custom. The Christian expects Christ to come in person to the earth again, and when he does he will come with the rising sun, from the East. When he comes, the dead in Christ shall rise to meet him in the air. And so we bury them in such a way that when they rise to meet him they will come forth face foremost, and he will be the first object to greet their vision as they leave the tomb.

Don't you think both of these conceptions are beautiful? Thank God for the Christian religion which gives them to us.

A Millionaire's Lament.

Who would not be a millionaire? The ideal set before the American youth too often is to get money; get it honestly if you can, but be sure you get it, and the more of it the better. Most of us have an idea that when a man gets to be a millionaire he has reached the sum of earthly happiness. He can have everything he wants then—houses and lands, horses and servants, position and influence, freedom from toil and care, and everything. But listen to what a millionaire said recently. It was Barney Barnato, known as the diamond king of Africa. At one time he was regarded as the richest man in the world. He had all the luxuries that money could buy. But one day he went into the office of a London merchant, threw himself down in a chair and exclaimed:

"It's a hard job to be a millionaire. People envy me my money, but they don't know what it is to be hunted about from morning till night, to never have a moment to yourself, to feel that you must go on, that you can't stop, that other people won't let you stop, and give you nothing to look forward to but work and worry, work and worry. I have only been home two days, and it seems to me like two years. The worry is something awful—awful. I wish I were just Barney, and bank at Kimberley with the boys."

It will be remembered that Mr. Barnato a few weeks ago, perhaps over-burdened by the care of his immense wealth, and his health and morals undermined by the temptations which wealth brings, threw himself from the deck of a steamer

and committed suicide. Who would not be a millionaire? Who would be a millionaire, with all of the cares and worries and temptations which the possession of so much wealth brings? "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break in nor steal. For where your treasure is, there will your heart be also." (Matt. vi. 19, 21.)

A Strange Story.

Among the strange stories which continue to come from the Klondike gold fields in Alaska is one to the effect that an old negro, who went out there as a work hand, staked out a claim and made \$30,000. He now says that he is coming back to his old home in Georgia, where the daughter of his former owner is still living on the old plantation, but very poor, and is going to buy the plantation and have his young mistress do nothing but "live like a lady" all the rest of her life. We said it was a strange story. The strangest part about it, however, is that the old negro should have made \$30,000. That he should want to use it in caring for the daughter of his master will not seem strange to anyone who knows the strong affection which usually existed before the war between master and slave—an affection which the fortunes of war and the independence of freedom have not always weakened, but sometimes, as in this case, have seemed to make only stronger. This is not the first case of which we have heard where an old slave has taken care of his master or some member of his family in their poverty. The instances in which the master has taken care of the slave are too numerous to mention.

Question Box.

1. What are coffee houses?
 2. Can they be used profitably in the cause of temperance?
- Any information through the paper will be thankfully received.
C. A. BARNES.
Palmyra, Tenn.

1. The term varies somewhat in different localities, but as a rule they are houses where coffee is dispensed instead of intoxicating liquors. A small charge is usually made for the coffee, sometimes as low as one cent a cup. These houses are usually kept open all night like the saloons.

2. We think they can be used very profitably in the cause of temperance. They supply the place of a saloon as a social gathering place, and also they furnish a refreshing and healthful beverage instead of an intoxicating one as the saloons do.

PERSONAL AND PRACTICAL.

—Dr. G. A. Lofton is spending the month of August at Red Boiling Springs. The doctor's health has not been the best. We hope he may come back greatly refreshed.

—The *Baptist Mirror* is the name of a new paper published by Rev. E. Z. F. Golden, Cuthbert, Ga. Bro. Golden is a fine preacher, a polished writer, and we are sure that he will make an excellent paper.

—Mrs. George, wife of Senator George of Mississippi, died on July 29th. Her funeral was preached by Dr. John L. Johnson, editor of the *Baptist Layman*. Senator George is still living, but is quite feeble. Both he and his wife were strong Baptists.

—We had the pleasure of a visit on last Tuesday from Rev. W. M. Burr and wife of Greenville, Miss. Bro. Burr was formerly pastor of the Murfreesboro and Fayetteville churches in Tennessee. His friends here will be glad to learn that he is doing so well in Mississippi. His wife is a true helpmeet to him.

—On Sunday, August 1st, Dr. J. C. Hiden preached his fifth anniversary sermon as pastor of the Grove Avenue Church, Richmond, Va. He gave the following statistics: Sermons preached during the year, 99; addresses delivered, 128; pastoral visits, 2,427; additions to the membership, 26; number now on the roll, 428. Dr. Hiden preached an able sermon, which we hope to have the privilege of publishing at some time.

—Tesla, the great inventor and electrician, says he is convinced that if a man could sleep eighteen hours a day he would live to be 200 years old. We are afraid that this statement of Mr. Tesla's will be taken as an encouragement to those who are inclined to sleep too much row anyhow. The usual rule is that a person needs eight hours for sleep. It would seem that one-third of his time is enough to be taken in sleep.

—We learn with deep regret of the recent death at her home in Georgetown, Ky., of Mrs. R. C. Stockton. Mrs. Stockton was for several years a resident of Nashville and was the efficient Corresponding Secretary of the Central Committee of the W. M. U. She was a most excellent lady, and her many friends here will be greatly grieved to learn of her death. We tender our earnest sympathy to her bereaved husband and other friends.

—Senor Canovas del Castillo, Prime Minister of Spain, was shot and killed last Sunday afternoon while at a health resort in Spain. The assassin was immediately arrested. He was found to be an Italian and proclaims himself an anarchist. The Cubans in New York received the news with joy. They think that the death of Canovas means the recall of Weyler and the freedom of Spain. We regret the circumstances of his death, but we should be glad to know that it will result in the freedom of Cuba.

—Rev. O. C. Peyton's name is familiar to the readers of the BAPTIST AND REFLECTOR as the writer of our "Quiet Hour Thoughts." No doubt you have learned to love him, and look for his solid helpful words. You will love him more when we tell you a noble deed he has done. He has no children of his own. Last week he was in the city, and adopted from the Orphans' Home a little three-year-old baby boy. He becomes "father to the fatherless." Such acts add dignity and honor to true manhood.

—Through the invitation of Pastor Kimbrough we had the pleasure of stopping over in Jonesboro Sunday and preaching for his people. Of course we missed Col. Reeves and Dungan, who were for so long identified with the church at Jonesboro, but there are other noble people there whom we always enjoy meeting. We had the privilege of rooming with Pastor Kimbrough at the Holston Association. We found him a genial, lovable man. He is also a fine preacher. We enjoyed taking a meal in the hospitable home of Dr. T. W. Whitlock.

—The great coal strike has not yet been settled. It seems to us that Mr. Dearnitt, representing, as he does, very powerful corporations, has hit upon about the best adjustment possible of the miners' troubles. The vicious and rascally practice among many mine operators of cheating their laborers through "company stores" and wrong screens cannot be condemned too severely. There ought to be a law passed and enforced regulating this pernicious practice. We cannot conceive of anything much meaner than a mining company forcing its laborers to the very lowest wages possible and then robbing them of these wages by compelling them to buy of the company stores at high prices. Mr. Dearnitt proposes that all mine operators shall do away with the "company stores" entirely and do as he does—pay the men in cash, they having the privilege of buying wherever they wish, as every free American should have.

—Rev. J. J. Burnett says in the *East Tennessee Baptist* of last week: "From further investigation and more critical examination of traditions and the oldest Baptist and Presbyterian records it appears conclusive that Jonathan Mulkey was the first preacher in Tennessee, Tidmore Lane the first pastor and Buffalo Ridge the first church." There seems to be no question as to the statement about Jonathan Mulkey and Tidmore Lane. There are some, however, who dispute the last statement that Buffalo Ridge was the first church in the State. Old Cherokee church claims that honor, and Bro. J. H. Moore, Moderator of the Holston Association, says that it has good reason for doing so. We shall be glad to have Bro. Moore write an article on the subject for our columns. And if he wishes, Bro. Burnett may feel at liberty to reply to him. Bro. W. H. Hicks, by the way, is inclined to think that Sinking Creek church is the oldest. He has recently come across some important information on the subject which he promises to give our readers. This is an interesting question and we should be glad to have it settled.

—Bro. Bailey of the *Biblical Recorder* quotes our recent remark about country pastors, and adds: "If Rev. Dr. Folk is so really in earnest, we can show him a good country field in North Carolina, and find a thousand brethren who will make the great sacrifice of taking his place." Nothing would really give us greater pleasure, Bro. Bailey. At the same time, it seems to be the will of the Lord and of the brethren that we remain in our present position, in which we have the opportunity of exerting a wider influence for good. But when our usefulness here is done we shall ask no higher honor than to accept the pastorate of some Baptist church or churches. And if the church or churches be in the country, we are not sure but that all the greater will be the honor, while we are sure that all the sweeter will be the pleasure.

—It was a great pleasure to see Dr. Lansing Burrows, the distinguished pastor of the First Baptist Church, Augusta, Ga., in the city last week. His family is spending the summer at Franklin in this State. He preached there last Sunday. He says that at night there was standing room only. But he added that nearly all the room in the church is standing room, as the church has not yet been fully seated. We asked Dr. Burrows what was the general sentiment in Georgia as to the Whitsett matter. He replied that the general sentiment in Georgia was that they were in favor of 9 cent cotton. We repeated our question. He said the general sentiment in Georgia was that they proposed to have Holy Ghost religion down there and to do more for Home and Foreign Missions than ever before, and he thought if they could get 9 cent cotton they could do so. Dr. Burrows, by the way, is one of the most genial and lovable men we ever knew. He says that he carries all his meanness on the outside.

—After the adjournment of the Holston Association we stopped over in Bristol for a few hours. Of course we went to see the Southwest Virginia Institute—in fact, that was our special reason for stopping over. We had the pleasure of taking supper at the Institute, together with Dr. M. E. Broadus and Dr. Kirk of Richmond, who is to supply the pulpit of Dr. Broadus for him while he goes to Norfolk to supply for Dr. M. B. Wharton during August. Prof. S. D. Jones, principal of the school, is just recovering from a right sharp spell of sickness, the first he has had, he says, for twenty years, as you might readily believe to look at him. The Institute is situated on a high hill overlooking the city of Bristol. The buildings are magnificent. They are also elegantly furnished throughout. We have never seen more complete buildings and furnishings for school purposes anywhere. The buildings are not yet paid for and there was danger a short while ago that the property would be sold for debt. But through the indomitable zeal of Dr. Broadus the debt has now nearly all been provided for and it is expected that all will be in a short while. The Baptist cause at Bristol, under the splendid leadership of Dr. Broadus, is growing rapidly. There are additions to the First Church every Sunday.

—The Catholics at Kansas City were taken completely by surprise last Sunday. Bishop Fink, of the Roman Catholic Diocese of Leavenworth and Kansas City, Kan., had read in all the parishes of the diocese a letter forbidding the members of the Catholic Church from attending the Irish-American picnic, to be held in Kansas City, Kan., next Sunday. Bishop Fink gave as his reasons for placing a ban on the picnic that Sunday is a holy day, on which all Catholics are obliged to do their duty toward their church and God, and that a public picnic is not a fit observance of the day. Bishop Fink is a little late in taking such a position. The Catholics not only in this country, but usually all over the world, have been accustomed so long to Sabbath desecration, including such things as picnics, bull-fights, and so on, that it is no wonder his order comes as quite a surprise to them. The fact that Sunday is a holy day seems to have been lost sight of entirely by them. Instead of a holy day it has degenerated into a holiday. Perhaps the most surprising part about Bishop Fink's order was the statement that holding a picnic on the Sabbath is in direct violation of the laws of the Catholic Church, and anyone taking part in such a celebration on that day is guilty of offense in the sight of God. We wonder where Bishop Fink discovered such a law. If it was ever on the books of the Catholic Church it certainly must have become a dead letter. It is no wonder that the President of the United Irish Societies states that the picnic will be held, notwithstanding Bishop Fink's letter.

THE HOME

Starting Out Obliging.

BY LEANDER S. KEYSER

"Mister, what time is it?"
"I'll see, sir."

Mr. Randall drew off his right-hand glove, and began to open his heavy overcoat, for it was a nipping winter morning. His watch was in his vest pocket, and, bundled up as he was, it was inconvenient to get it out and consult it. Besides, it was evident that he was very much in a hurry to reach his office, for he looked like he was a business man.

"Don't trouble the gentleman, Bill. Shame to put him to so much trouble!"

"Don't bother, Mister," said Bill, in an apologetic way. "I didn't think—"

"It is no trouble at all, my boy," Mr. Randall replied, smiling genially.

Having opened his overcoat and coat, he at length drew out his hand-some gold watch, pressed the spring, causing the shining lid to fly back, and then announced in the most cordial tones:

"It is four minutes past eight."
"Thank you, thank you, sir," cried both of the boys heartily.

"You are quite welcome, boys," was Mr. Randall's reply, as he walked off buttoning up his coat and drawing on his glove.

"Bill, it was a shame to make him stop and get out his watch just to tell you what time it was," declared Hal.

"Twas that," admitted Bill. "It was a downright imposition, so it was. But wasn't he obliging, though? Immense! I can't say I'm sorry I asked him for the time, after all. It was better than a Christmas treat, candy, peanuts, popcorn and all, to see a fine gentleman treat a little fellow like me in that way. He's a man who is a man, I say, Hal."

"If you'd been a king he couldn't have treated you finer."

"Do you know I thought he'd snub me, or turn up his nose and sniff, as some of those aristocrats do? But I really wanted to know what time it was. I was afraid of being too late for school."

Hal stood and mused awhile, rolling a snowball between his mittened hands. Then he tossed it against a fence post as he remarked:

"Say, Bill, that man gave me an idea."

"What is it?"

"Why, to always be obliging—to begin to be obliging now and keep it up. Do you see?"

"Of course I see. A mole could see that the idea's a good one. I've a great notion to work along that line myself."

"S'pose we both try, then."

"Agreed. It's a bargain."

Inspired by Mr. Randall's example, the boys walked on toward the school building, their minds filled with good resolutions. Before five minutes had passed Bill and Hal had a chance to test the strength of their new resolves. An old lady carrying a lenvy market basket was just starting across the street at the next corner. The crossing was quite all-

pery with the ice that had frozen during the night. Her foot slipped, and she would have fallen had she not let the basket drop to the ground, and then held herself up by it. A number of school boys snickered, and some of them laughed aloud at her mishap. She looked around helplessly, as she bent over and supported herself by the handle of the basket.

"Hal, didn't we start out to be obliging?" whispered Bill. "Here's our chance!"

"Come on, then!"

Two boys' swift feet patted the pavement, and in a moment stopped before the woman.

"We'll help you, ma'am," said Hal. "O! thank you, boys," she answered heartily. "You're very kind."

Bill carried the basket, while Hal, who was somewhat the larger and stronger, firmly held the old lady's arm and helped her across the slippery street. When the boys ran back after receiving her thanks, some of their playmates taunted them.

"The old woman had two purty smart beaux," gayed one.

"Catch me walking on the street, locked arms with an old woman," jeered another.

"Wouldn't you be glad if some one would help your mother if she was on a slippery street?" questioned Hal, with blazing eyes.

"But she wasn't my mother."

"Well, very likely she was some one else's mother," asserted Hal, "and that amounts to the same thing." Then turning to Bill, he said, "I'm glad we helped the old lady, Bill; that's just what our Mr. Randall would have done, I'll warrant you."

At school Bill and Hal carried out the same principle. They were obliging to their teachers and fellow pupils. If a girl dropped a book, they would politely pick it and hand it to her, instead of snickering at her, as the other boys did. If a smaller boy became so cold on the way home that he could scarcely carry his books and slate, one of them would be sure to offer to help him. Their spirit soon became the subject of comment among some of the ruder boys.

"They are getting awful goody goody," scoffed Jule Ward. "I'll warrant they're as green as cucumbers."

"Of course they are," declared Jim Nostrand. "Let's see what fun we can have with them. They're so accommodating that you can get them to do anything for you. S'pose we try a little game, and get a good laugh on them."

And Jim did try his "little game." The pupils were on their home from school, Hal and Bill being in a group just half a block ahead of the two young schemers.

"Ho, Bill! Wait a minute, Hal!" Jim shouted, running forward. "I want you to do me a favor."

"Well, what is it?" answered Bill.

"Well, you see," Jim went on, "you two fellows are the most accommodating boys in school. I wish you'd go to my home and do up my chores for me this evening—put coal in the furnace, clean out the ashes, feed and curry the nag, and go to the grocery for mother, and so on, won't you?" he asked, with a sly twinkle in his eye.

IVORY SOAP

Have you never taken a bath with Ivory Soap? You have missed a luxury. The smooth creamy lather is soothing and refreshing. IT FLOATS

Now see how "green" Bill and Hal were!

"What are you going to do?" questioned Bill, looking keenly into Jim's eyes.

"Oh, I'm!—Why—I—I want to go and play a game of ball on the commons," laughed Jim.

"Then we won't do your chores for you," refused Hal, positively.

"You won't! Why not? I thought you fellows were going to be so obliging!"

"We do try to be obliging!" said Hal, "but we won't let ourselves be imposed on. To be obliging is to help people when they need it; not to go and do up a strapping big fellow's chores so that he can play ball. Do you see the difference, eh?"

Then there was a great laugh among the pupils at Jim Nostrand's expense.

"Bill was too sharp for you that time," several cried, and for a long while Jim was nicknamed "chores."

"Say, Hal, one doesn't need to be a gump in order to be obliging, does he?" said Bill, when the two chums were alone. "Our Mr. Randall wouldn't let people impose on him, do you think he would?"

"No, s'ree! He's too much of a man for that. You took Jim down in great style. I tell you it was grand—tip top!"

The boys were near neighbors, living on the same block and same street. One evening some weeks later, Hal had scarcely got into the house after school hours, when Bill, who had been at home, rushed into the house in a fever of excitement, and said:

"Look here, Hal. Read that."

It was a copy of the evening paper that Bill thrust into his friend's hand, and Hal read the paragraph with glowing eyes. It ran in this way:

BOYS, CALL—Some weeks ago, one morning, two boys kindly helped an old lady over the icy crossing on the corner of Wayne Avenue and Sixth Street. Will these obliging lads call at the office of the undersigned, 112 Jefferson Street? It will be to their interest to do so.

O. M. RANDALL

"Why, how wonderful! That's our Mr. Randall, I do believe," cried Hal; "and the two 'obliging' boys ourselves. We must call and see what he wants, mustn't we?"

The next morning the boys did call at the gentleman's office, and it turned out to be "our Mr. Randall," as they half expected. When they told him who they were, he greeted them very cordially, and presently said:

"It was a manly thing for such young boys to do—to help the old lady across the street—and it shows an obliging spirit. The lady you helped happened to be a relative of mine, and she told me about the la-

cident. What can I do for you?"

"Oh, you've already paid us more than you owe," announced Bill.

"Yes, sir, you have," Hal seconded.

"Why, in what way?"

It was Mr. Randall's turn to be surprised.

"By being obliging to us, and teaching us to be obliging," said Bill, his voice trembling a little.

And then he told the episode of Mr. Randall's readiness to tell them the time one cold morning, at a good deal of inconvenience.

"Well, well," laughed Mr. Randall, "I've found ready pupils in you two boys, and I'm glad to know it. I tell you, my lads, I started out in life in that way—by being obliging, I mean—and I've never lost anything by it. But see here. I won't do something for you boys for being so manly."

"No, sir, we don't want any pay for doing what all civilized boys ought to do," spoke Bill, stoutly.

"That was nobly said," declared Mr. Randall, admiringly. "I'm glad you like to be obliging for its own sake. Still, I need help for the summer. You see, I manage this large bicycle establishment, and I shall want two boys to help me in various ways. I was on the point of trying to get such help as I need, when it struck me that boys who were so courteous and unselfish as you proved yourselves to be, would be the kind of boys I wanted. So I may as well employ you during your vacation, if you will work for me. The wages will be good. Your time will not be well occupied, and so—"

—smiling broadly—"you may each have the use of a first class bicycle when you are not busy. What do you say, boys?"

"I say I'll accept," said Bill, promptly, and Hal chimed in, "So will I."

On the way home, Hal said:

"He's a splendid man, isn't he?"

"Simply immense."—Selected

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RED ROUGH HANDS

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor
111 East Second Street, Chattanooga, Tenn.,
to whom communications for this department
should be addressed—Young South, Mobile,
Alabama (for rates)
Our missionary's address: Mrs. Hattie May-
nard, 68 Sakai Machi, Kohura, Japan. Via
San Francisco, Cal.

—Mission subject for August, The Home Board.

Our Home Field.

I am in receipt of *Our Home Field*, the publication of which has just been resumed by the Home Board at Atlanta, Ga. It gives me great pleasure to commend this paper to you. It is a valuable addition to our religious literature, and it costs only ten cents a year. Can you not spare one dime to keep you in touch with the work of the Home Board? Send your name and subscription to "Our Home Field," 321 Temple Court, Atlanta, Ga. I feel sure you will find it a welcome monthly visitor for the year to come.

L. D. E.

Home Mission Board.

The Home Mission Board desires to express its grateful acknowledgment for the effective aid rendered it by the Woman's Mission Societies during the past year.

In asking its continuance for another year, the Board requests:

1. That an earnest effort be made to raise \$30,000, \$15,000 cash and \$15,000 in supplies for our frontier missionaries.

2. That in view of the great sacrifices of many of our Home Missionaries, and of the life of self denial we owe to Him who has redeemed us, we ask the women of the missionary societies to make constant offering for this work remembering it by special prayer and gifts during some one week of the year.

3. That the Board earnestly commends the effort to enlist all our Sunday-schools in mission work, and that for this purpose suitable and instructive literature be prepared and as widely disseminated as possible. The educational power of such literature is worth a thousand fold more than its cost.

4. That our increasing foreign population, especially in our growing cities, be regarded with even greater interest by our sisters, and especially that the women who are upholding our work in Cuba may have their earnest co-operation.

5. That individual work, and work by societies for the elevation of the negro women in and about our homes be greatly increased.

Young South Correspondence.

Oh! these fervent August days. It is hard to arouse our flagging energies. Mere existence seems a problem when the mercury keeps close to 100 degrees. But it will never do to give up to the spirit of indolence that would possess us, will it? We must work on just as we did when the snow fell and the blither winds blew. Did you note that Mrs. Maynard is our very own for April, May and June? Now, let us make a big brave effort to claim her for July and August by the time September rolls round? Watch the "Receipts," and let us, each and all, do what we can, even during these sultry mid-summer days. Are the fruit-sellers busy? I hope for good reports from them, as this is such a grand fruit year.

I shall begin this week with a novelty, an "open letter" to our missionaries. Did someone ask, "What is an 'open letter'?" Well, it is a letter, written not to the "Young South,"

nor to the editor, but to Mrs. Maynard herself. It is meant, however, for us all to read, and here it is:

"My Dear Mrs. Maynard:—The White Rose Band of the First Baptist Church of Chattanooga take great pleasure in sending the Young South \$5 for you, and we wish we had more. Our Society numbers only fifteen, and is not quite a year and a half old. As a junior band we work faithfully, and our meetings, held on the second and fourth Sundays of each month, are very interesting. We have at present the following officers: Bessie Brown, President; Alma Travis, Vice-president; Nannie Terrill, Secretary; Grace Humphrey, Treasurer; Gertrude Chester, Organist. Our meetings are conducted by the President, or someone appointed by her. The exercises consist of Bible reading, prayer, songs, and selections about missions or other topics, from which we may receive practical les-

sons. We feel much encouraged as we review the work we have been enabled to do here in our own home and abroad, and we are determined to work more diligently than ever. Dear Mrs. Maynard, you are remembered always in our prayers, and we hope this small gift of ours may be blessed by our Master."

GRACE HUMPHREYS, Treas.
I suppose the "White Roses" wished this message sent on to Japan after I had let you read it, and I mailed it, and Mrs. Maynard will read it before she sees this paper. I am sure it will please her to know she is so kindly remembered here in our Mountain City. I have the honor to be a contributing member of this band. I wish every church had such a circle of fair young maidens, studying our fields as they grow to Christian womanhood. Two of our Sunday-school teachers, Mrs. Hunnicutt and Mrs. Hunter, meet with

them always, and direct their studies. It is a good work and the fruitage will be large, if I mistake not. The Young South is grateful for its share of their funds. Their \$5 swells our Japan offering, and that is most on our hearts now. God speed you, sweet "White Roses!"

The next comes from my old home, Shelbyville:
"I send 50 cents to be divided between the Orphanage support and our missionary. I pray that these orphan children, to whom my heart goes out in loving sympathy, may grow to be God-fearing and God-loving men and women, and I trust Mrs. Maynard will accomplish a great work in His name."

A BAPTIST.
I consider every dollar given the Baptist Orphanage a contribution to Home Missions. The probabilities are strong that the souls of these little ones will be saved. Their religious

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education is far better attended to, than that of many children in Christian homes. Thanks to the dear "Baptist" who helps the good work along.

Then comes Shop Springs:

"I fear you think we have forgotten that we are members of the Young South, because we have waited so long to bring in our little offering. It has been a little hard for us to get this dollar, for some of us are too small to earn even a penny unassisted, and we keep back nothing from our regular contributions to church and Sunday-school. We bring with us this time a little brother not yet a month old. That makes us seven. We hope to come again soon."

THE FAMILY CIRCLE.

Seven is the perfect number. So we shall expect a great blessing on this band's work. Thanks for this timely aid. As nothing is said as to its destination, we give it to our field of greatest need, Japan.

The next message is brief but most appreciated. It comes from Pocahontas:

"I enclose \$1.85 for Mrs. Maynard given by the Pocahontas Sunday-school."

MRS. BETTIE GARRETT.

We are most grateful. God will bless the Sunday-school thus remembering his command to "teach all nations." Will you not stir up your class or school to do likewise? Remember, I gladly send literature to assist you for a stamp or two, as well as the tiny boxes to collect the pennies. Now hear from Partlow:

"I have purposely delayed thanking you for the little boxes, hoping to be able to send you a contribution for Mrs. Maynard. I enclose our offering. May God bless the Young South in its great work."

ALICE SHEPARD.

The contributors will find their names in the "Receipts." You see how nicely the little boxes help on the gathering of the offerings. Thank you very much, Miss Alice. May this work be blessed to you and all your helpers, as well as to Japan. Let us hear from you as often as possible.

Our good Dr. Holt has a word for us this week:

"The Young South is doing a noble work in training our boys and girls to give, in keeping before them constantly the great objects of our denominational work, and in encouraging them in letter writing. It is something for a child to write a letter to be printed. I remember quite well the first time my name appeared in print. I was quite a boy, but my heart swelled with pride as I beheld it. It was in the *Youth's Magazine*. Dr. Graves published before the war, and I was among the prize winners under twelve years old who memorized the Scriptures. I had repeated nearly the whole of the New Testament to my Sunday-school teacher. Please to thank the darling children for their contributions to the Orphanage, Colportage and State Missions during the past quarter, and encourage them to continue."

A. J. HOLT.

We are deeply grateful for such kind words from so useful a man as Dr. Holt. I think my first writing for the public eye was done in that same paper. I remember very well the thrill of ecstasy when I saw my written words on the printed page. It is "something" to know that thousands are to take in your thoughts, and that their influence must even widen, as these thousands scatter them far and wide. It quite overpowers me to think of it, even in this humble work we are doing together. Let us pray the Spirit's guidance always on what our pens indite. May there be more such writers as Dr. Holt in the ranks of the Young South. You begin here on this page of ours, but God only knows what the end will be.

Another decade may find your names as editor of some great paper, or author of some wonderful book. The Young South hopes to train you ever to follow what is best, purest, most acceptable to our Father above.

That is all for this time. I hope to have a tall pile awaiting me next Wednesday morning. With sincerest thanks to all who have helped during these lazy August days, I am, most sincerely yours,

LAURA DAYTON EAKIN.

Receipts.

First quarter's offering	\$184 30
July offering	4 02
First week in August	30 78
F. R. JAPAN	
White Rose Band, Chattanooga	5 00
A Baptist, Shelbyville	25
Family Circle, Shop Springs	1 00
Pocahontas S. S. by Mrs. Garrett	1 85
Angie Lannon, Partlow	10
Rich Lannon, Partlow	10
L. and M. Lannon, Partlow	10
Dora Lannon, Partlow	10
Looy Lannon, Partlow	10
Morgan Lannon, Partlow	10
Mrs. Shepard, Partlow	10
Alice Shepard, Partlow	10
For postage	50
FOR ORPHANAGE SUPPORT	
A Baptist, Shelbyville	25
For postage	50
Total	\$231 02
From April 1, to August 4:	
Orphanage Support	\$108 34
Orphanage Debt	72 15
James G. Warner Fund	10 21
Colportage	9 40
State Missions	4 25
Cuba	1 50
Marion School	1 35
Foreign Board Debt	1 00
Postage	50
Total	\$200 50

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RECENT EVENTS.

—Dr. Hawthorne is at Montegle.

—Prof. J. R. Sampy expects to return from his oriental tour refreshed and better prepared for his Seminary work.

—Dr. E. A. Taylor, pastor of the First Baptist Church in Memphis, is holding a meeting with Pastor Johnson, Duckhill, Miss.

—Dr. M. D. Early of Memphis has just held a meeting with Pastor J. W. Porter of Kentucky. Great power attended his preaching.

—Rev. F. M. Wells conducted a successful revival meeting at Tiptonville. He and Bro. E. B. McNeil have begun a meeting at Henderson, Tenn.

—Rev. W. C. Cleveland has been holding a meeting at Sadlersville. Great interest was manifested and a large addition made to the church.

—The *Baptist Layman* through its editorial columns and correspondence is certainly doing a magnificent work stamping out "Martinis" heresies.

—It is reported that Rev. M. P. Hunt and others will begin publishing another Baptist paper in Louisville. We have no information as to when it will make its appearance.

—William Ferguson, editor and publisher of *The Central Baptist* from 1877 to 1882, died a few days ago at Laredo, Texas, where he was stationed in government service.

—We had the pleasure of a call from Bro. T. J. Eastes of Grant, Tenn. There is no more valuable man in Tennessee than Bro. Eastes. He is always welcome in our office.

—Miss Hannah Hyatt, founder and superintendent of the Baptist Orphanage, Bome, Monticello, Ark., was recently married to Mr. Ed. Gardner, son of Rev. W. W. Gardner, pastor of the Baptist Church of that city.

—An English syndicate has closed a deal for coal mines in East Tennessee. Bro. McCroskey of Knoxville engineered the deal on the part of the coal mine owners. It is said that the transaction represented something like \$5,000,000.

—Dr. O. L. Halley, formerly the joint editor of the *BAPTIST AND REFLECTOR*, has a practical and interesting article in the *Baptist Review* on the question of church letters. Bro. Halley is spending his vacation in Tennessee.

—The *Baptist Courier* reports that Mr. Geo. W. Vanderbilt, who has built perhaps the most magnificent private residence in the world at Asheville, N. C., has proposed to contribute \$100,000 for the building of a hospital for the treatment of consumptives.

—The negotiation between Turkey and Greece drags its weary length along. It appears, however, that the "elephant of the East" is getting just what he wants. The frontier line as now agreed upon apparently gives Turkey practical control of Greece.

—Prof. Andree, who has sailed in search of the North Pole in a balloon, has not been heard from. He carried with him in his balloon homing pigeons, and it was expected that he would turn them loose when he reached the North Pole. They have not been heard from.

—Rev. C. V. Edwards of Springfield, Tenn., one of our brightest and most consecrated young ministers, has been spending his vacation at Tate Springs. Bro. Edwards returns to the Southern Baptist Theological Seminary this fall, having resigned his church, to take effect October 1st.

—The Klondike gold craze seems to be increasing. The Canadian government is sending additional policemen to the gold fields. There will be some good come of this great rush. Already business in the West is somewhat reviving under the impetus. Wherever the people go the gospel will be carried.

—It seems as if the possibility of trouble between our government and Japan has been removed. The Japanese government has accepted an offer from Hawaii to arbitrate the difficulties. However, Japan is still pouring immigrants into the Island. It is likely that there will be a majority of Japanese in the Island before Congress meets in December.

—The political event of the State for the past week was the vote taken on the question of a Constitutional Convention. The returns show that the convention has been defeated. Evidently there is no general interest throughout the State on the question, as the vote was the smallest ever cast. The whiskeymen were almost a unit against it. Many others who are not whiskey men were against the Convention.

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—Fitzhugh Lee, United States Consul-General at Havana, has notified Captain-General Weyler that the death sentence imposed on Manuel Fernandez, the American citizen, must not be carried out. Gen. Weyler has laid the matter before the Spanish government and awaits their reply. It goes without saying that the citizen Fernandez will not be executed. There are reports that Spain will resent this interference, but we do not think so.

—Our brother, Rev. S. A. Steele, Secretary of the Epworth League Board of the M. E. Church, South, has gotten himself into an unpleasant situation by writing in *The Methodist and Way of Life* an article supposed to have been taken from the *Oxford Gazette*, 1745. He claimed that Rev. Mr. Bates had plagiarized the entire article. Dr. Steele was forced to admit that he wrote the 1745 article himself, and it

was purely fictitious. We cannot help thinking that it is a very grave thing to write anonymous articles reflecting on another brother's integrity.

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—Married at the home of the bride's parents in McKendrick, Tenn., August 3, 1897, Miss E. D. Chandler and Mr. E. K. Higgins, the writer officiating.

S. C. HEARN.

McKenzie, Tenn.

—The Hiwassee Association will convene with Salem church, three miles east of Dayton, on Thursday before the fifth Sunday, which date will be August 26, 1897, instead of August 19th. J. B. BREEDY, Clk. Ex. Com.

—Harmony Baptist Association meets with Bethel church, Hardin County, West Tennessee, near Red and White Sulphur Springs, October 9th, 10th, 11th. The next fifth Sunday meeting meets with Pleasant Sight church, in McNairy County, Tennessee, seven miles east of Selmer, on the M. & O. R. There is very great destitution in the bounds of Harmony Association. O Lord, send more laborers in this part of thy vineyard. Pray for us, brethren. Come over and help us. (REV.) W. A. ROWSEY

—The 71st annual meeting of Duck River Association will be held with the Mt. Lebanon Missionary Baptist Church, beginning Thursday, August 19th. Mt. Lebanon is situated in Marshall County, thirteen miles north-east of Lewisburg, twelve miles north-west of Shelbyville, and three miles northeast of Farmington. Those coming by rail will be met with conveyance at Shelbyville and Lewisburg on Wednesday morning and evening. Any one coming by rail after the times mentioned will please notify the writer at once. Our people are making arrangements to entertain all who may attend. Everybody is cordially invited and will meet with a hearty welcome. Those coming by rail will please inquire for reduced rates.

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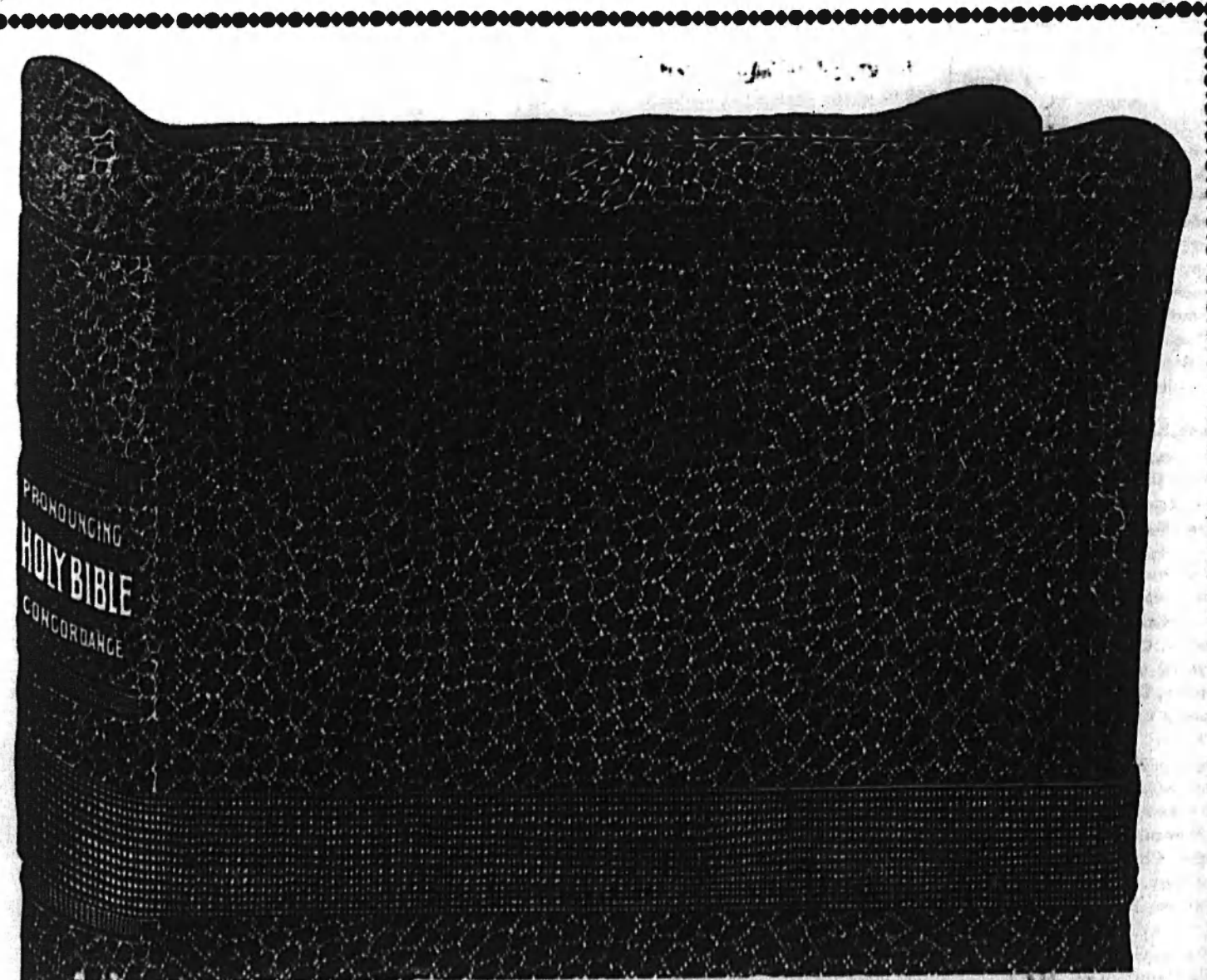
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Meeting of Tennessee Associations.

Cumberland Gap—Woodson's Chapel, Claiborne Co., Tuesday, August 17.

Chilhowee—New Hopewell Ch., Knox Co., Thursday, August 19.

Duck River—Mt. Lebanon Ch., Marshall Co., Thursday, August 19.

Hwassee—Salem Ch., Thursday, August 19.

Mulberry Gap—Union Ch., Hancock Co., Tuesday, August 31.

Walnut Grove—Cedar Fork Ch., Loudon Co., Thursday, September 2.

Big Emory—Pine Orchard Ch., Thursday, September 2.

Unity—Friendship Church, six miles northeast of Henderson, Saturday, September 4.

Watauga—Doeville Ch., Tuesday, September 7.

Memphis—Central Ave. Ch., near Memphis, Wednesday, September 8.

Sweetwater—Mouse Creek Church, Thursday, September 9.

Ebenezer—Santa Fe Ch., Thursday, September 9.

Central—Dyer Ch., M. & O. R. R., Wednesday, September 15.

Wiseman—Independence Church, near Bethpage, Sumner County, Wednesday, September 15.

Salem—Greenvale Church, Wilson Co., Thursday, September 16.

Eastanville—Short Creek Church, Thursday, September 16.

Friendship—Parish Chapel, Dyer Co., Wednesday, September 22.

Tennessee Valley—Dayton, Thursday, September 23.

Canton—Oliver Springs, Thursday, September 23.

Holston Valley—McPherson's Bend Ch., Thursday, September 23.

Weakley County—Cypress Creek Ch., 6 miles west of Martis, Friday, September 24.

Indian Creek—Pleasant Hill Ch., Alabama, Saturday, September 25.

Beech River—Mt. Zion Ch., Decatur Co., Saturday, September 25.

Union—Hopewell Ch., Putnam Co., Saturday, September 25.

Beulah—Alamo Ch., 4 miles E. Crockett, Tuesday, September 28.

Tennessee—Dumplin, Thursday, September 30.

Ocoee—Candle Creek Ch., 8 miles northeast Cleveland, Thursday, September 30.

New Salem—Riddellton, Smith Co., near Carthage, Thursday, September 30.

William Carey—Swansea's Grove Ch., Thursday, September 30.

Cumberland—Red River Ch., Adams Station, Tuesday, October 5.

Northern—Head of Barron Church, Claiborne County, Tuesday, October 5.

Enon—Pleasant Valley Ch., Wednesday, October 6.

Dover Furnace—New Hope Church, fourteen miles above Dover on the waters of Elk Creek, five miles northwest of Erin, Wednesday, October 6.

Saviler—Jones' Chapel, east of Sevierville, Thursday, Oct. 7.

S. W. District—Bethel Ch., near Huntingdon, Friday, Oct. 8.

Midland—Piney Grove Ch., Anderson County, Thursday, Oct. 14.

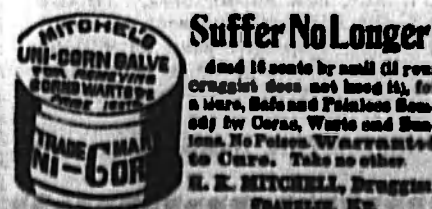
New River—Huntsville, Scott County, Thursday, Oct. 14.

Providence—New Bethel Ch., Roan County, Thursday, Oct. 14.

Riverside—Highland Ch., ten miles southeast of Livingston, Overton County, Thursday, Oct. 21.

Pastors' Conference—Fayetteville, Thursday, Oct. 14.

State Convention—Fayetteville, Friday, Oct. 15.



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OMITTING.
Notice—Obituary notices not exceeding 20 words will be inserted free of charge, but only sent will be charged for as usual. Obituaries and obituary notices should be sent to the office and you will know exactly what the charge will be.

NEWELL.—Whereas, God in His inscrutable providence has seen fit to take from us our lovely young sister, Lillian Newell, be it

Remitted, That we bow in unquestioning submission to the will of Him who has said, "What I do thou knowest not now, but thou shalt know hereafter," having confidence to believe that "all things work together for good to them that love the Lord." We feel even in this sore affliction reverently grateful that the many sweet assurances of a blessed reunion beyond the grave can penetrate the gloom that surrounds the valley of death, and mitigate the bitterness of parting, hence we sorrow not as those who have no hope, keeping ever in sight the beautiful home our loved ones have entered where "sorrow and sighing shall flee away and death shall be no more."

Resolved, That we tender our heartfelt sympathies to the bereaved mother, praying that He who has promised "grace sufficient" may pour the oil of consolation on the broken heart and uphold her by His Spirit. Also that He may comfort the brothers and sisters of the deceased loved one, and "lead them in paths of righteousness for His name's sake."

Resolved, That a copy of these resolutions be spread on our church book, a copy furnished the family, and one sent to the Baptist Flag, BAPTIST AND REFLECTOR and Western Recorder with a request for publication.

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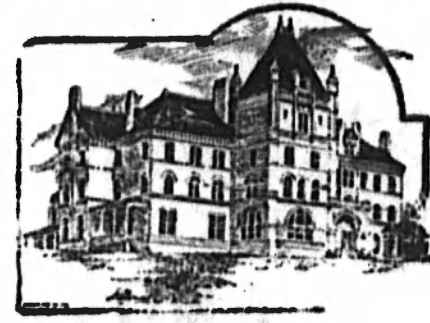


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NASHVILLE, TENN., AUGUST 19, 1897.

New Series, Vol. VIII, No. 52.

Two Chairs.

BY LAURA BUSHNETT LAWSON.

In a wide arm-chair by the chimney piece,
 In the cheerful glow of the winter fire,
 Where the cricket chirruped its song of peace,
 There sat, in his nook and his eye, my sire.
 Let the years roll back and leave me where
 I first remember my father's smile!

'Twas the chair of the court, where fully equipped,
 Each grave transgression was duly weighed;
 And I fear the scales were suspiciously tipped
 By his love, when the plea of the culprit was made.
 And many a time have I journeyed where
 The Lilliputians lived, on the arm of the chair.

On the opposite side was a rocker low,
 Where my childhood memory first began.
 There my mother sat in the long ago,
 And hummed a low tune to her knitting pin.
 Oh! Time late backward led me not
 Once more as of yore on my mother's breast.

'Twas the City of Refuge—that armless chair:
 There our griefs were soothed and our wounds were kissed.
 There in our father's arms like a mother's care,
 No other succor so readily missed.
 My memory holds not a scene more fair
 Than my mother's form in her armless chair.

In the winter eve, by the fire's soft light,
 We would beg a song from the opposite chairs:
 As their voices rose on the quiet night
 We knew that so much was sweet as their:—
 Though my mother's soprano had lost its ring
 And my father's deep bass was harder to sing.

When from the Bible a lesson was read
 And a hymn had been sung, we then, very young,
 Oh! the angels looked down on each snow-crowned head
 As they bowed to petition our Father's watch-care.
 Oh! the sweetest remembrance of each old chair
 Is the time when those dear ones bent o'er love in prayer.
 Hot Springs, N. C.

The Forty Days of the Risen Life.

BY REV. W. BOYD CARTER, D. D.

Teachers are various, but there are two classes of teachers who must ever be in radical disagreement, because there is a profound difference of principle at the root of their methods. There is the teacher who has his system, and makes his system the one inflexible part of his method. Those whom he teaches must accept his system; they must be thrown into the one mold, and all must come forth stamped with some impression. Legalistic races delight in their systems. The French minister who rejoiced to think that as he pulled out his watch every French child was learning the same lesson, was the very embodiment of the worship of system. These are the men who pride themselves on their consistency; every variety of treatment seems to them a sin, because it transgresses the rule of consistency. Such is the class of teachers who are profoundly legal, intensely systematic, the worshippers of an external form of consistency. Opposed to these are the teachers who look first at the pupil, and are ever ready to adjust their system to the pupil's need, capacity and character. These teachers are aware that one of the profoundest facts respecting human beings is the subtle and wide ranging varieties which may co-exist with the deepest and most indisputable harmonies of nature. All men are alike in blood, in mental and moral structure. One touch of nature reveals the kinship of mankind. But the charm of social life lies in the existence of the constant and piquant differences which exist side by side with these deep and harmonious resemblances. The wise teacher, while realizing these resemblances, will recognize also differences. His system will not be hard and inflexible. He will have no Procrustes-like system. He has men to deal with, and not merely things.

To this latter class our Lord belonged. Law made for and could make nothing perfect. Systems were for dead things, not for living beings. He has no narrow reverence for consistency, his aim being always the highest goal of those with whom he dealt. He was not so much concerned for the risk of being called inconsistent. Shallow nature

readiness with which divergent methods are used by larger minds. They quarrel with the varieties which they do not understand. John comes neither eating nor drinking; they say he hath a devil. Christ comes eating and drinking, and they say, "Behold a wine-bibber, a friend of publicans and sinners." They could not appreciate the divine love which could deliver its message in startlingly contrasted forms. But if the world is to be won, and if human nature is to be helped, hard and fast rules must be left aside. God's love is like the atmosphere which fills up all corners regardless of their shape. It is like the flowing river which spreads its beauty into every creek, and fills the shallows as well as the deep holes in its course. It adjusts itself to the hearts which it visits. Its consistency lies in this, that it is the same to all. Its earnestness and thoughtfulness lies in this, that it adapts itself to all. It is the same pure, true and beautiful current wherever it goes; but it possesses the capacity for adapting itself to each. It is like the ether, rigid yet penetrating, as firm as steel and yet as flexible as the softest silk.

After this fashion Christ showed his love. He was unchangeable in purpose, and changeable of method. We have only to put aside by side his dealing with Mary and his dealing with Thomas. Both Mary and Thomas were alike in this—they would fain verify to the senses the presence of their risen Lord. Both sought the evidences of touch to satisfy themselves that they were not deceived by their eyes. Thomas will demand their verification. "Except I put my hand into the print of the nail, I will not believe." Mary reaches forth her hand to assure herself that it is in very deed her Master who stands before her.

But our Lord treats them differently. He welcomes—aye, he lauds, on the touch of Thomas. He checks the outstretched hand of Mary. To the one he says, "Reach hither thy hand." To the other, "Touch me not."

Here were very different pupils in the school of faith. The action which would be good for the one would not be good for the other. Beyond our power of explanation, there were reasons for this difference in the moral condition and spiritual progress of the two persons. Even if we could not guess at the explanation, we should be content to believe that he who knew so profoundly our nature, and who understood with each tender individual interest the needs of each of his servants, varied his action as was best suited to the spiritual attainments of each.

We may guess at the reason for the difference. Thomas was possessed of that fond temperament which out of his very affection found reasons for disbelieving what he most ardently wished to be true. To correct the weakness of such a desponding temperament is part of Christ's work. Can it be better done than by granting the very evidence which had been asked, and by giving it readily to awake a sense of shame that it should ever have been demanded? Thomas is brought face to face with the littleness and lowliness to which he had yielded through the fierce demand prompted by his too ready despair. He is brought to see that there was a loftier path which he might have trod. He is driven to wish that he had not so readily resolved or expressed his resolve. A little patience, a little more trust, a little more cultivation of hopefulness would have spared him the shame of having his wishes fulfilled. More blessed would he have been had he been content to trust the larger love without this eager impatience for physical evidence. When we turn to Mary we meet with a wholly different character. Love, genuine love to their Master, is the common property of both disciples; but the temperament of Thomas was gloomy and despondent. Good news must come with decisive evidence if it is to be believed. Dark things are more likely than bright. Faith is the ever-rising goodness as yet but a halting sentiment. With Mary love was fond and ardent. It was not so much the desire for evidence which prompted her to reach forth her hand. It was the longing to feel the

sweet nearness of the Lord for whose presence she yearned. With Thomas the verification sought was the verification of evidence. With Mary it was the assurance of affection. She yearned for the touch of the vanished hand as well as the sound of the voice which had been stilled. For her, therefore, a different lesson is needed. She stands a stage higher in the school of faith. She may move up a step more. The Master will not always be present to the sight or near to the touch of his disciples. The spiritual presence must take the place of the physical. She is fitted to take the step forward into that life which is of faith, not sight. It is an ascended Lord, whose presence can be in the hearts of his people though he himself is unseen, who is to be her Lord henceforth. To her Christ seems to say: "Learn! for you are ripe to learn it, that the path of trust is often in the dark. Begin to walk that higher road which is so dark to earthly natures. Endeavor to do without material supports; cultivate the faith which needs not to see."

In this various treatment we see the depth of Christ's love and wisdom. He does not treat his disciples wholesale. He calls his own sheep by name. He realizes their individual needs; he justifies his treatment to their characters.
 London, England.

More Light Wanted From "Observer."

In your paper of July 29th "Observer" of the "Tennessee Observer" in speaking of the Gospel Mission and the Hardshells says: "These Gospel Missioners had decided that for 100 years our fathers had been conducting our missionary work in a wrong way, hence they have adopted the Hardshell idea . . . for conducting missions." Again he says: "It seems that the Hardshells of Missouri had heard that these Gospel Mission Baptists had abandoned the plan of their forefathers and come over to the Hardshell idea of the gospel plan of conducting missions." And again: "These Hardshells decided unanimously that these Gospel Missioners were all right now, since they had come over to their ways, and it behooved the Hardshells to take them into their confidence and co-operation with them in thus conducting mission work." "What else could these Hardshells do but decide that the Gospel Mission is Scriptural and that we will now work with them, since they have come over to our idea as to what is Scriptural in conducting this work?"

Now, what I want to know is this: Have the Hardshells "for 100 years" been thus conducting missions? I confess I didn't know it, and have been quite familiar with them, their doctrine and practice, all of my life. I didn't know that a single church or Association of theirs was "thus conducting mission work?"

I wonder why they, while "thus conducting mission work," have had so many debates with our people, and declared that "the Gospel was not used as a means of salvation of the people of God," and that "they were under no obligation to preach to sinners, but to the sheep?"

Will the "Observer" of the "Tennessee Observer" please give us more light on the subject. It is delightful to learn that these people are much better than they have been represented to be. Please tell us what Hardshell churches and Associations have been "thus conducting mission work" during the last 100 years." How many missionaries have they sent out on this "plan," and in what fields have they been working or "thus conducting mission work?"
WM. D. NOWLIN.
 Louisville, Ky.

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