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BY

G. A. LOFTON, A. M., D. D.,

AUTHOR OF

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The Author of this Volume,

who is an educated gentleman, one of the most gifted and scholarly divines in the pulpit of the South, a devoted pastor, and a profound, practical thinker. From his youth he has been a close observer of every thing around him, and the reader has in this volume the result of accumulated years of observation from many standpoints of life. On the farm, in the school-room, in business circles, on the battle-field, around the camp-fire, from the pulpit, and in the rounds of pastoral visitation his keen perceptions have caught and made a moral diary of every idiosyncrasy and peculiarity of character passing before him, and with his wonderful scalpel of caricaturing art he has dissected them before the world; not for the purpose of punishing the poor unfortunates who possess them, but that he may the better apply the healing balm to the affliction, and prescribe an antidote to those who are not yet its victims.

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is to impress the truth upon the mind in the most practical and powerful manner. God wisely endowed the mind of man with many different faculties or channels through which to carry on the commerce of thought. To some an object lesson is more powerful than an argument, to others the point of a well-put joke is more impressive than a serious sermon; others can not be impressed except by comparisons. The writer fully recognizes and appreciates these different casts of mind, and has not neglected to satisfy them all. The illustrations are but introductory companions to

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NASHVILLE, TENN., MAY 27, 1897.

New Series, Vol. VIII., No. 40.

Ingratitude.

BY REV. W. C. MARTIN

An old and battered bulk is lying anchored in the bay, As noble once as any ship that tossed the ocean spray; But though she's done her duty well, she cannot sail again, And so is left: A picture of the gratitude of men.

Remanded to the elements, like that old friendless wood, Is one who did for neighbors all unselfish friendship could, Until misfortune ruined his and business did not mend, And so he's in the poorhouse: Gratitude, unsure, of friend!

An old and withered woman, once most tenderly caressed, But shattered now by waves of care that broke upon her breast;

Though in the early struggles of the home she led the van, Is worthless now, deserted: O, the gratitude of man!

Two noble souls who once had prospects, comforts, youth and charms,

Gave all in self denial for the children in their arms; But now they are not needed and are moored out in the flood Of "tender mercies" of the world: Ah, gratitude of blood!

Like that old ship, an aged man, who served his country well, And in her hour of peril bared his breast to shot and shell, Is old and, like a broken ship, cannot obey the helm, And so he is not honored: This is gratitude of realm.

The child of God who weathers storms with Jesus at the wheel,

Or fights beneath his banner with a noble, holy zeal, Will not be left by Jesus when he's old and weak and worn, But on the wings of angels into glory shall be borne.

Nonak, Conn.

The Bible as Literature.

Early English Translators.

BY T. HARWOOD PATTISON, D. D.

Professor of Homiletics in Rochester Theological Seminary

The Bible was not translated into our English tongue all at once. It grew slowly, following closely the course alike of religious and of intellectual life. This it is which gives to the history of the English Bible its peculiar value to the student of literature. More than any other book, its history is a history of literary progress.

The light first broke over the north of England; then Wessex, in the south, was gladdened by it; with Wycliffe attention is next attracted to the midland part of the country; and to Tyndale belongs the honor of immortalizing the west and London.

1. In Northumbria, Caedmon, first of the Anglo-Saxon monks, sang in his rude rhyme the story of Genesis and Exodus and of the Gospels, and a thousand years before the time of Milton he framed in verse "The Revolt of Satan." On Holy Island, of the rock-bound coast, still stands the "solemn, huge and dark red pile" of Lindisfarne Abbey, where Eadfrith, the Bishop, translated most of the books of the Bible. At the monastery of Jarrow, Bede made Northumbria the literary center of England, and "in him English literature strikes its roots." He seems to have translated from the original tongues rather than from the Latin Vulgate, and himself owned and used a Greek Codex of the Acts. Those dim ages hold no more fascinating figure than that of the Venerable Bede, and our memory lingers lovingly over the picture of his last hours on earth, when, with the closing words of a translation of the Gospel by John, he who was so like the beloved apostle reached the limit of his earthly life.

This intellectual impulse in the north of England gave us the first act of English literature; it covered the seventh and eighth centuries, and made the abbey, the monastery and the convent the home alike of culture and piety.

2. The ninth century found its literary home further south, in the kingdom of Wessex, where Alfred, while battling with the Danes and giving laws to his people, yet found time, in his royal city of Winchester, to keep the flame of scholarship alive. With a band of helpers he translated the Ten Commandments, the Lord's Prayer and parts of the Psalms. The earliest of the Anglo-Saxon manuscripts of the Gospels which survive from these stormy times is that of Mark, dating from A. D. 600, a rough, vigor-

ous translation which is conspicuous for its loyalty to the mother tongue of the English people. Words of Greek, Latin or French origin are avoided, and preference is invariably shown for Saxon. To many a weary heart the words "Here is the beginning of the good news of the Savior, God's Son," must have come as did to David the water from his father's well in Bethlehem.

3. The Norman Conquest set scholarship in England back for awhile. The work of translating the Bible, if it did not entirely cease, was certainly checked. A new language had to be learned, and the battle between Anglo-Saxon and Norman French had to be fought through to a compromise before the land was ready for Wycliffe. With the latter half of the fourteenth century the happy hour came. Everywhere, not in England only, but equally in Italy and France, there was an awakening of the people against the favored classes. It was now that the first complete translation of the Bible into the English tongue was made. We need not wonder that to John Wycliffe—student, preacher, courtier, statesman—the signs of the times recalled the vivid scenes of the Apocalypse. So they did, a century later, but with less fortunate results, to Savonarola, of Florence. Wycliffe was a man of the hour, and the power of the Bible to appeal to the needs of the hour was illustrated by his instinctive resort to its pages. There, if anywhere, was the message to which man would listen. So he translated the Revelation, and then the Gospels, and by 1380 he had finished the whole New Testament. Two years later, assisted by his friend Nicholas de Hereford, "Wycliffe had the joy of seeing the whole Scriptures in the hands of the people in their mother tongue." It was dashed under great difficulties, the preaching friars were incensed against the reformer and his companions, the ceaseless conflicts of a busy life were undermining the vigor which had known so little abatement in great political and religious conflicts, and we cannot wonder that as the year 1384 was dying out Wycliffe was stricken with paralysis while hearing service in his own church of Lutterworth. "Admirable," says old Fuller, "that a hare so often hunted with so many packs of dogs should die at last quietly sitting on his form." Wycliffe's translation of the Bible was not made from the original, but as his friend John Purvey put it when he issued a revised edition in 1388, "a simple creature hath translated the Bible out of Latin into English."

It was from the Volgate of Jerome, prepared at the end of the fourth century, that Wycliffe and Nicholas de Hereford and Purvey worked. So the virtue passed from the book which for one thousand years had been the most influential literary force in Europe into our English Bible, and made John Wycliffe as truly the father of our later prose as Geoffrey Chaucer is the father of our later poetry. But while the courtly phraseology of Chaucer has become almost obsolete, the clear, homely English of Wycliffe lives yet. A few years ago the experiment was made, in Wycliffe's native county of Yorkshire, of reading aloud in public from his translation of the Bible, and scarcely a word seemed to be peculiar.

The Bible of Wycliffe, opposed by the Church, which had prohibited any translation of the Bible, and which in 1514 burned Richard Hunn for "keeping the Apocallipe, Epistles and Gospels in English," was soon dear to the people. The brave Duke of Lancaster declared in the teeth of the ecclesiastics, "We will have God's law in English, whoever says nay." Purvey's version became the friend and companion of sovereigns and nobles. In vain were men and women persecuted for reading it aloud. Everywhere the translations were circulated, and the one hundred and seventy numerous manuscripts which have survived to our own day witness to the popularity of this masterpiece which perpetuates in its pages "the diction and phraseology which for five centuries have constituted the sacred dialect of the English language."

4. A hundred years, memorable in the history of literature, lie between the death of William Wycliffe and the birth of his noblest successor in the line of translators, William Tyndale. For us in our present study this period is of interest because in it came the revival of learning and the discovery of the art of printing. In 1450 the first printed Latin Bible—known to us as the Maszari—was sent out by Faust, the goldsmith of Mainz. "A venerable and splendid volume," says Hallam; "leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art by dedicating its first fruits to the service of heaven. At Basle in 1516 Erasmus issued the first Greek New Testament. With the new learning came the new Bible.

Under these golden auspices Tyndale, then a Gloucestershire tutor, and who may have listened to Erasmus in Cambridge University, uttered his memorable resolve that ere many years he would cause the boy that drove the plow to know the Scriptures. His life, obedient to this vow, was a romance of perilous adventure and hairbreadth escape. "No place to do it in all England," he had to confess, and so henceforth he was condemned to "exile out of mine natural country and bitter absence from my friends." In Hamburg, in Wittenberg, in Cologne, he worked at the translation of the New Testament. Betrayed by a drunken printer, he escaped from Cologne by way of the Rhine, and carried his manuscript to Worms, which Luther, with a heart not more brave and a purpose not more exalted, had entered only a few years before. Here two editions of the New Testament were published. At Paul's Cross in London the book, which had been bought up for that purpose, was publicly burned. Tyndale, with the money thus valuelessly squandered in an attempt to destroy it, pushed his work forward. At Marburg he issued his translation of the Pentateuch; and at his last place of abode, Antwerp, he published an edition of Genesis and an amended version of the New Testament. Attempts to decoy him back to England failed, but in 1535 he was basely delivered up to his enemies by a man whom he had saved from want, and was imprisoned at Vilvorde. We hear his plea coming from his cell in the bitter winter for a warm cap and coat, "for that which I have is very thin," and for a candle—"It is so wearisome to sit in the dark;" but above all "for my Hebrew Bible, grammar and dictionary, that I may spend my time with that study." Then the prison doors are opened, but only that he may be led to the stake, and with the words, "Lord, open the King of England's eyes," Tyndale died. His last hours may have been brightened with tidings that the first portion of the Bible to be printed in England had just appeared, and that portion was his own New Testament. He had not lived in vain. His great purpose was fulfilled, and the English Bible was secured to the English people. The first complete printed English Bible owed its existence to Miles Coverdale—possibly a helper of Tyndale—and appeared in 1535.

"Matthew's Bible" was another fruit of Tyndale's labors, for it was most likely made by John Rogers (afterwards martyred), who prepared it in consultation with Tyndale and Coverdale. Then followed the Great Bible in 1539; a year after came Cranmer's Bible; in 1540 a band of scholars, exiled for their Protestantism, prepared in Geneva the Bible named from that city and destined by and by to be the first Bible published in America; and in 1558 the Bishop's Bible was published, being the nearest approach to an authorized version, and a conscientious work, but not worthy to be compared as a literary production with the Geneva Bible.

All of these versions drew not a little of their strength and sweetness from Tyndale's translation, which indeed richly merita the praise accorded to it by James Anthony Froude: "The peculiar genius which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man—William Tyndale."

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MUSIC.

Of all the arts this is perhaps the most ancient as well as the most noble. It is more than coeval with man, for it existed in heaven before man was created. When God laid the foundations of the earth "the morning stars sang together, and all the sons of God shouted for joy."

In the early pages of human history instrumental music is mentioned. The phrase "Almost as old as Adam," is literally true when applied to musical instruments. Of the seventh generation from Adam was Jubal, who "was the father of all such as handle the harp and organ." His musical ideas he had no doubt gathered from the sounding hammer of his brother, Tubal-Cain, who was "an artificer in brass and iron."

I do not hesitate to say that music is one of the greatest moral forces in existence. From the earliest ages it has formed an important part of religious worship. The band of voices, harps, psalteries and cymbals which executed the anthems in the temple, gave a tone of deep reverence to Jewish worship. Of the thirty-eight thousand Levites, four thousand praised the Lord with instruments. "And all the congregation worshipped, and the singers sang, and the trumpeters sounded."

And nothing makes such permanent impressions on the human mind as does music. It awakens thought, arouses feeling, moves to action, and fosters in the soul the sentiments which it conveys. One has said: "Let me write the ballads of a nation, and I care not who makes her laws."

Musical strains man's emotional nature most powerfully. One of the noted composers of music, on returning from a visit to Scotland, was asked by his daughter to speak of the glories of Fingal's Cave.

"Its glories," said he, "are not to be spoken; they are to be played." Seating himself at the piano, he at once composed and executed a splendid piece of music, which was afterwards published, bearing the name, "Fingal's Cave."

There is a pathetic incident in the life of Luther which, in a striking manner, illustrates the power of music. When Luther was young his strength seemed to be wasting away, and at times he appeared almost pale as death itself. One day, overwhelmed with sorrow, he shut himself up in his room, and for several days and nights allowed no one to approach him. A friend, being much concerned about him, took a few boys accustomed to singing and broke open the door. There lay Luther on the floor utterly insensible. Efforts to arouse him were vain. The boys were instructed to sing a soft, low strain. Music was one of Luther's greatest delights, and the sweet voices of those boys acted like a charm. He gradually revived and consciousness and energy returned.

Strong religious impressions are also conveyed by music. What numbers of persons ascribe their conversion to some gospel hymn! Some hymns are channels of divine power, and are like brief, pointed sermons set to music.

When Philip P. Bliss was choir-master in the Tabernacle at Chicago, he sometimes looked at the crimson cross in the transept window, and said: "I am glad that we have the cross always before us. Let us forget everything else when we sing. Let us have the people lose sight of us, and of our efforts and skill, and think only of him who hung on the cross." One night there wandered into the Tabernacle W. O. Latimore, a man given to the wildest debauchery, and who was rapidly sinking into a drunkard's grave. He heard that song, composed by Mr. Bliss himself: "What Shall the Harvest Be?" The words and music aroused him from his stupor, and he listened—

"Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame,
Ah, what shall the harvest be?"

Each succeeding line was armed by a heavier and sharper dart, and went deeper into his soul. He rushed from the Tabernacle to the intoxicating cup and to the pool table, but the echo of that song was still in his ears, and everywhere there appeared as in letters of fire the question, "What shall the harvest be?" He afterwards became a devout worshiper at the Tabernacle.

Music also ministers to our joy and pleasure. At a concert was sung that beautiful solo:

"Angels ever bright and fair,"

which was rendered with purity of style and great depth of feeling. When the singer had finished a boy was heard to say to his companion: "I say, Tom, I like that better than butter beans." No doubt a plate of better beans had been the highest form of pleasure that the boy had previously realized. And an Alderman was once heard to say that he preferred a symphony of Beethoven's to a Mansion House dinner.



Rev. W. L. NORRIS,
Pastor First Baptist Church, Dyersburg, Tenn.

But how frequently is this noble art perverted from its high and proper sphere and made to do the drudgery of the devil and promote the interests of hell by being used to turn away the soul from that which is pure and good? We should take as much heed of what we sing as we do of what we read, for while good songs inspire with good thoughts, bad songs breathe impurity into the soul and waft it down to death. While in the house of God music is applied in the best of service, yet, in the taverns of sin, those schools of the devil, it is applied by thousands to the basest purposes. I always feel greatly concerned about the future of those boys whom I see lounging by the tavern doorway or window, listening to the violin, piano, or song.

Let us unite in effort to restore this excellent and useful art from the degrading objects to which it is applied, and make all our singing and playing not only scientific and attractive, but also hearty, earnest and unctuous to the fullest degree.

J. BELL.

Seminary, Louisville, Ky.

Our Field Editor's Letter.

At Mercer Station, Madison County, West Tennessee, I took dinner with Sister Catharine Mercer, who was born March 6, 1818, and is now 70 years young. Though she has thirty-six grandchildren and thirty-two great-grandchildren, she is as spry and chipper as a young girl. Though she has the means to employ a servant, she does her own cooking and washing for herself and husband, because she cannot get it neat enough to suit her. When any of her great-grandchildren get in her way she says, "Get out of my way before I run over you, you slow creature, you." In cooking all sorts of good things and No. 1 lightbread, her grandchildren think she could easily take the blue ribbon at any county fair. Then again she is fond of reading, and is up to date with the preachers in asking all sorts of knotty theological and historical questions. She asked me who was Melchisedec and what became of him? She said she had been reading a book that told all about him. I acknowledged my ignorance. She then asked me what became of Solomon, with his 700 wives and 300 concubines, who led him into idolatry? Do you think he got to heaven? I said, I will answer you in the language of Moses, "Hidden things belong to God, and revealed things to us and our children." I have learned not to be wise above what is written, my sister. After asking several other knotty questions, which I frankly admitted I could not answer with certainty, but only give an opinion, she said: "I asked Dr. Savage, President of our University at Jackson, who preaches to us here in Mercer, what was his opinion on these same questions, and he did not know any more about them than you do." I then told her that a man's being President of a college or editor of a religious paper did not make him any more infallible in his opinions or omniscient in knowledge than even the Popes of Rome, who had proved themselves very fallible men.

Her son takes "The Western Recorder" as well as "The Baptist and Reflector." Hence she is conversant with the Dr. Whitsett contention, and wished to know what "the powers that be" of the Seminary were going to do about it. I replied: That is another question I cannot answer, my sister. I suppose it will be decided in May, when the trustees of the Seminary meet. Looking at me she said: "But perhaps I ought not to ask you that question, as I inferred from something you wrote that you sympathized with Dr. Whitsett." I replied: Yes, my sympathies were and

still are with him in his trouble, because I consider him a good man; but my judgment is against his position on Baptist history in England. I believe he honestly thought he was correct and honestly wrote a book to prove it. But this brought out other historical facts that prove he was mistaken in his assertion that immersion was a lost art in England till 1641, and that the Jesse Church records proved that the Baptists in England did not immerse before that date. Though he has been severely criticised for making these assertions, they have been the means of bringing to light more facts in Baptist history than most of us ever heard of. His contention set the Baptists of both hemispheres to reading and ransacking old libraries and old manuscripts, till they have not only found, but obtained copies of these hidden documents and published them to the world, so that future historians can speak more accurately and confidently concerning Baptist history. Hence this contention has been overruled to the enlargement of our knowledge concerning obscure parts of Baptist history. We certainly are indebted to Dr. Whitsett for this enlargement of our knowledge, as nothing but such a contention would ever have aroused the Baptists of Europe and America to make such diligent search for facts in the case. Dr. Whitsett might now truthfully say: "My brethren, I aimed to give you the real facts, as I thought, in Baptist history, in England, and have succeeded beyond my expectations."

In conclusion, my dear sister, I believe this contention, in the end, will be overruled for good instead of harm to the Baptist cause. Though Dr. Whitsett has been proven to be mistaken in some of his assertions by documents brought to light, we have never felt like writing caustic articles about him in our paper. We can honestly and firmly differ with his opinions, as he has differed radically with nearly all the Baptist historians who have preceded him; yet we can treat him as a gentleman and a Christian, and not as "a heathen man and publican."

The old sister closed by saying: "Well, I hope they will do right about it." To which we heartily say, Amen.

A. B. CABANISS.

The Convention.

A visit to the Convention at Wilmington has convinced me more than ever that it is a great privilege to be permitted to attend our annual assemblies, and especially the Southern Baptist Convention. It is interesting to note its growth in numbers, power, wisdom and brotherly love. This last and most beautiful virtue was eminently characteristic of its proceedings throughout the session which has just closed.

As we sat silently watching the gathering of the hosts, it seemed, from a distant rumor, that they were the gladiators gathering to battle. The low-muttering thunder seemed heard in the voices, and the lightning flashes were apparent as eye met eye; and as the hum of voices rose and fell, a feeling of dread seemed to seize one like the tearing of heart-strings! Weighty questions were pending. The great denominational leaders were ranging on either side! What would be the result? Would personal resentment and a desire for mastery prevail? Or will the spirit of the meek and lowly Nazarene find an echo in the hearts of his people? Will they remember that blessed are the peace makers? Will they fulfill the prayer of the Master, "That they also may be one in us; that the world may believe that thou hast sent me?" Do they carry in their right hands "gentle peace, to silence envious tongues?"

It was not long before it was apparent that the spirit of God was there, and moved strong men to see how noble it is to ask forgiveness, and how Christ-like to forgive!

The storm-cloud rolled back, and the rainbow of promise gleamed from the tears of the people! Grateful hearts, glad smiles and hearty hand-shakes told again "how good and how pleasant it is for brethren to dwell together in unity!" An impetus seemed given to the other work of the Convention.

The mission question was taken up and disposed of in a way that was noble, and that will leave the Boards clear of debt, and free to go forward untrammelled with the glorious cause of evangelizing the nations of the world under the banner of the Great King. It was a glorious time, and the people rejoiced together! Each one felt stronger to go back home and work for the Master. How many beams of light shined forth from that Convention, as the hosts dispersed to every part of our beautiful Southland! Some have gone forth to crown with light, like the sun; others to gleam in the valley, like the humble taper. But each is using his talent in a way to be useful. Let us hope that all are gathering up precious jewels, and that when the Master comes he will recognize their labor and carry them hence to shine as the stars forever and ever.

VIRGINIA L. DAVENPORT,
Germantown, Tenn.

LETTER FROM CHINA.

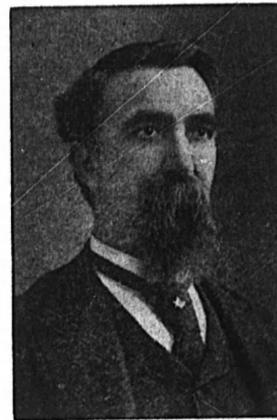
To the Baptist Women of Tennessee:
My Dear Sisters—Though personally unknown to many of you, I feel very near to the women of my adopted State, and I want you to be interested in the special work so near my own heart. I trust, therefore, that the subjoined account of the class for women held at Shik Tong may enlist your prayerful sympathy.

A humble little village is Shik Tong (Stone Pond), where Miss McMinn and I spent nearly two months in the winter. Only a group of dark mud huts, with scarcely a vestige of comfort or cheer within or without, differing from hundreds of other villages in the Broad West Province only in the significant fact that the simple white chapel in its midst is the house of worship of the one organized church in the whole of this destitute region. To the outward eye, there is indeed little to attract and a human teacher would scarcely seek his pupils among these poor villages, where lives are spent in sorrowful toil, a mere struggle for existence. But he of whom it is said, "The common people heard him gladly," has ever found his disciples among the lowly of earth, so he has chosen this remote little village as the centre where his gospel should first be planted in this province, and he has here men and women who would compare favorably in natural gifts and spiritual perception with many born in cultured homes and reared amid Christian influences.

Some of these women I shall try to make known to you. First of all is the "Fourth Old Woman" (I translate as nearly as possible the titles by which the women are known). What an earnest, true-hearted old soul she is! Baptized three years ago in Canton, she was for two years one of the few Christian women in the village, and her quiet, unobtrusive life has doubtless been a living testimony to the truth. Most of our evening meetings, and during the latter two weeks, our day classes were held in her house, where we were ever welcome and sure of a sympathy and appreciation not always found elsewhere. Too old herself to learn to read, she did all in her power to encourage the younger women, many a time doing extra work in order to leave her daughter-in-law free. She was always one of the first to appear on Sunday morning, with her feet encased in the usual blue cloth, and her head encased in unusual stockings. An attentive listener, she would often answer a question or see a truth where brighter women failed. The morning we left she came with a face in which satisfaction and shame-faced embarrassment struggled for expression, to present to us one of her cherished hens, a living tribute of her gratitude. Knowing that she herself cannot afford to eat chicken except at New Year, we tried to dissuade her from the sacrifice; but so it must be and when we saw that she was giving as unto the Lord, we accepted the offering.

Her "sixth daughter-in-law" is a bright little woman, who made up her mind to learn, and learned. In former years her heart was hard and indifferent, but about a year ago a change was noticed. She became attentive and receptive, and has grown wonderfully since, her baptism taking place last summer. Her conversion may be traced to the earnest prayers of other members of the family, who had previously become Christians. To me, there is something deeply pathetic about this woman. Of six daughters, two were laid in unconscious infancy, to sleep beneath the sod; the eldest, now about 16 years old, was married several years ago, to a heathen; the next, at present in the Canton Boarding School, has been engaged for some years to a child of heathen family; the third, in the stress of last year's pitiless famine, was given away, happily, to an excellent woman; and at the same dark time, when the father lay ill, and starvation stood at the door, the baby, scarcely old enough to walk and talk, was sold to become the wife of another baby, also in a heathen family. Oh, favored mother in a Christian land, can you think with undimmed eye of this poor Chinese mother, you whose homes are lighted by the presence of young lives fresh from the hand of God, or you, whose empty arms have yielded their sacred burden to the Good Shepherd's care? Hers is but the lot of a Chinese mother; she does not know it could be different. Is it not a sad commentary on heathenism?

Going out of one of the doors of the house where these two women live (I have never known whether it was the back or the front door), we find ourselves in a small, open court, on the opposite side of which is the abode of a family consisting of a venerable father and several sons with their wives and children. The "fourth daughter-in-law" is a woman whose shrewdness and executive ability would command respect anywhere. "Though she has never heard of 'Woman's Rights,'" she carries out the principles of the movement in a surprising manner. Her husband,



Rev. S. H. PRICE,
Pastor Mill Creek Baptist Church, Davidson County, Tenn.

excellent man, is away from home much of the time, but he has little to do with household affairs when he is there. His wife runs the farm and sells the crops in a manner that excites the admiration of all the men. Not very many years ago, she opposed the gospel with all the strength of her nature, and led her husband a life. Coming home from the meetings at night, he would find the door securely fastened, and many a night was forced to remain outside until "Number Four" considered him sufficiently punished, perhaps at 2 or 3 o'clock in the morning. Now her heart of stone has given place to one of flesh, and her life bears abundant evidence of the change. As a pupil, she is deeply interesting; her quick mind readily grasps a point, and fairly jumps at conclusions. Frequently she would divine the application of a lesson long before it was put into words. In case it was too personal, her hopeful youngest, who resembles his mother in disposition, invariably required her attention. One does not meet every day so discerning a conscience as this woman has, though I fear she does not always follow its dictates. She needs special prayer, for, like all strong characters, she has much to overcome.

Her sister-in-law, "Number Seven," is a woman of very different type. With less strength, but more delicacy and refinement, less power, but more sympathy, less quickness, but more patience, she is a "Mary," while the other is a "Martha." By dint of persistent, prayerful effort, she outstripped all the other women in learning to read, nor is she least in spirituality. Her husband, an earnest Christian, is very helpful to her, and it is pleasant to see the sympathy and understanding that exists between the two—the exception rather than the rule in China. Both "Number Four" and "Number Seven" were baptized last year. A younger sister-in-law showed some interest, but has not been really reached.

Next door to this family, lives the household of "little old French woman." We gave her this title on account of mannerisms and vagaries suggestive of this people. She is most comical in appearance, her pointed headress and wrinkled old face reminding one of a kindly witch in some medieval fairy story. Her mind is evidently not quite straight, but her heart is in the right place. Though she dearly loves to attend the meetings, she stayed at home day after day to look after the children, in order that her daughter-in-law might learn to read. Whenever she could be present she listened with a face wreathed in smiles, nodded consent to every statement and answered all questions with a ludicrous disregard for fitness that often upset all parties. Yet, now and then she struck the mark, and no one can doubt the truth of her own testimony: "Before I trusted in Jesus my heart was sad and troubled, but now it is all changed." Her daughter-in-law, though not a bright woman, made fair progress, largely, we believe, in answer to the prayers of her husband and mother-in-law.

I cannot speak at length of several others who attended the evening class. One pretty little woman came quite a distance, sometimes alone, through the dark. Though not a professing Christian, she listened with evident comprehension, and surprised all one evening by joining in the chain of voluntary prayers.

Besides the village women, five came from a distance. Two of these, being old, found the path to knowledge thorny, yet we trust they were helped by the Bible lessons. The daughter-in-law of one of these had never heard until we visited her home in

a heart prepared to receive the truth and a pathetic eagerness to learn. Though she stayed but two weeks in the class, she gained, we hope, a saving knowledge of the truth.

The "third and eighth daughters-in-law," forming a family several miles away, complete our list. Their father-in-law is a man of considerable education, whose flourishing school for boys has been entirely broken up in consequence of his baptism last year. Both women are truly interested in the gospel, and "Number Eight" was one of our aptest pupils. It was one of these who, after a lesson on John the Baptist, when asked, "What was John's work?" replied with alacrity "catching locusts." It was difficult for her mind to grasp the idea of anything beyond manual labor for a living.

A word as to the results of our class. One of our prime objects was to teach the women to read, that they might have access to the Word of God. For this purpose we used the system which represents Chinese sound by the Roman alphabet, as it is far simpler than the character. Half a dozen women were able when we left to read in the gospel of Mark. Their patience and application were remarkable, considering that they were fresh from the field, and can be ascribed only to the power of the Spirit, whose aid was continually sought. Of the inner work, it is not so easy to speak. We trust that the Bible lessons were means of real spiritual growth to these women, whose opportunities are so limited; for save when we can go to them, they have only such help as the men can give. Going in and out of the homes, and seeing the every-day life of the women, we realize how much the gospel has done for them, and how much it has still to do. For the former, we thank God and take courage; for the latter, we ask the united prayers of all who are more privileged than these women, not yet fully emerged from the shadow of heathenism. On our last evening with them, they pledged themselves to meet every Sunday afternoon to pray for the spread of the gospel, and also to lay aside something out of their poverty to help send the message to "regions beyond" themselves. Christian women in the home land, will you be behind these Chinese sisters? Will you not rather join heart and hand in one hearty effort to prepare the world for the coming of our Lord?

With apologies for so long a letter, and the earnest hope that you will pray for the women of whom I have told you, and also for Miss McMinn and me, as we shall be going to Ny Chow to live,

Yours in the gospel, (Miss) E. B. SALE.

House Boat on West River, Jan. 22, 1897.

Every Man Has a Place.

There is not a nobler sight on this earth than to see a man commit himself unreservedly to the best of causes—the cause of Christ—with a determined purpose to stand by it at all hazards; to live for it, to labor for it, and if need be to die for it, but never to abandon it. Such a sight is morally sublime, and challenges the admiration of all who are capable of appreciating moral beauty.

Doubtless when God converts a man, he is that moment prepared for the paradise of God. He is washed in the blood that cleanses from all sin, and by the righteousness of Jesus fitted for the society of the holy congregation in heavenly places. Why, then, is he not at once taken there? Because he has a work assigned him to do for the benefit of others—a testimony to bear for the Lord Jesus Christ, and an example of holy living to exhibit that may lead others to glorify our Father in heaven. He is to live to some purpose, to live in a way worthy of an immortal being—a probationer for felicity of all the redeemed.

Sometimes we hear it said of a professed Christian, "He is a good man, but not a useful man." This seems to be a moral anomaly. How can such an one be said to be a good man? If a child of God is not a useful man, it is a very serious matter whether he is a child at all. The Master, whose name he bears, went about doing good. By day and by night, in season and out of season, he was at his work of love. He has set up an example that we should follow through evil report as well as good report. How important, then, that every Christian should inform himself fully in regard to the post to be occupied by himself.

The Captain of our salvation has in a very important sense committed the interest of his cause into the hands of his people on earth. It is a faithful trust, and calls for carefulness and unswerving faithfulness upon the part of those upon whom the obligation rests, and who have voluntarily assumed a guardianship so fraught with momentous results. The final and triumphant success of this cause involves the honor of Christ, the welfare of our race, and the universal dominion of truth.

O. G. PRAZIER.

Sevierville, Tenn.

IMPRESSIONS OF THE CONVENTION.

M. D. Jeffries, Knoxville, Tenn.—The recent Convention at Wilmington was a fine illustration of what prayer and purpose among God's people will accomplish. The brethren came asking for the Spirit of God's grace to be upon them to help them to settle all difference and with the fixed purpose to wipe out all debts on the Mission Boards. The Spirit of the Lord was upon his people and they behaved like Christians. It was a great Convention.

W. L. Norris, Dyersburg, Tenn.—The all-pervading spirit of peace, union, harmony and love in the Convention deeply impressed me. Especially was I impressed with the desire for spirituality. The burden of every prayer, speech and sermon was, "O Lord, give us the Holy Spirit." This broke out in the Convention at Chattanooga; and I earnestly hope this will always be the burden of the Convention until a great tidal wave of revivistic power shall sweep over the South. This is the age-mission of the Holy Spirit, and the burden of all our prayers at the First Church is, "O Lord, give us the Holy Spirit."

R. B. Garrett, Chattanooga, Tenn.—My impressions of the recent session of the Southern Baptist Convention I hardly know how to write them. Certainly what was done made a deeper impression on me than the work of any previous Convention which I have attended. The difficulties seemed insurmountable almost, the discouragements more numerous than ever. There was one ray of light. The churches all over the South were praying as never before for Divine help and guidance, and who can doubt that the prayer was answered? God gave more than we asked. The most abiding impression made on me was the conviction that, in loving, humble gratitude to God, we ought to "let the dead past bury its dead," and in the strength of His might make this the greatest missionary year in all our history.

John T. Oakley, Henderson a X Roads, Tenn.—The Wilmington Convention was a very fine meeting. Its devotional feature was an improvement over former meetings. Harmony and brotherly love seemed to prevail. However, I am of the opinion that the Wilmington Convention in several respects fell behind former meetings. 1. The attendance of delegates and visitors was smaller than our former meetings. 2. The absence of the lamented Harris, Hawthorne, Ford, Folk and the silence of such men as B. H. Carroll, T. T. Eaton and others were painfully discernible. 3. The speeches, with few exceptions, were dry, formal and labored. 4. The preaching before the Convention and in the various pulpits Sunday, with perhaps a half dozen exceptions, was the "sorriest" ever turned loose in one day on one city. This was the almost unanimous verdict among the brethren Monday. The social feature was grand and the hospitality unsurpassed. It was a grand meeting.

T. J. Eastes, Grant, Tenn.—During my attendance at the Southern Baptist Convention I was delighted at the manifest spirit of a majority of the members. We had a good meeting. There was nothing that I could see or hear to mar the peace or prevent the happiness of the members except the Whitsett controversy—the dread seemed to be that it would produce a schism in the body. The personnel of the body was very fine; I believe it was as fine a looking body of men as I ever saw. The spirit of piety was prevalent. I was impressed with the idea that we are on the eve of a general revival of Christianity; in fact, I believe it has already begun. The recognition of the need of the presence and power of the Holy Spirit was general; that without Him we are powerless and cannot accomplish the work assigned us. The speeches were excellent, pervaded with the spirit of piety and con-ceration to the Master. It was delightful to see such intellectual power as was exhibited there, all devoted to the service of our Lord. It was a good meeting and a power for good. I feel greatly prodded spiritually and intellectually by association with the brethren.

G. A. Oglo, Milton, Tenn.—The last meeting of the Convention impressed me very much in many ways. The trip was delightful, the scenery almost unsurpassed, the ocean breeze so bracing and historic points so interesting that the trip itself was a rich compensation. But the hospitality of the people of Wilmington deserves a hearty reference, for no place has ever shown more interest in the entertainment of the Convention than Wilmington. The various reports of the Boards and interests of the Convention impressed me much—the zeal, the enthusiasm, and yet the Christ-like spirit that accompanied each report. While I did not think that the speaking was up to the speaking of past Conventions, yet it was reasonably fair. The sermon of Dr. W. E. Hatcher and the speech of Rev. J. O. Rust were the best things of the Convention. The partial adjust-

ment of the Whitsett matter was nicely manipulated, and while the matter is worse than at first, yet it seems they did the right thing at this time. The deportment and dress of the Convention, in my judgment, were never equaled. It was the finest looking set of men I have ever seen. About the only way you could distinguish the country preacher from the city preacher was to hear them both preach. The marked spirituality and the special pleadings in all the prayers for the Holy Spirit and the good old songs sung by all made me glad that I was there. Let us hope to make the next greater even than this.

Winchester.

My last trip to Winchester was a two weeks school visiting, doing a little preaching on Sundays. On one Sunday there were three sermons with a twelve-mile ride behind a mule. On another there were two sermons with an eighteen-mile ride in the afternoon, one-half the day being given to Sunday-school and commerce sermon. But what rusty preacher would finish at an eighteen mile ride on a Sunday afternoon to get to preach to such an attentive audience as assemblies at Maxwell Church?

My first week's visiting was to the Winchester Public School, Prof. A. S. Hodges principal. Good work has been done and Prof. Hodges continues in charge of the school another year. He has four efficient ladies assisting him. He is our very popular Sunday-school superintendent and one of our most active and useful church members.

My second week was spent with the Winchester Normal College, Prof. R. A. Clark president. Regarding this school I desire to say a few things. And what I shall say will be purely voluntary. I have no ax to grind. While I am very fond of being tickled, I never could tickle another fellow just to get him to tickle me. Moreover, while I have never been a member of Congress, not even a Baptist Congress, nor Congress of Religious, and never expect to be; while I never expect to be one of a College of Bishops, although I am a duly accredited Bishop; while I have never been president of a college or university or anything else, and never expect to be; eighteen years of hard teaching, in which I achieved hundreds of grand successes and thousands of failures give me the courage to venture an opinion about teachers and teaching, hoping that some one, some where may at least consider the opinion.

The course of study of the Winchester Normal College is eminently practical, decidedly flexible, broad, extensive, thus furnishing the widest scope of opportunity to young men and women. Expenses are moderate as consistent with good work. Without endowment the school is a remarkable illustration of what may be accomplished by skill, pluck, and consecration to a purpose. Each department is well equipped. In physical and natural sciences good work is done by Prof. Dye, who has just completed his first year with the institution. In his line he appears quite an enthusiast. In fact, all the teachers are enthusiasts. Some of them are specially so. To say that they are hard workers is putting it mildly.

But the limits of this article forbid special mention of everyone. Yet I would be unjust should I fail to call attention to the work in language—Greek and Latin—by Prof. J. M. Bledsoe, as well as the work in mathematics and ethics and psychology by Prof. R. A. Clark. These two men lead their classes through most difficult fields with marvelous simplicity and accuracy. Many men may surpass them in their respective departments, but it has not been my fortune to meet them, and I have had tolerably good opportunities for observation. It is astonishing to see how much Prof. Bledsoe's fourth year, third year and even second year pupils in Greek and Latin can read correctly and rightly construe in a given recitation. His standard, both in quantity and quality of work, is at the top. And when one gets into Prof. Clark's class in ethics, psychology, analytics, or Calculus, and witnesses the demonstrations, solutions, criticisms, statements of principles and doctrines and theories, he forgets for the time that he is in the presence of only a lot of boys and girls. For they handle themselves like veterans in thought and argumentation. I have seen hundreds of teachers and college professors that I would much more willingly tackle for a discussion than one of these classes on any subject it has been studying. I would say, let everyone who has a boy or girl to send to school visit the Winchester Normal College and see it in its work day after as I have often done. Then he will know for himself. Any young man or woman desiring to educate himself should visit the school, know what is at Winchester, and then determine what you want to do and where you want to go.

LACASASAS, Tenn. ENOCH, WINCHESTER.

B. Y. P. U. A.

We call attention again to the meeting of the Baptist Young People's Union of America, to be held in Chattanooga, July 15th to 18th, inclusive. This meeting bids fair to be one of the grandest Baptist gatherings ever held anywhere in attendance, enthusiasm, spirituality and consecration. We are advised by the Chattanooga committees that they have received inquiries for literature from every State in the Union except three, and the interest is very great in the Canadian provinces also. The attendance from the South will be especially large, in view of this being the first meeting ever held in this section by the organization.

Transportation leaders from Massachusetts and the New England States, Michigan, Wisconsin, Maryland, Indiana, Illinois, Kentucky, Georgia, Florida, Texas, Ontario and Quebec have visited the Convention city, securing headquarters, personally going over the side-trips, and inspecting the varied attractions of the city. The results of their visits is shown in the increased activity manifest in each of the States mentioned, all of which will be well represented. Illinois and Texas are working for 4,000 together. Other leaders than those named, too far away for a personal visit, are actively at work, and using every effort to be well represented. It is expected that fully 15,000 young Baptists will be in attendance.

Before this is read the canvass for homes will have begun, and in view of previous meetings of similar size no difficulty is anticipated in providing satisfactorily for all who may attend. The rates will be \$1 to \$2 per day on the American plan, and 50 cents to \$1 on the European plan. Much the larger portion of the homes will be secured in private families, though the hotels will be able to accommodate several thousand also.

The Committees on Music, Programs, Side Trips, Information, Badges, and Denominational Exhibits are displaying much activity, and are vying with each other in an effort to have the work of their various departments fully up to the standard, and if possible beyond previous efforts, that the visitors' pleasure may be added to and the benefits of the meeting increased.

The program is not complete, of course, but it is definitely known that there will be sunrise prayer-meetings on Lookout Mountain (thirty minutes ride from the city), and a patriotic service will be held on Chickamauga battlefield, which can be reached from the city in forty minutes. These meetings will be of a deeply religious character, and will aid materially in bringing out the full results which it is hoped to attain, though the regular meetings, to be held in the auditorium will necessarily be the climax of power. The new auditorium, which will be used as the Convention hall, is a large brick and stone structure, recently built by the municipality, and it is considered one of the most adaptable buildings to Conventions yet built. Let your prayers ascend that the thousands who shall gather within its walls in July may be guided into a better knowledge of the true and living God, and that the work of this great gathering may be acceptable in His sight.

We urge all who can to be present at this meeting. It will well repay the time and money expended. The cost is not great, in view of the one fare round-trip rate on nearly all railroads and special rates offered through the local committee for homes and accommodations. Make this your midsummer vacation and outing, and have your Young People's Society to send the pastor as a delegate. He will get new life and spirit and enthusiasm, and bring back new ideas and new zeal, which will well repay your Union and church, as well as give him the opportunity of enjoying a great blessing.

Further information can be secured by addressing the Convention Committee B. Y. P. U. A., Chattanooga, Tenn.

Seminary Notes.

Dr. Robertson preached at Broadway Church Sunday.

Dr. Whitsett is planning for an increased attendance for next session.

Some of the students think that one of the professors will probably spend his vacation in Europe.

The Twenty-second and Walnut-street Church recently ordained Bro. A. Finch. Dr. Darwan and Bro. E. S. Reeves assisted in the ordination. Bro. Finch returns to South Carolina.

Bro. J. D. Robertson has been succeeded in the pastorate of the Forks of Elkhorn Church by Bro. Rufus W. Weaver of North Carolina. Bro. Robertson will graduate with the full degree and will take charge of the church at Hook Hill, South Carolina.

The writer enjoyed a pleasant visit to Winchester, Ky., where he preached for Rev. B. B. Bally, who was absent to preach the commencement sermon at Clinton College, Clinton, Ky. There will be about seventeen full graduates this year. BOND.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

First Church—Pastor Hawthorne preached in the morning and Bro. Barnett at night. Good young people's meeting.

Third—Pastor Golden preached. Two fair services. Fine young people's meeting. 161 in S. S.

Seventh—Pastor Wright preached. Good day, 161 in S. S. Pastor is just home from the Convention and a very pleasant visit to his old home in Virginia.

Edgeland—Pastor Rust preached the commencement sermon of Boscebel College in the morning. Good service. Received one and baptized one. Pastor preached to the Young Men's Christian Association in the afternoon.

Centennial—Bro. J. N. Keelin preached a practical sermon in the morning, and Rev. W. I. Feazell preached a splendid sermon at night to a full house. The church is full of hope, and contemplate calling a pastor very soon and starting off with a good revival.

Howell Memorial—Pastor H. F. Burns preached. Usual services. 114 in S. S.

Mill Creek—Pastor Price preached. Good audiences. 72 in S. S. 66 at Una.

Central—Bro. Berry Lannom preached. Fine congregations. 308 in S. S.

Immanuel—Pastor Ramsey preached.

North Edgeland—Pastor preached at both hours; extra fine congregation at night. One joined by letter. 165 in S. S. Good young people's meeting. 33 in Barton Mission S. S.

Martin's Chapel (col.)—Bro. Mason preached in the morning.

Mt. Zion (col.)—Pastor Mason preached at night. Good services. Good S. S.

Memphis

First Church—Good congregation at the morning service, and an extra good sermon. All the services interfered with at night by the rain.

Central—Pastor Potts preached at both hours. One baptism.

Rowan—Meeting of days commenced yesterday. The pastor is assisted by his son-in-law, Bro. Hamlett.

Johnson Avenue—Services at both hours by the pastor.

Germantown—Pastor Davenport reports a good service.

Kerrville—Pastor Bledsoe preached. Collection for Foreign Missions.

Ebenezer—Pastor Leigh preached. A good day.

Bihalla and Olive Branch—Pastor J. A. Lee reports the work at both of these places in a prosperous condition.

Trinity—Preaching by the pastor at both hours. On yesterday morning the Sunday-school was the largest for the past two years. At the morning service one addition by letter; at night one received for baptism. Our parsonage is completed and the pastor expects to be in new quarters by the end of this week. The improvements we are making on the house will give us one of the most beautiful suburban churches in the city. Nearly \$1,000 has been raised by the church since the beginning of the year. We feel that with the pastor and church we can give God all the glory.

Nashville.

First Church—Pastor Acree preached at both hours to fine congregations.

Second—Pastor Jeffries preached at both hours. One received for baptism. 324 in S. S.

Third—Pastor McPherson preached to full congregations. As fruits of the meeting in which Rev. J. M. Anderson assisted there were twenty-eight professions. Nineteen approved for baptism. Thirteen baptized. Bro. Anderson was called to Kentucky by the illness of his father. Meeting continues. 185 in S. S.

Centennial—Pastor Snow preached. 402 in S. S. Fine session of the Sunday-school Convention with Central Church of Bearden; subject, "Missions." Letter from Bro. Bagby of Brazil and report from the recent session of the Southern Baptist Convention.

—Will not all the fifth Sunday meetings give some prominence to ministerial education, and either take a collection during the meeting or agree to take one at the several churches? It is only a necessity that makes me ask this. The cost of board for the boys for April was \$100.00. The receipts were \$101.83. Our indebtedness, which is several hundred dollars, was increased only \$5.07 during April.

G. M. SAVAGE.

—Our church had an eventful service yesterday. As the church house is undergoing repairs, we met in the auditorium of the college. Rev. E. Chute, wife and five children united with the church by letters

from Morgan Park, Ill., and from Newton Centre, Mass. We feel highly honored in having this consecrated and veteran missionary and family allied with us. J. T. HENDERSON.

Mossy Creek, Tenn.

—I preached at Concord yesterday. A good audience was present. Preached on Missions. The outlook for our church is more encouraging than for some time. The Sunday-school is taking on new life. We need more workers in our church to push forward this work. We have a few faithful workers who have not bowed the knee to Baal. I am urging my people to give systematically.

J. H. PIERCE.

Paragon Mills, Tenn.

—I have just closed a very precious meeting, which was held in a school-house two miles from town. There were 19 professions of faith in the blessed Savior. Ten of the number were men of 50 years or more. One had not been to any kind of church services in 15 years. Our church will receive strength from the meeting. Praise God from whom all blessings flow.

J. H. MOORE.

Beil Buckle, Tenn.

—The most encouraging work in Memphis is the outpost work in charge of Bro. R. G. Craig, who is manning several stations and giving them his valued services. The workers' meeting at Eudora Church to be held this week promises to be a great success. Bro. Luther Little of Brownsboro will fill the pulpit at the Central Church next Sunday and Bro. Lee of Bihalla at the First Church. Bro. Potts and I will be at Jackson.

E. A. TAYLOR.

Memphis, Tenn.

—Our revival meeting at Howell Memorial Church has closed. Bro. W. I. Feazell of Lexington, Tenn., did the preaching until a few days before the meeting closed. His sermons were plain, practical, and Scriptural, and were well accepted by our people. He won the love of the members and received their hearty support. Bro. Holt preached us several strong gospel sermons. The visible results are nine baptisms, two approved for baptism, and many of the members revived. It was a touching scene when Bro. Holt baptized his daughter, Verna.

H. F. BURNS, Pastor.

West Nashville, Tenn.

Resolution Adopted at the Convention.

The Tennessee delegation to the Southern Baptist Convention met May 7, 1897, to consult as to what action should be taken in regard to paying off the debt on the Foreign Mission Board. After consultation the following resolution was adopted:

"Resolved, That it is the sense of this meeting that Tennessee should pay \$1,000 of the \$13,500 debt."

In accordance with the above resolution I at once wrote out the appeal, which has already appeared in this paper. A copy of the resolution has just now come into my hands, else it would have been published earlier. The sum of \$380 was pledged at the meeting, and the Secretary was instructed to collect the remainder.

Already some of our wide-awake churches have taken up their special contributions for this object. A letter from Pastor Garrett gives the pleasing information that the First Church of Chattanooga has already raised her quota and more, too, which has been forwarded to Treasurer Woodcock.

By just one little effort on the part of all this debt will be forever wiped out. Let us set the prisoner free, and let our Foreign Board feel for once that it lives in the hearts of Southern Baptists.

Send contributions at once to W. M. Woodcock, Treasurer, Nashville, Tenn. A. J. HOLT, Sec. Nashville, Tenn.

Texas Notes.

I entered upon my pastoral duties here the first Sunday in March, and the first service was the beginning of a series of meetings. Dr. A. B. Miller of Bonham assisted me, doing all the preaching, and he did it well. As a result of the meeting we had 40 additions, 26 by letter and 14 by baptism. Since the close of the meeting we have had six more additions, making in all since I took charge 46. We now have over 300 members, and they all seem to be at peace, and I have been told by some of the older members that the church is in better condition now than ever before. All our services are well attended and there seems to be a continual increase in interest.

The first Sunday in this month was a great day with us. Dr. Rufus C. Burleson, President of Baylor University, was present by invitation to preach the ordination sermon of Bro. Lawrence, who has recently come to us from the Methodists. Bro. Lawrence has been preaching in that church for over twenty years. At the close of Dr. Burleson's ser-

mon, A. P. Moore proceeded with the examination of the candidate, and after finding that he was sound in Baptist doctrine, Bro. A. T. Brunson offered the prayer, and Dr. Burleson delivered the charge and presented the Bible. The service all the way through was very impressive. After the sermon at night two deacons were ordained.

Our Sunday-school is getting better all the time, and our prayer-meeting is exceedingly good.

Dr. Miller writes me that he has at last decided to leave Bonham and come to Dallas. While Bonham is losing much, Dallas is gaining, and Dr. Miller's influence, strong sermons and wise judgment will add greatly to the work in Dallas. We congratulate the Central church upon her wise selection. Bonham is one of our best churches and Dr. Miller has for the past five years done a grand work there, and could stay longer, as there is considerable protesting against his leaving, but he says, "The will of the Lord be done." We are glad to have him so near us. God be with him in his new field.

Bro. Folk you are giving us a splendid paper. It should prove a blessing to every reader and every home. Its columns are so interesting to us. It comes to me every Sunday morning, and sometimes I have time to look over it just before going into my pulpit, and I generally find something to stimulate me.

What has become of all our friends up there in that "Happy Valley," as you used to call it? I don't hear a word from Bro. Grime, Bro. Gilliam, Bro. Ogle and Bro. Vance. And there is Bro. Oakley. I suppose he has gotten out of anything to write, and submit to his photo being put in the paper to let us know he is not dead.

Brethren, pray for me. My field is large and important. My duties are many. I am weak, but am trusting God to make me useful. He has blessed me wonderfully in the past, and I give him thanks and take courage.

God be with you all. Amen. A. P. MOORE. Hillsboro, Texas.

Commencement Exercises.

STANFORD FEMALE COLLEGE.

Sunday, June 6th, 11 a. m.—Annual sermon by Rev. J. F. Williams of Harrodsburg, Ky.

Thursday, June 10th, 8 p. m.—Annual concert.

Friday, June 11th, 10 a. m.—Commencement day.

WM. SHELTON, President.

Stanford, Ky.

THEOLOGICAL SEMINARY.

Tuesday, June 1st, 8 p. m. in Norton Hall—Address before the Society for Missionary Inquiry by Rev. John H. Eager, D.D., Florence, Italy.

Wednesday, June 2nd, 11 a. m. in Norton Hall. Alumni address by Rev. Charles S. Gardner, D.D., Greenville, S. C.

Thursday, June 3rd—Commencement day. At 10 a. m. in Norton Hall, delivery of certificates to graduates in the separate schools. At 11 a. m. annual commencement address by Prof. Noah K. Davis, LL.D., of the University of Virginia. At 8 p. m. in Walnut-street Baptist Church, addresses by several of the full graduates, after which degrees will be conferred.

WM. H. WHITSITT, President.

Louisville, Ky.

BROWNSVILLE FEMALE COLLEGE.

Baccalaureate sermon Sunday, May 30th, by Rev. J. B. Hawthorne, D.D., of Nashville.

Annual meeting of the Board of Trustees Monday, May 31st, 11 a. m.

Elocutionary recital and drill Monday, May 31st, 8:30 p. m.

Alumnae exercises Tuesday, June 1st, 10:30 a. m. Address by Hon. Brooks L. Norfleet of Memphis.

Cantata and musical recital Tuesday, June 1st, 8:30 p. m.

Graduating exercises Wednesday, June 2nd, 10:30. Address by Gen. George W. Gordon of Memphis. Presentation of diplomas by the president.

Reduced rates on L. & N. R. R. from McKenzie, Memphis and all intermediate points from May 29th to 31st. C. A. FOLK, President.

Brownsville, Tenn.

GEORGETOWN COLLEGE.

Sunday, June 6th, 11 a. m.—Baccalaureate sermon by E. C. Dargan, D.D., Louisville, Ky. 8 p. m., sermon before the Y. M. C. A. by Johnston Myers, D. D. Chicago, Ill.

Monday, June 7th, 8 p. m.—Address before the Literary Societies by W. E. Hatcher, D.D., Richmond, Va.

Tuesday, June 8th, 10 a. m.—Fortieth Anniversary of the Class of 1857. 2 p. m., meeting of the Board of Trustees. 4 p. m., piano recital. 5 p. m., meeting of the Kentucky Baptist Education Society. 8 p. m., address before Students' Association by Prof. John Calvin Metcalf, Georgetown, Ky.

Wednesday, June 9th, 10 a. m.—Commencement. 3 p. m., delivery of society diplomas. 3:30 p. m., President's Inve. A. C. DAVIDSON, President. Georgetown, Ky.

ORIGIN OF THE BAPTISTS.

[Sermon preached by Rev. Frank L. Wilkins, D. D., in Brantly Memorial Church, Baltimore, Md., April 25, 1897.]

Who is this that cometh up from the wilderness leaning upon her beloved? Sol. viii. 5

Where did Baptists originate? is the question I raise for your consideration this morning, and to the answer of which I shall address myself

And at the outset let us inquire, Who are the Baptists? They constitute one-fourth of the "fighting strength" of evangelical Christianity on this continent. They have the largest evangelical church in the world, the First Baptist Church, Ongole, India, Rev. John E. Clough, D. D., pastor, which has a membership of 20,000. They are the pioneers of English modern missions. At Kettering, England, they formed in 1792 the first foreign missionary society of modern times, with £13 2s. 6d. as their first offering to missions. Under William Carey they planted the standard of the cross on the battlements of heathenism in India. They lead all the evangelical denominations in America today in gifts to higher education. They have nearly \$40,000,000 invested in academies, colleges and schools for higher education. They were the first heralds in America of the great doctrine of the separation of church and State, which is now the glory of the republic, and suffered most for its establishment. Roger Williams, the Baptist, driven from Massachusetts colony by religious persecution, founded "Providence Plantations," now the State of Rhode Island, "the first Commonwealth in the history of jurisprudence," says Chief Justice Story, "to fully recognize the principle of religious liberty"

Where, now, did this mighty religious movement originate?

I answer first negatively by saying, it did not originate with the Reformation, that fruitful birth-hour of Protestantism. Baptists are not Protestants in the historical meaning of that term. That is to say, Baptists had no representation in the Council of Nicaea, which met in 325, and in which the German princes launched their grand protest against Rome, and from which act we have the name of "Protestantism." The Protestants of Luther's day were reformers from Rome. Baptists are not reformers from Rome. We did not come out from Rome, because we never were in Rome.

Other denominations about us are proud of their ecclesiastical kinship with the Reformers, and it is easy to trace their beginnings to the various branches of the reformed movement in England and on the continent of Europe. Episcopalianism can be easily traced to the revolt of Henry VIII of England from the authority of the Pope. The proud Anglo-Saxons, unwilling to own the superiority of a power beyond the limits of his realm, placed the crown of religious authority upon his own head, thus making himself the head, as all succeeding occupants of the English throne have been, of the English Episcopate. Presbyterianism is proud to trace its official beginnings to those stalwart reformers, John Calvin of Geneva, and John Knox of Edinburgh. And when I speak these names let it be understood that I speak names which I am proud to honor. The "Institutes" of John Calvin, written before he was thirty years of age, are to my mind the grandest formulae of our faith written since the Apostle Paul laid down his pen upon the Epistle to the Romans. And who shall measure the sublime figure of Knox, lifting his loved country upon the arms of his faith and crying, "Oh, God, give me Scotland, or I die." Our Methodist friends glory in Whitefield and the Wesleys, and well they may. What a mighty religious system has sprung from the Oxford praying band. I am glad to recognize and honor the burning seal of this great denomination, which is building two new churches a day, and has recently dedicated a church building in Rome, Italy, in the very shadow of the Vatican, a building worth \$600,000, a splendid proof of the real aggressiveness of American Protestantism.

As proof that we did not originate with the Reformation, I will not summon the testimony of any Baptist historian, lest some one should be inclined to challenge the impartiality of such testimony. I proceed, therefore, to summon the witness of great church historians who were not Baptists. Mosheim, the Lutheran historian, says: "Before the rise of Luther and Calvin there lay concealed in almost all the countries of Europe persons who adhered tenaciously to the principles of the Dutch Baptists." Notice that he says "before the rise of Luther and Calvin" such exponents of Baptist principles were found. Robinson, the Presbyterian historian, relates this curious circumstance in his Ecclesiastical Researches. He says: "In 1519, six years before Luther appeared before the Diet of Worms, a letter was addressed to Erasmus, from Bohemia, describing a people who had never had affinity for Rome." He goes on to say that two of these brethren waited upon Luther

and Erasmus to congratulate them on their withdrawal from Rome, and that the same were declined because they were Anabaptists. Mark you, here are living representatives of our convictions coming up from the solitudes of Central Europe in advance of the Reformation era. Listen to another church historian, whose testimony is even more startling. Zwingli, the Reformer of Zurich, he who put Anabaptists to death, he says: "The institution of anabaptism is no novelty, but for 1300 years has caused great disturbance in the church," meaning the Roman church. He affirms that standing at the Reformation and facing backward he sees "thirteen centuries filled with conflict, the Roman church engaged in desperate and yet fruitless efforts to suppress the Anabaptists. Our line of vision is thus carried back to within three centuries of the Saviour's birth. Mosheim in a later utterance than the one I have just quoted by him, speaking of the rugged Reformers before the Reformation, frankly admits that their origin "is hidden in the depths of antiquity."

Who is this that cometh up from the wilderness - the deep wilderness of history - leaning upon her beloved? Where did this anti-Roman movement, older than Luther's day, begin? Where did the Baptists originate?

I answer second and positively, their origin is to be found in the apostolic era. Our great denomination, with its millions of members, is but the last fruitage of that vital spiritual body described in the New Testament, planted in Asia and Europe by the apostles and their immediate successors, and against which all the malice of the Roman Church was hurled in vain. The prophetic words had been spoken, "The gates of hell shall not prevail against it." And they did not prevail against it.

We have narrowed down the field of our study to the first three centuries of the Christian era. Let us now briefly consider these three centuries. Let us come near, and, from the vantage ground of historical observation, mark the progress of events which resulted in the Roman hierarchy on the one hand and the great anti-Roman movement on the other; the one to shed the blood of thousands in the effort to vindicate the claims of a formal Christianity, the latter to resist those claims holding aloft through so many centuries of darkness the torch of New Testament faith.

With the New Testament before us, and the writings of the earlier church fathers, it is not difficult to discover the drift of events in these first three centuries. First, we have the holy company of the Lord's immediate followers scattered abroad after His death proclaiming the gospel. In the spirit of the great commission they went forth: Paul, as we know, went westward to Italy and the regions beyond; there is reason to believe that Bartholomew turned east to India; that Thomas went northward to Parthia, and that Mark, the evangelist, went down into Egypt. "Go disciple all nations" rang over in the ears of the primitive churches. Before the first generation of Christians had passed from the stage of life the gospel had been preached more or less extensively in all the principle provinces of the Roman Empire.

The work thus begun by the apostles was taken up by their immediate converts with the same zeal, and in numerous cases they died like their predecessors, defending their spiritual faith. Of those heroes we may name Polycarp, the famous disciple of John the Evangelist, who died in the flames; Ignatius, pastor of the church at Antioch, who was crucified in the year 107, and Clement, the disciple of Paul, whose end is unknown.

Thus for two centuries Christianity made a veritable triumphal march. The teachings of our Lord were widely promulgated, churches reproducing the New Testament ideal were planted in all the chief cities of the then known world. Undoubtedly small local controversies concerning doctrine did arise here and there, as in Galatia in Paul's day, but in the main the stream of spiritual teaching was clear and sparkling, the progress of the gospel blessed on every hand. Millions expressed the faith of the crucified Nazarene. Christianity became so great a power, from the number of its adherents, that Paganism began to tremble. Its overthrew was plainly at hand.

Such in general was the glorious history of the first two centuries. Now, what took place in the third? Alas, the sky now begins to grow dark. Clouds loom up ominous and threatening for this triumphant faith. The very greatness of its visible successes are now its peril. Here begins the history of the great sorcery - the attempted supremacy of the church at Rome in the Christian world. We notice at this time that the pastor of the church at Rome is beginning to feel a certain superiority among his brethren whenever they come together in religious councils. He comes from imperial Rome, and desires that his provincial brethren shall take due account of the fact. Rome has from time immemorial

been wont to exercise authority over the provinces, and he feels that his advice should be received with special deference. He lives close to the Emperor and his court, and assumes more and more to speak the supposed, if not the expressed, wishes of the Emperor. In short, the pastor at Rome is beginning to lean upon the political favor of the Emperor. On the other hand, Constantine, realizing that Christianity is fast becoming the religion of the Empire, is quite willing to gain friends for his not too secure throne by making friends with the pastor at Rome. The Emperor presently proclaims the cross the symbol of his authority. Church and State are making mutual advances toward a common agreement. They are presently wedded in the closest bonds. The pastor at Rome and the Emperor at Rome are but the opposite faces of one great personality. Historical Romanism is born.

Romanism today seeks to cover her origin with scriptural warrant; she brings forth Peter as her founder. But read the sermon of Pentecost day and compare it with the parade and mumery of Romanism. The Peter of Pentecost and the Peter of the Vatican are two entirely different personalities. Romanism was, in fact, not a scriptural movement at all, but a movement away from the Scriptures. The old quenchless thirst for power which had made Rome empress of the world simply found a new way of asserting itself.

It is easy to see that while Roman Emperors were prostituting baptism to be practically an oath of political allegiance and Roman church councils were co-operating with the political power in furthering the interests of the Empire, seeking to capture the rapid allegiance of Pagan peoples by borrowing all manner of doctrines from Paganism - feast days, celibacy of the clergy, Maryolatry, doing of penance, etc. - while all this was in progress spiritual religion was just as steadily dying.

But when these crude apostacles began, think you there were no good men and good women who marked the signs of the times, who saw the fatal drift of events? Nay, but there were such spiritually-minded souls ready to say, "No, no, no, this is not the faith once delivered to the saints" - men and women ready to resist those corrupting influences even unto death. Rome called them "Schismatics." God be praised for schismatics from such errors!

Roman historians are free to cast stigma upon these righteous opponents of apostasy. Rome refuses to recognize these dissenters as having any church organizations at all. They are simply recognized as the partisans of particular men. They are called "Montanists," because led by one Montanus, of Phrygia, in Asia Minor. Again, this wilderness church figures in Roman histories as the "Novatianists," because led by Novatian, of Northern Africa. Again, these dissenters are called "Donatists," because led by Donatus. They are called in another instance "Pauilicelans," because in that case they especially emphasized the writings of Paul, boldly impeaching the Roman church for having departed from the teachings of the great apostle. Again, these dissenters are called "Albigenses," from the city of Albi; "Plekarids," from the French district of that name. Titles of evident reproach are manufactured from their occupation or manner of life. They are called "Tisserands" or "Weavers;" "Passagins" or "Wanderers." These warriors against Rome in this conflict of the ages are dust-covered; they rise and fall in terrible death grapple; now in Africa, now in France, now in one place, now in another.

Books written by Roman historians must be our chief source of knowledge of this great struggle as it goes on. From such sources, of course, we can hope for no fair statement of the real teachings of these dissenters. But from the assaults made upon their teachings we discover what their real doctrinal positions were. What now is the result of such historical analysis? Though bearing these various names and differing in some details of doctrine, we find these dissenting bodies constantly affirming principles dear to us as Baptists. They affirm, for example, the supremacy of the Scriptures, the necessity of the new birth, the spiritual nature of the church. They often protested against the irrational "baptism" of babes, and always against the coercion of the conscience by the civil power. They protested against priestly domination of every degree, they repudiated the historical claims of the hierarchy.

They fearlessly repudiated all baptisms administered by the apostate church as no baptisms, and led anew to the waters of baptism every convert they made from Rome. The popish authorities, stung by this impeachment, retorted by calling the baptism administered by the dissenters "ana" or "re"-baptism, hence the title, "Anabaptists" - the "Re-Baptists." The dropping of the prefix gives us "Baptists," the term commonly used today.

Thus in rapid survey we have summarized the

vast dissenting movement which began with the apostasy of the Roman church in the third century, and, with varying power, has continued down through the centuries, finally crystallizing under the denominational title "The Baptists," who embody all of the best phases of doctrinal dissent from Rome of this ages-long struggle.

In closing I would mark three great lessons that this historical review suggests. If, as some one has said, "Providences are the fingers of God," some lessons seem uttered to us with almost inspired emphasis by the history we have thus reviewed.

1. The true basis of orthodoxy. It is one of the marvels of the Christian world today that the Baptists, with the least organic restraints of any great religious body, are nevertheless so sound in the faith. Some years ago Professor Woods of Andover Theological Seminary, gave utterance to these words: "I have wished that our denomination (viz., the Congregational) were as free from erratic speculations and as well grounded in the doctrines and experimental experiences of the Puritans as the Baptists." "It seems to me," he adds, "that they are likely to maintain pure Christianity and to hold fast to the form of sound words."

What is the secret of this orthodoxy? We have not undertaken to make creeds, but to preach the gospel. In the great cathedral at Copenhagen is the world-renowned figure of Christ in whitest marble, wrought by Thorwaldsen, the greatest sculptor of the Christian ages. About the figure of the Christ stand twelve figures of colossal size, representing the apostles. The great artist chiseled upon the pedestal of the Christ these words: "Come unto me all ye that labor and are heavy laden and I will give you rest." On the dais leading to the altar is an enthralling angel. This statue is likewise by the same mighty artist. The angel, in beckoning attitude, seems inviting the world to look on the Christ. It is a beautiful figure of the church, the angel of invitation to a lost world. She fulfills her highest destiny not in elaborating ecclesiastical machinery or in formulating intricate theological systems, but when with tender heart and beseeching eye and lip she seeks to persuade men to come to Christ.

We plant ourselves not on a theory of historical successions; not on the deliverances of church councils, however august. Our only plea for existence is the proclamation of a pure gospel, and in seeking to emphasize with a faithful fullness the commands of our Lord, we find ourselves held together in glorious unity of faith as a people.

2. The law of church growth. Baptists have had a marvelous development in membership (notably since the suspension of persecution). In 1784 there was one Baptist in this country to every ninety-four of the population; in 1812 one for every forty-two; in 1840 one for every thirty; in 1860 one for every twenty-three; in 1890 one for every twenty-two. Multiplying the total membership by three, we can safely estimate the number of people in this country who have Baptist affiliations to be not less than 12,000,000.

Some great bodies find their denominational power in the favor of the State; others in an elaborately designed ecclesiastical government. Baptists have neither and yet they multiply. We fall back on plain appeals to conscience to unite our membership and likewise to make additions to our number. Our hope is in the plain letter of the New Testament. We thrust into the foreground the Bible. Our power is in "leaning upon the Beloved," and here alone. We center attention upon the individual conscience, and look for the renewing of the Holy Ghost upon the enlightened soul to make him a lively stone, fit for a place in the temple of our God.

3. Responsibility for religious inheritance. Our denominational faith represents a dearly-bought inheritance. Upon the forefront of every Baptist church there might well be a blood mark indicating our spiritual kinship with the long line of martyrs. We who profess to be Baptists surely should mark well the responsibility of assuming to carry that name which is so suggestive of heroic suffering for the faith. A cheap sentimentalism seeks to hold Baptist views and yet to make no protest against unbaptist teachings and practices. There are those who will stoutly deny infant baptism, and at the same time hold membership in bodies practicing this unscriptural rite. There are those who will affirm that the burial of the believer in water is New Testament baptism; and at the same time will consent to hold membership in and give their means to the support of bodies who give scant recognition to this true baptism, and often are found openly assailing its claims. Alas! these Baptists who decline to stand with us in our Baptist memberships are sadly wanting in sense of responsibility for their religious inheritance. I am ready to say frankly they are unworthy of the name.

Growing unity prevails in Protestant Christendom,

and for this we all rejoice; and whence comes the unification? Not by accommodation to unscriptural practices and teachings, but by a common return to God's word as the great rule of faith and practice. Such return is surely in progress in our times. The relics of infant baptism and hereditary church membership handed down by Rome to the modern Protestant world are fast being repudiated before this age of evangelism and Bible study. A century ago the total of infant baptisms exceeded the total of adult baptisms in every Pedo-baptist denomination in America without an exception. Today the same is true of none but the Episcopalian and some effete forms of Presbyterianism. In 1860 the Methodists reported only an excess of 2,000 infant baptisms over their total of baptisms on profession of faith, and in 1870 this excess had vanished, giving way to a majority of 13,600 adult baptisms over all totals for the unscriptural infant ceremony. I know not how great the majority has reached in more recent years. The Presbyterian churches of the United States within the last twenty-six years have increased a little more than 110 per cent. in total membership. During that period the annual record of adult baptisms has gone up from 10,122 in 1870 to 24,484 in 1896, or about 133 per cent. In the same period the number of infant baptisms has only increased from 16,476 to 28,458, an increase of less than 73 per cent. The Congregational churches show the same drift toward a more scriptural faith and practice. From 1859 to 1865 they reported but one instance of "infant baptism" to fifty-three communicants; from 1865 to 1870 this fell away to only one case to sixty-six communicants. In New England alone in 1870 but one infant was "baptized" to seventy-five communicants; in the State of Maine but one to 135 communicants. In the latter case we have the practical collapse of the infant class of baptisms.

But it is not for Baptists to glory over these things in any spirit of unkindness. Let us with devout thankfulness mark these changes which are coming in the Protestant world. Let us stand with all the firmness of the apostle Paul for our convictions, but let us beware lest we fall below the kindness and tenderness of the beloved disciple in our affirmation of them. Not a drop of martyr blood was ever shed by Baptists. Let us in all honesty try to bless our fellow-men with a sweet and happy Christian life, which shall be the best testimony that in the "keeping of His commandments there is great reward." Let us walk humbly with "the Beloved," having a sweet assurance that thus we shall please Him and do most to advance His kingdom in the earth. - The Evangelist

The Whitsett Matter.

What the papers say about its settlement at Wilmington.

Arkansas Baptist: "While Dr. Whitsett's confession and apology are not all that some will demand, it should be accepted as far as it goes and results calmly awaited. The struggle for the protection of the old landmarks has not been in vain."

Biblical Recorder: "There was victory, not for Whitsett, not for others, but for Whitsett's Master, the Saviour of us all. The Whitsett controversy is a thing of the past. The banner of peace is again leading the Baptist hosts of the South. God be thanked! God be praised!"

The Evangelist: "The Whitsett matter has been settled, and we trust, to the satisfaction of everybody. We hope that it is settled finally, and that our denominational papers will keep all such matter that will tend to reopen the discussion out of their columns in the future. The reports from the different Boards are very encouraging. God has done great work for our Southern Zion, and we hope that all the delegates of the Convention will return to their respective homes ablaze with enthusiasm for the cause of the Master."

Religious Herald: "Forewarned is forearmed." The old adage was never more strikingly illustrated than in the conclusion to which the discussion of the Whitsett matter has come. The very fear of unseemly conflict and strife with which many delegates started from their homes made them very prayerful in spirit and cautious in speech. The sessions of the Board of Trustees will go down in history as memorable for many reasons. The sterling good sense, the sincere piety, and the denominational loyalty of the men who are in control will never again be questioned by reasonable Baptists."

Alabama Baptist: "We rejoice with joy unspeakable over the wise and honorable settlement of the 'Whitsett matter.' At one time it seemed that trouble was sure to come; but God overruled the storm on all sides. We are in perfect accord with the action of the Convention, and had we been present we would have given vent to our hearty endorsement by singing on a high key that grand old hymn, and our long right arm would have been extended to grasp the hands of our brethren. While we write, we feel like shouting, 'Praise the Lord, O my soul, and all that is within me praise His holy name.'"

Florida Baptist Witness: "Dr. W. H. Whitsett, the beloved President of the Seminary, was thoroughly exonerated by the Board of Trustees, and will continue to preside over our great school of the prophets. When the fact of his vindication by the Board of Trustees

was made known to the Convention, business suspended, and during the singing of "How Firm a Foundation" a great throng of brethren rushed forward and shook his hand, proving in what high esteem and tender affection this sweet-spirited Christian man and great scholar is held by the Southern Baptists. We trust that all the brethren will let the Whitsett affair be a thing of the past, and pray and work for our Seminary.

Baptist Courier: "The settlement of what is commonly known as the Whitsett matter gave general satisfaction and caused sincere joy and gladness. The trustees showed great wisdom, conservatism and rare good judgment in the management of the case. There never was a better opportunity for a protracted and painful difference among our people. We believe this has been avoided. The agreement reached will not please some people, but it will be accepted as final by the great majority of Southern Baptists. It is impossible to satisfy everybody after the long and excited controversy through which we have passed. We sincerely hope that all of our newspapers will try to bring peace and will shut out everything of a personal and bitter nature, and let this matter drop."

The Christian Index: "The settlement of the Whitsett matter by the trustees was honorable alike to all parties concerned. It was honorable to the large number who favored the action taken, in that though able to take any action they thought best, they had loving regard to their brethren of other views, and patiently, lovingly worked with them, shaping their action to meet these views as far as possible and to preserve the feelings of the brethren from injury. It was honorable to the minority that they appreciated the majority's action, and meeting them in the same spirit, yielded in the spirit of love and peace. It was honorable to the whole body, in that they settled the question among themselves, and asked of Dr. Whitsett no explanation and no retractions. It was honorable to Dr. Whitsett, in that after he had been sustained by the unanimous vote of the body, he then made a frank, manly statement, confessing error of judgment and sorrow for the wounding of his brethren, while he adhered to his view of the historical question involved. God was in his servants."

Western Recorder: "We take Dr. Whitsett's statement at its full value. We are heartily glad that he confesses his error in writing in the Independent from a Pedo-baptist standpoint, that he is willing to eliminate from his encyclopaedia article whatever is offensive to any of the brethren, and that he repudiates the doctrine that a wife ought to join her husband's church. Let him have full credit for all this; while we regret that he did not say it a year ago, we are none the less glad that he says it now. He proposes still to maintain his historical position, that the immersion of believers was introduced into England in 1641; and of course he expects those who differ with him still to maintain their position as well. We wish he could have seen his way to retract this also, but since he still believes it, he cannot be expected to retract it. Perhaps one reason he still believes it is because he has not been reading the evidence we have given in the Recorder. It was a great surprise to find that telegrams were sent to the secular papers in various cities that Dr. Whitsett had been vindicated, that he had triumphed over those who differed with him, etc., etc. There is not the slightest foundation for any such statements. Neither the trustees nor the Convention either justified or condemned him. Nobody triumphed over anybody else.

Texas Baptist Standard: "Dr. Whitsett's letter breathes a fraternal Christian spirit that should be an example to us all. After all the criticisms of him - some of them very severe - he bears himself nobly as a Christian gentleman of the highest type. As The Standard was the first paper to speak out with emphasis against Dr. Whitsett's utterances and methods, it gives us unfeigned pleasure to commend his letter in both its letter and its spirit. We have never engaged in controversy for the sake of controversy, nor have we ever criticized for the sake of criticism. What has been said concerning Dr. Whitsett's teachings and methods has had no malice behind it, and there never has been an hour during all the controversy that we would not have been glad for the personal phase of the discussion to stop. If it could have been ended honorably. While yielding not an atom of our conviction that Dr. Whitsett's history is not history, and while believing that in the end it will be shown by overwhelming evidence to be erroneous, we do feel that it is high time now, in view of his frank apology and retraction, to cease our criticisms of the man and pass out into the broader realm of impersonal historical discussion."

Dr. B. H. Carroll gives in the Texas Baptist Standard a full and fair review of the whole case as it occurred at Wilmington, and replies to some questions asked him as follows: "How much do you understand his paper to mean? All that the words would fairly signify to an honest, unassuming, average mind. That is, there is virtually an apology for and retraction of the Independent editorials, an expressed readiness to eliminate from the Encyclopaedia articles all matter offensive to any of his brethren; a clean-cut alignment with the Baptist doctrines on that wife-and-church business. The reaffirmation and maintenance of his convictions on the historical questions necessarily is confined to those modified questions as stated in his book, entitled: 'A Question in Baptist History.' I understand that the Independent editorials and the Encyclopaedia articles and the wife-and-church business are out of the controversy, and that there remains only his book, which presents the modified statements by which he wishes to be understood. And every fair-minded man knows that the book alone would never have produced the shock and created the offense naturally produced by the other documents. On the whole, which side, in your judgment, came out on top at Wilmington? Neither. It was a theological dog-fall."

BAPTIST AND REFLECTOR.

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Our Methodist Friends Again.

Somewhat apropos to our recent discussion with Dr. Hoss, editor of the Christian Advocate of this city, the following remarks by Rev. Clement C. Cary of Cedartown, Ga., in the American Outlook may be of interest. The title of Mr. Cary's article is "Decline of Discipline—How Far Gone." We can quote only a few paragraphs from the article:

"No observing man can for a moment doubt that there has been a woeful decline in discipline in the Methodist Church. The administration of discipline against violators of church rules is a lost art. The prospect of recovering which does not now seem to be very bright."

"In the church are offenders of every description, who go unrebuked and unchallenged. The case is still worse. Whiskey drinkers and swears. Sabbath breakers and others of like character are harbored in the church of God. Immorality in the lives of church members is an uncommon thing. But who talks of or expects a cleaning out of the church of such characters? Does anyone doubt it? Then he must be an innocent abroad. He needs some new eyes to see things as they exist."

"In a second article in the same paper, in which he expresses himself even more strongly, Mr. Cary says (we quote somewhat at length):

"See how this evil leaven is working. First, this decline started with breaking down in administering discipline in the cases of members given over to worldliness. Preachers for various reasons quit looking after, protesting against and arraigning members who were addicted to theater-going, card-playing, dancing and such like sins. The few pastors who continued faithful on this old Methodist line had much to contend with, because unpopular, and were at a discount when it came to making the appointments. Bishops did not publicly endorse such pastors, and presiding elders did not stand by them in this conscientious, painful and pains-taking work. Leading laymen became heretical on the question of discipline. Worldliness, like a cyclone, swept over the church, and no special disciplinary protest was made."

"Next came indifference to more glaring offenses, and open law breakers, in the form of drunkards, swears, Sabbath breakers, men who favor the liquor traffic, those who rent property for saloon purposes, and other serious offenders were tolerated. It was a short step from permitting worldly-minded members to remain in the church unmolested to that of tolerating openly wicked people in the church."

"Tell me, please, who has heard of any cases of discipline in any of our prominent churches in the past several years? Where are the eyes and the consciences of the preachers and presiding elders? Where are the officials who have been left off the official Board because of their theater-going, card-playing or their patronage of the dance and the race course, or because of sine more glaring, more objectionable, and more scandalizing to the church?"

Mr. Cary asks, "Why this indisposition to enforce discipline?" He then proceeds to answer his own question:

"Painful as is the truth, let it be told. Here it is in part: Preachers do not like unpopular. They shrink from offending leading laymen and their families. Their rationale might be cut off. Discipline is unpleasant work. Moreover, it does not give a preacher a good conference rating. Disciplinary actions

are 'troublers in Israel,' and are not desirable. Stewards do not like it, because in cutting off some paying members who are offenders, it is more difficult to raise the preacher's salary; so that rather than lose that quarterage, stewards are willing to tolerate law breakers."

Mr. Cary then brings in the bishops and puts much of the blame on them. He says: "Our bishops are not without blame in that the disciplinary idea has not been stressed at annual and district conferences. So that we have a generation of Methodist preachers who have grown up without the idea having entered into their education."

Mr. Cary closes as follows: "Have we reached the end in all this looseness in and neglect of the administration of discipline? God only knows. May he save us from any further decline. It is to be hoped we have touched bottom. It is to be feared we have not. The evil will spread further. It will spread—cannot help growing, unless it be checked. And, alas! for us, there are not now on the spiritual horizon any signs that the decline will be checked any time soon."

"Does any one think this is a gloomy view of the situation, and that the writer is mistaken and unnecessarily concerned? Let him so think. These are the facts. I have neither time nor disposition to argue with and convince blind optimists, who talk of 'abusing the church,' who never see an evil in the church, who praise everything in sight and some things out of sight, and who finally sin."

"Here is the most alarming thing about this whole matter. It is bad enough that the thing exists, and the decline of discipline has gone so far. But the worst feature of all is that few seem to see it, and fewer still are troubled about it. This is especially true of our leaders in Zion. The most alarming thing is that we are not ashamed about the matter, while we go on praising the church and glorying over its wonderful advancement."

Now we confess that this is quite a gloomy picture which is presented of the condition of affairs in the Methodist Church by a Methodist preacher himself. If we had said these things Dr. Hoss would probably have accused us of "invincible ignorance" and would have perhaps met them with a "flat contradiction." We beg to remind him that we do not say them at all. They are said by a Methodist preacher. He was, it seems to us, a little rash in saying them. It may be that they cannot be answered by arguments, but if he does not mind he will find that some strong arguments will be brought to bear against him as the great iron wheel rolls over him. The fact that he said these things under such circumstances, however, would only indicate that there was all the more reason for their being said by some one. We give them simply as confirmatory of our remarks in our controversy with Dr. Hoss.

Let us take this occasion to repeat what we said before, that we love our Methodist brethren. They are as a rule a warm hearted, consecrated band of Christians. They are our brethren in Christ, and as such we have a strong affection for them. We differ on the water, but we are united on the blood; and really after all blood is thicker than water. At the same time, however, we do not believe in either their church polity or in many of their doctrines, and we have no hesitation in saying so, though we do it in the kindest spirit. As we said some time ago, our reason for calling attention to these practical evils among them is because we believe the evils are the outcome of their doctrine.

Let us add simply that our personal relations with Dr. Hoss are of the most pleasant character. We esteem him highly as a Christian gentleman and as a scholarly writer. In many respects our sympathies are mutual and in some important matters our views are the same. At the same time, however, we confess that we have rather little use for his theology. We think also that he does himself an injustice in attempting to answer arguments made against the doctrines or polity of the Methodist Church when he replies by epithets and ridicule and flat contradictions instead of by counter arguments.

The Whitsitt Matter.

We thought that it would be interesting to our readers to let them see what the papers over the South are saying about the way the Whitsitt matter was disposed of at the Convention. We have copied every distinct utterance on the subject by the leading papers. As you see, in nearly all of them there is a note of joy that the matter was disposed of without the friction which had been feared. There does not seem any exultation on either side, but rather a devout thankfulness that

peace and harmony prevailed where strife and division were anticipated.

We do not by any means agree with those who think that the matter is in worse shape now than before. To our mind it is in much better shape. As we said before, it seems to us that Dr. Whitsitt has done all that could be expected of him. He has made an earnest and ample but many apology for the mistakes made by him in announcing his supposed discovery. At the same time he courteously but firmly insisted upon maintaining his position on the historical question, though stating that if he should be shown to be wrong he would cheerfully acknowledge his error. What more could be asked of him? We surely are willing to allow him liberty of investigation within the limits of established truth. That is one of the fundamental principles of Baptists. Take that away from our teachers and you will soon have no teachers. Dr. Whitsitt may be wrong in his contention. We hope he is. But let him have every opportunity to prove it. If it be truth, let it be known. Baptists are not afraid of the truth. They want the truth, the whole truth, and nothing but the truth.

Meanwhile, brethren, let us have peace. Let there be no further agitation of the matter except as to the historical issue, and we are not sure but that the public is tired even of that. Let principles, not persons, be the theme of discussion. Let all strife and bitterness be entirely eliminated from future discussions of the subject. Surely we can differ upon a question of history without getting mad and calling one another hard names. If we differ, let us differ only in love, and let us discuss our differences calmly and dispassionately and try to arrive at the correct solution.

We hope that we shall not need to say anything more on the subject. Now for Missions!

Dr. Wilkins' Sermon.

On account of the recent illness of Dr. Hawthorne he got a little behind in the preparation of his sermons. So as an act of kindness to him we do not publish a sermon from him this week, but we give instead one by Dr. F. L. Wilkins. Dr. Wilkins will be remembered as the former popular secretary of the B. Y. P. U. A. Recently he has been supplying the pulpit of the Brantly Memorial Church, Baltimore, during the absence of the pastor, Dr. H. M. Wharton, holding revival meetings, and this sermon was preached there and published in the Evangelist, from whose columns we take it. The subject alone is sufficient to make the sermon interesting at present, but the sermon itself is a masterly treatment of the subject. We do not know when we have read anything along this line which was more thoroughly satisfactory. We are sure our readers will enjoy it, though it is possible that some of them may differ from Dr. Wilkins in some minor points. But be sure to read the sermon. Read it to your children. Loan it to your neighbors to read, and especially if any of them happen to be Pedobaptists, and then put the paper away so that you can read the sermon again and again.

The Baptist and Reflector.

We have not said anything about the improvements which have recently been made on the paper because we thought they would speak for themselves. We may say, though, that we are now publishing the largest Baptist paper in the South, and we believe it is also the prettiest in its mechanical make up, and at the same time contains the finest class of contributed articles. Modesty, of course, will prevent our saying anything about the editorial. We may add that we expect to make constant improvements on the paper, both on the outside and the inside. We are determined to leave nothing undone, so far as we have the ability, to give the Baptists of Tennessee the very best paper in the South. It is gratifying to know also that so many outside of Tennessee are appreciating the paper, as evidenced by our large and growing list in other States. But, of course, the Baptists of this State are our main constituency. While a large number of them are subscribers to it, and while they seem to love it very much, judging from expressions which we are constantly re-

ceiving about it, yet there are some who are not taking it. We wish every Baptist family in the State could have the paper in their home. The result would be seen, we believe, in a happier and more intelligent home, in more efficient church members, in larger contributions to missions and in a greater impulse to the cause of Christ over the State. Why can we not put it in every home and thus secure these results? Will you not help us to do so? Speak a kind word for the paper to your neighbor, at church, at your fifth Sunday meeting—anywhere where you think it will do good.

The Centennial.

We have given a list of the main buildings at the Centennial Exposition together with a list of the principal attractions in Vanity Fair. Let us now study the various exhibits a little more in detail. We do not know a better place to begin than with the Government building. That was the last large building to be completed. But it is the first building to meet your eye as you enter the main gate into the Exposition. Besides it is, taking it altogether, perhaps the most interesting and instructive of all the buildings.

And in the Government building probably the most popular place is the Fisheries Department. So we will start there, especially as all of our readers have at one time or another, we presume, been fishermen, or at least have gone fishing, and so are interested in fish stories—we mean stories of fish.

Enter the Government building at its east door, turn to the left, and you come into a long, dark grotto overarched with imitation stones. On either side of this grotto are numerous tanks filled with water, in which various kinds of the finny tribe are swimming around or hiding in the rocks in the tank. On one side are the fresh water fish and on the other the salt water fish. You will see such fish as the perch, the cat, the rainbow trout, the brook trout, the gold fish, the red snapper, the sheep's head, the bur fish, the crabs, etc., etc. Altogether they make a very interesting exhibit and will well repay a visit.

That One Thousand Dollars.

We are getting along nicely raising the \$1,000 promised on the debt of the Foreign Mission Board Memphis and Chattanooga have done well. Nashville and Knoxville, we think, can be counted on to do their part. But it will be necessary that other churches give in order to raise the required amount. Why cannot every pastor in the State take a collection for this purpose during the next several Sundays? Let us raise this amount, as we can easily do, and then let all hands turn their special attention for the next several months to State Missions and our other denominational interests in the State.

PERSONAL AND PRACTICAL.

—A member of the church at Gadsden, of which Rev. J. S. Pate is pastor, suggests that we ask Bro. Pate if the Campbellites call on him to ask a blessing at the table. If not, why not?

—It is gratifying to see the unanimity and the clearness with which the papers speak of the work of our Sunday-school Board. The Board seems to have won a distinct triumph in the Convention, making friends of former opponents and tying former friends closer to it. Secretary Frost is quite happy over the prospects of the Board.

—Fifth Sunday meetings will be occurring this week all over the State. We wish we could attend them all. But as that is manifestly impracticable, we should like to ask that some one at each of these meetings represent the BAPTIST AND REFLECTOR, both making a speech for it and taking subscriptions to it. If several do this at each meeting so much the better.

—Dr. Hawthorne, we are sorry to say, has had another right sharp attack of illness since the meeting of the Convention. But he is up again now and is feeling a good deal better, though still far from well. He expects to fill his engagement to preach the com-

mencement sermon before the Brownsville Female College next Sunday. He has, however, been compelled to decline nearly all invitations to perform similar service for other schools.

—The Religious Herald says: "A good sister proposes to send Rev. W. Y. Quisenberry to Monteagle for the summer at her own cost, and another offers to send him for a season to Chicago University, and a third sister offers to pay his expenses to California and back." While the good sisters are making offers to Bro. Quisenberry, can no one be found who is willing to make a matrimonial offer to him? We say "make him an offer." We have about despaired of his ever getting up to the point of making any one of them an offer of that kind.

—The announcement made in the BAPTIST AND REFLECTOR last week that the Central Baptist Church, Memphis, had raised \$215 of the \$1,000 promised by the delegates from Tennessee to pay off the indebtedness on the Foreign Mission Board, deserves more than a passing mention. The pastor, Dr. Potts, only asked them for \$50. The fact that they gave so much more than was asked shows their devotion both to their pastor and especially to the cause of Christ. It should be added that only a few weeks ago they had given a liberal contribution for Foreign Missions. They are noble brethren.

—For many years the city of Toronto, Canada, has not allowed the street-cars to run on Sunday. A few days ago, though, after a most exciting contest, it was decided by a majority of 479 out of a total vote of 52,387, the largest ever cast in the city, to allow the cars to run on Sunday in Toronto. This seems to us a backward step in morals, though we suppose it will be claimed that the street-cars are a necessity on Sunday to carry the people to church; but the trouble is, where they carry some people to church they carry a great many more to the parks and beer gardens on the outskirts of the city, thus not only taking them from church, but taking them to places which exert a demoralizing influence upon them.

—The Religious Herald in speaking of our remark with reference to the Whitsitt matter, that "the Convention has spoken on the subject so far as it had the power to do so," says: "But the Convention didn't speak a word. All that the Convention did was to listen, shake hands, and embrace." The Herald evidently forgets that on motion of Dr. T. T. Eaton the resolutions adopted by the Board of Trustees, together with the letter from Dr. Whitsitt, were made a part of the record of the Convention, and so appear in the minutes. There was, we understand, only one negative vote cast against this motion. It seems to us that in doing this the Convention spoke on the subject "so far as it had the power to do so," and put at least a quasi endorsement upon the action of the Board of Trustees.

—The Catholic papers of this country are discussing the question whether the majority of professional pugilists get their education in Catholic parochial schools. It is said that one-half of the well known pugilists are Catholics, including the ex-champion Corbett, and we presume Sullivan also. As a matter of fact, Catholicism goes hand in hand with everything in this country, such as saloons, gambling, etc. Two-thirds of the saloon-keepers of this country are members of the Catholic Church. The explanation we think, is not very far to seek. The religion of the Catholics is simply a formal, external, ceremonial religion. If you are baptized by the priest, you are all right, no matter what you do, and if you are not baptized by the priest you are all wrong, no matter what you do.

—In speaking of the fact recently that Dr. A. W. Lamar had been compelled under the advice of his physician to give up preaching and go into the insurance business, we stated that for a year or more he had been acting as chaplain of the female college at Manchester, Ga. Dr. Lamar writes us that this was a mistake; that he has had no connection whatever with the college, though he has been living in Manchester. He says that he has all along done a good deal of preaching and lecturing, but that the best physicians urge him to give up both for a time, and Dr. Landrum and Dr. McDonald urged him to take his present position. He still hopes to do a good deal of preaching and lecturing now and then, and trusts that some day the Lord will restore him to the pastorate.

—As we have noticed before, a number of towns in this country have adopted the old curfew laws introduced in England by William the Conqueror in the eleventh century. The ladies of the W. O. T. U. in Atlanta are now making a crusade, the object of which is to have the law adopted there. The purport of curfew laws is to make children under a certain age, say 14 to 16, keep off the streets at night. The literal meaning of the word curfew is "to cover fire," from the French words *couvre feu*. The idea of it was that when a bell rang at a certain hour in the evening every one was expected to cover up his fire and go to bed. This of course prevented people from being out on the streets after that hour. There is a flavor of sumptuary legislation about curfew laws, but it is better than having young people running out on the streets subject to the many temptations which surround them in our streets. If, however, you should do away with saloons there would be very little need then of curfew laws.

—Dr. W. R. L. Smith of St. Louis expresses himself pretty strongly in the Central Baptist in condemnation of the action of the Pulpit Committee at Wilmington because they failed to appoint such men as Drs. B. H. Carroll, T. T. Eaton, J. T. Christian and others who had been prominent in opposition to Dr. Whitsitt to preach on Sunday. Several editors have also spoken in condemnation of this action. We do not know what motives actuated the committee. We want to say, however, that we think they made a great mistake, and all the more so if they were actuated by motives of sympathy for Dr. Whitsitt and a desire to condemn his opponents. We do not believe in such a thing as proscription or boycotting in our Baptist ranks. Every man among us is entitled to his opinion upon any denominational question without being subject to proscription for it. We should add that we have been told by some who attended the meeting of the Convention that this action of the committee was deplored very generally and very earnestly by the friends of Dr. Whitsitt, even more, if anything, than by his opponents.

—The Senate of the United States by a vote of 41 to 14 last week passed a resolution introduced by Senator Morgan recognizing the Cubans as belligerents. The resolution has now gone to the House. It is thought that if it ever comes to a vote there it will be passed by that body also by a considerable majority. The first effect of the resolution would be to give Cubans the right to purchase arms and ammunition here in America. It is possible that another result may be to lead to a war between the United States and Spain. This the opponents of the resolution declare, but we doubt very much if Spain would be so foolhardy as to go to war with this country. If with all the resources of men and money of Spain she has not been able after two years of struggle to whip little Cuba, what could she hope to do with the United States? One rather curious effect of the passage of the resolution by the Senate was a fight in the Senate chamber of Spain the next day in which the Duke of Tetuan, Minister of Foreign Affairs, boxed the ears of Senator Comas, a Liberal Senator.

—An armistice of seventeen days has been declared between Greece and Turkey so as to give opportunity for arranging terms of peace. Turkey demands the payment of about \$45,000,000, the cession of Thessaly and the evacuation of Crete. As some one has said, though, it is always the case that in a bargain a Turk demands at first much more than he expects to get. The European Powers will try to see that he does not get more than he deserves. It is a question, however, whether they will be able to control the genius now that they have called him forth by their exorcisms. Evidently Turkey seems to consider that the events of the last few weeks entitle her to be considered as one of the great nations of the world and not simply as a ward of the European Powers. The diplomatic fight between Turkey and the Powers will be almost as interesting as the war between Turkey and Greece. This interest will be considerably enhanced by the fact that there is not by any means a unanimity of agreement between the Powers, as each one wants to profit all she can in the negotiations. The principal contest, though, will be between Russia and England. Russia has for years been anxious to secure an outlet to the Mediterranean Sea and this she will try now to secure. But England doesn't want her to have it and will oppose it with all her might. Turkey and Greece will almost drop out of sight for the next several weeks and Russia and England will come to the front. We shall see what we shall see.

MISSIONS.

MISSION DIRECTORY.

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



BAKETI HOUSE, AFRICA

State Missions.

The last quarterly report of our State Board shows advancement. Still onward and upward we climb. The Lord has been marvelously good to us in blessing our labors.

We have within ninety days organized eight new churches and completed the erection of ten new church-houses and the repairing of nine others at a total cost of \$4,295, all paid for.

SUNDAY-SCHOOLS AND COLPORTAGE

This department shows still greater prosperity. Our colporters have within ninety days organized 32 new Sunday-schools with over 1,000 pupils. They have made 224 Sunday-school addresses, supplied 78 Sunday-schools with literature, held 40 Sunday-school Institutes, sold over 800 Bibles and Testaments, donated 200 Bibles and Testaments, distributed 127,240 pages of tracts, and much more work too extensive to enumerate in these columns.

ORPHANAGE.

We are looking out for the \$1,000 necessary to secure Bro. Olliv's generous proposition. Would that God might put it in the heart of some one to send us another shot-stock full of gold for the final payment on this noble institution.

In a few days we hope to be able to announce the completion of our bath room. One good sister is managing that matter. Altogether our work is advancing along all lines.

Brethren and sisters, allow me to ask your prayers as well as your contributions for these noble men and their work. Their labors are arduous, their sacrifices many. They deserve to be held in double honor for their works' sake.

Very many other needy points ought to be occupied. Other noble men are saying "Here am I, send me." But the Board dares not go beyond the means you furnish to us. Increase our contributions and we will proportionately multiply the number of missionaries, and the blessed Master will without doubt in the same proportion bless us with still greater results.

Within the next ninety days we ought to do our greatest work. Let us work, watch and pray.

A. J. HOLT, Cor. Sec. Nashville, Tenn.

One Thousand Dollars.

That is the amount that the Tennessee delegates to the Wilmington Convention agreed to try to raise for Foreign Missions within thirty days to pay off the indebtedness of the Board. Everything connected with the Southern Baptist Convention is now out of debt save only \$13,000 owed by the Foreign Mission Board.

Now let us all bestir ourselves and put steam on our plans and in our systematic way raise this one thousand dollars at once. This can and ought to be done without injury to our other departments of work. Let us give to other objects none the less because of this. Once free from debt, the Board will spring grandly forward in her effort to evangelize the earth for the glory of God.

A. J. HOLT, Cor. Sec. Nashville, Tenn.

—Little record is made of the thousands of lives which have been wasted in seeking gain in Africa. Comparatively few in number have been the lives sacrificed for its redemption. A noble missionary in that continent says: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all useless, for a foundation. If Christ wants me to be one of those useless stones, lying in an African grave, I am content."

Woman's Missionary Union.

Program for June, 1897. Subject, Cuba.

1. Prayer—Invoking presence and blessing of Holy Spirit.

2. Hymn, "Come, Holy Spirit, Heavenly Dove."

3. Scripture—John xiv. 23-27; xv. 26, 27; xvi. 7-15, 33.

4. Prayer for Cuba—"Help, Lord!" A short but sweet suggestive and serviceable prayer, a kind of angel's sword, to be turned every way and used upon every occasion.

5. Give the latest political news from the secular papers. Also look in the religious State papers in June for items.

6. Topic for discussion: Should Cuba secure her freedom, what would be the outlook for the cause of the gospel as maintained by the Baptists? (Give this topic to two or three members before the meeting.)

7. Solo or duet.

8. Leaflet—"Cuba, Past and Present," by C. F. Gregory, D.D.

9. Cubans in the United States. A short paper.

10. Report from Committee on "Improved methods."

11. Report from Woman's Missionary Union meetings at Wilmington, N. C.

12. Collection. Closing hymn.

—Despite the enforced absence of pastors, our Cuban brethren and sisters continue usual Sabbath services. Hope does not desert them, and they confidently expect deliverance from their great trials and afflictions. Our schools are still in operation and are well attended. The Baptist women do much house-to-house visiting, instructing inquirers and comforting the distressed. Meantime the exiled pastors are at work, Dr. Diaz preaching in New York, Brethren Cova, O'Halloran and others laboring successfully among Cubans in Tampa, Key West and other places.

—I have sometimes thought, looking on the depression of these times and the hindrances to missionary success, that God was saying to us in the same voice with which Christ spoke to the Apostles: "Tarry ye till the Spirit comes. Tarry ye and pray." And when that Spirit comes He will come suddenly, as He came at Pentecost, as came the angelic song, as the Lord's second coming will come—suddenly. But when He, the Spirit, comes, ye

will have power for the conquest of the earth. Let us remember that we are in the dispensation of the Spirit. Let us wait, and wait in prayer, for the coming of that Divine energy which shall make the gospel vital, energetic, Divine, overwhelming to those who bear it, and shall carry it swiftly forward to the ends of the earth.—Rev. Richard S. Storrs, D.D., in *Missionary Review*.

—Did you ever notice how, in that wonderful sixty-sixth Psalm, David in the midst of a torrent of praise makes the practical suggestion that they bring an offering as they come into His courts? How can we come into His presence, knowing the need of His world, and withhold what we might give?—*Helping Hand*.

—Our W. M. U. delegates bring back shining faces from the glorious meeting at Wilmington. Let us gather our own little mission circles and read with gladness Mrs. Parli's report of what was done. Surely we shall be inspired to take up the work more vigorously than ever. What others have done we may do, or at least attempt. In work for Christ there's no such word as fail. So let us be up and doing. Where a Society can be formed but for the summer months, by all means begin and meet as often as you can as long as you can.

Remember that the W. M. U. works to relieve spiritual destitution everywhere. If all are not agreed touching a single aim, you can agree to work for several objects and divide contributions. Better send a small amount to each object than to remain idle or waste time in fruitless discussion. If the home-loving sister cannot grasp the situation of the heathen abroad, encourage her to help those reached by our Home Board. If material wants appeal more strongly than spiritual, persuade her to make clothing for needy preachers' families and for our Orphanage. There is work for all. Study to set all at work.

□ We particularly desire leaders of Children's Bands to write to Miss Claiborne, giving a short account of the way in which their Societies are conducted.

Any item relating to increase of interest will be welcome. Any question regarding the W. M. U. we shall be glad to consider and answer if possible. S. E. S. S.

Indian Missions.

Some time ago the Board of the General Association, which represents the Southern Board, passed a resolution requesting that communications be passed through that body, especially calls for aid, to our Southern Baptist papers. I see nothing that they write for the press on our mission work out here. Why is this? Cannot such men as Wright, Green, Washburn, Patterson, etc., lay the claims of the Indian



Fifty Years Ago.

President Polk in the White House chair, while in Lowell was Doctor Ayer; both were busy for some time to govern and one to heal. And, as a president's power of will sometimes depends on a liver-pill, Mr. Polk took Ayer's Pills I trow for his liver, 50 years ago.

Ayer's Cathartic Pills

were designed to supply a model purgative to people who had so long injured themselves with gripping medicines. Being carefully prepared and their ingredients adjusted to the exact necessities of the bowels and liver, their popularity was instantaneous. That this popularity has been maintained is well marked in the medals awarded these pills at the World's Fair 1893.

50 Years of Cures.

Territory as a mission field before your readers?

There are many reasons why Southern Baptists should possess this land. I will only mention a few.

- 1. It is geographically theirs. It lies due west from Arkansas, and lies further South than Missouri.
2. It is about the only field they are attempting to occupy in the West. I mean Indian Territory and Oklahoma. The Home Mission Society of the North has virtual possession of everything North and West of us. It is true a feeble effort has been made by Southern Baptists in New Mexico, which is the only exception.

3. The people here are Southern, especially are the Baptists. Three-fourths are Southern Baptists. In reaching these we only reach our own.

4. They are sound Baptists. Our Northern brethren are rotten to the core on alien immersion and kindred errors. Already in Oklahoma six of the eight Associations have formed a State Convention, auxiliary to the Southern Baptist Convention. This is in face of the fact that the Home Mission Society has expended almost \$10 where the Southern Board has expended one. The Baptists out here are not in harmony with the idea that Campbellite and Mormon baptism is as valid as that performed by a Baptist.

5. This land is worth possessing. If, as Dr. Tichenor says, "Louisiana is more important than Cuba, and New Orleans more important than Havana," because of its commanding position as regards the evangelization of South and Central America, what about the Indian Territory and Oklahoma as

they affect the future of the great West, which is to play such a part in the future of this republic? The food-tide of error and infidelity under various names that is sweeping down upon us from the Northwest, both in and out of our ranks, makes it

6. Needful that the work be done now. This country is on the verge of a great change. Dimes of expenditure now will do more good than dollars later on. God in his providence has called a halt in Cuba, but by a voice too loud and strong to be misunderstood he speaks to us in the Indian Territory and Oklahoma just now to go forward and possess the land. Will Southern Baptists heed the call before it is too late?

7. And last, but not least, we are able to possess the land. There are 1,600,000 white Baptists in the bounds of the Southern Baptist Convention. If each one of them would give one cent a year for five years for missions in Oklahoma and Indian Territory these two territories would be taken for sound Baptist principles, and would take their place beside Texas, Arkansas and other States in the great work of Southern Baptists.

Do we desire that faith in the inerrancy of the old Book shall prevail, and that the whole truth as preached by Southern Baptists shall triumph? Nothing else can save the souls of fallen men. We have a band of consecrated, self-sacrificing missionaries. Come to their rescue with your means that they may go in and possess the land for Christ and his cause.

B. F. STAMPS.

Tahliquah, I. T.

Quiet Hour Thoughts.

It has been truthfully said that measuring a man's character by the money he has is the grossest sort of error, but measure him by the money he gives according to his ability to give and you come nearer finding the real man.

Nothing is so much and so sorely needed in most of our churches as an arousal of spiritual life, and this, as all experience attests, comes through the development of the spirit of missions.

The true essence of spirituality is love—love for God and love for man. No man can really love God and not love man and yearn, as God does, for man's highest spiritual good. Hence, the spirit of missions—labor for the souls of men—is absolutely essential to any positive attainment in spiritual life. The man who opposes missions shuts the door against his own soul's progress.

The pastor who yearns for the highest spiritual good of his people through their development in the spirit and practice of missions, must himself rise above the sordid, bustling ambition to be known as a missionary worker and organizer, and seek, by fresh, repeated and devout study to imbibe the biblical and spiritual principles out of which all true missions must spring.

It is true beyond all doubt that any and all attempts to develop and deepen missionary zeal, while overlooking and neglecting to arouse the essential condition of a deep-rooted spirituality, will prove futile and fruitless. We will seek spiritual good for others only as we secure and enjoy spiritual good ourselves.

The real motive to mission work is not external. It is within us. Unless our love for Christ and desire to honor him by bringing souls to him stir us to give ourselves and our substance, no appeals of any other nature, no matter how plaintive, ever will. We love them, because he first loved us. Love for Christ is the motor which must generate all power and seal in Christian service.

O. C. FAYTON. Sweetwater, Tenn.

Too Many Churches.

With the great host of organizations now struggling for life in our land, Baptists have yet to learn the lesson of organizing. There is such a thing as organizing into disorganization. Numbers is not strength with God. There is nothing in which we are so impracticable as in the organization and location of churches. We have some good brethren who have become famous as organizers, and they are becoming equally as famous for the lack of wisdom in such work. The most of these men seem to think that wherever a few Baptists, irrespective of their means, talents, or extent of consecration, can be found, who are not altogether convenient to their respective churches and will agree to organize, regardless of every other consideration, there should be a church. There is now more than one church in this Association which has thus been organized by some one of these noted brethren that is either without a pastor or soon will be. The splitting up of our forces and the expending of money on these fragments is a weakening process among us today. Some of these churches are organized and located where there is no possible hope for Baptists to survive, and are composed largely of transient citizens. A large number of these churches would do well to sell their houses of worship, give the proceeds for missions, disband and put their membership where, if they can't go more than half the year, there is a stronger church that means something and will mean more to the cause.

There are enough houses of these churches, doubtless unused altogether, which, if sold and the proceeds given for missions, would pay one-half, or at least a good per cent., of the debt of our Foreign Mission Board. We claim to be missionaries, and there is no better way perhaps by which some of us could show this spirit than by resisting the temptation of what is—it is to be feared—in most cases downright selfishness.

Our grand-parents used to ride on horseback as far as ten miles and thought it no great task. But now, with buggies, carriages and trains, some of us want a church at our door. Against an enemy, one strong fort, with a courageous defender, is worth a dozen little embankments with no one to defend them after they are built.

How many men would leave a large break in a levee to put their time and labor on a few smaller ones when they see that if the large one is neglected for a short time it will destroy a city. So some of our members are acting as unwisely as the organizer in leaving these strong points that need them, and which, if the cause is defended and sustained for a short time, will take in all these surrounding points. Yet some of us forsake the place to which we, by virtue of our relation to the cause belong, and join these mushrooms. It costs something to build houses and pay the expenses of churches, and if during these years past we had learned the lesson of organizing, concentration and construction of our forces and not so many houses, and had given more for missions we would have been a century ahead now.

This is a matter which deserves attention. There ought to be a Missionary Baptist Church in every five miles square all over the habitable earth, but for the sake of the cause and for the sake of strength, let us exercise more practical sanctified common sense in the organization and location of churches.

ALVAH F. GORDON.

Adam's Station, Tenn. —Help that only comes when help is no longer needed is no help at all.



When a man falls out of a ten-story window you'd naturally say he is a dead man. Well, perhaps he is, and then again, perhaps not. Something may save him. There may be a friendly awning that will let him down easy, so he may be sound and well to-morrow. You never know what may save a man who seems to be as good as dead.

Many a man who seemed to be dying of consumption, and whom the doctors pronounced just as good as dead, has got well and strong and hearty again by using Dr. Pierce's Golden Medical Discovery. This wonderful medicine has shown the doctor that consumption isn't always a fatal disease. It can be cured if you get at the germs of it in the blood and clear them out thoroughly. That is what this "Discovery" does. It makes new blood,—healthy blood. The germs of consumption can't exist in healthy blood. They simply let go their hold and are carried out of the system; then the new blood builds up new tissue, new flesh, new power, new life. It carries vitality to the lungs, the bronchial tubes and every other part of the body.

It cures people after cod liver oil has failed, because their digestive organs are too weak to digest fat-foods. The "Discovery" makes the digestion strong.

For thin and pale and emaciated people there is no flesh-builer in the world to compare with it. It doesn't make flabby fat, but hard, healthy flesh. It builds nerve-power and force and endurance. It is never safe to pronounce any one "dying of consumption," or any other wasting disease, until this marvelous "Discovery" has been given a fair trial.

Dr. Pierce's thousand-page illustrated book, "The People's Common Sense Medical Adviser" will be sent free paper-bound for the cost of mailing on any one-cent stamp. Cloth-bound, 10 stamps extra. Address Dr. R. V. Pierce, Buffalo, N. Y.

From the Far West.

I would like to call the attention of the readers of your paper to a very important work. As is generally known, Texas is a large place; and while our State Board is striving to carry on the mission work needed, yet it has not been able to reach this part of the field.

Last fall, my attention being directed to the wants of this field, I resolved to move here and do what I could, while at the same time supporting my family with daily wages. But as spring has opened up the cries for help are coming so thick and urgent that there is no alternative. I must either receive help from my brethren or abandon the field, and what seems to me my duty. I am the only Baptist preacher in Dickens, Crosby and King Counties. We have in these counties five small churches, and as is common in new settled communities, the Baptists are very poor and hard run, hence are unable to do but little for the support of my family. We have to combat Methodism, Campbellism, sanctification and the saloon and gambling dens. So you see there is need of work and great consecration.

This is a stock country and the cowboy is here to preach to. It may be that some one who reads this has a friend or acquaintance in some of the counties named. If so, and you are interested in that one's spiritual welfare, if you will write to me I will make it a point to visit that one and talk to him.

Brethren, I ask one and all for your prayers, that God would give us a great victory here in the name of Christ. If any reader feels like helping us financially to preach here in the far West, I assure you it will be earnestly consecrated to the work of my Master. God bless you and all our brethren. S. A. COBB. Dickens, Texas. —There is a difference between a mistake and a blunder: Even wise men sometimes make the former, while no wise man ever commits the latter.

THE HOME

Woman.

BY JESSIE LEE M'NARM

Through woman Ed'u was lost unto man,
And sin to the world had birth;
But where'er she stands her beautiful hands
Have builded Edens on earth.
—Chattanooga, Tenn.

A Story of the Sea.

I had not been married a great while, and was as happy as it was possible to be, along with my Mary in our snug little home. But the time of parting had come. I was captain of a schooner, and she was to sail that night.

It was my last evening at home, and I was a bit down in the mouth. We were sitting together in our little parlor; the fire was burning brightly, the little white kitten was rolled up like a big snowball on the hearth rug. The curtains were drawn, and everything was snug and shipshape as could be.

The only things I did not like seeing were my coat and comforter hanging over the back of a chair warning for me, and the bright tears in Mary's eyes. I did not like going, I can tell you. But what was to be was, the time had come, so I got up and put my coat on, and Mary she tied the comforter round my neck.

Poor child, how she did fumble with it! But then she could not see for tears; and—I am not ashamed to own it, neither—I felt as if I had an apple in my throat.

"God bless you, my dear," I said, as I took her in my arms, "and keep you safe till I'm back."

"O, Bob, you'll want more taking care of than I will."

"Well, dear, he's able and kind enough to take care of the two of us."

"Yes, I know that, Bob; but it's hard parting."

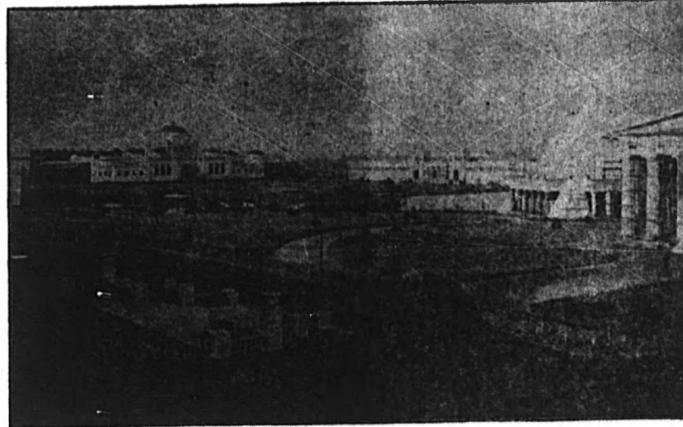
And my poor wife burst out crying worse than ever.

I knew it was no good staying longer; the parting had to come, and the sooner it was over the better. I gave her one long kiss and turned to the door, when, just at that moment, the little white kitten awoke and stretched itself, and a notion came into my head all in a moment that I would take it with me. I picked it up, and buttoning it inside my coat, I hurried away from the house and down to the wharf. Often and often I have wondered what could have put into my head the idea of taking the kitten, and the only conclusion I can come to is that it was providence; and, boys, I believe you will agree with me when you have heard my story.

We set sail that night, and the kitten very soon made herself quite at home in my cabin. I was glad I had brought her with me, for seeing her curled up before the stove gave the place a homelike air.

Things went well with us, and the voyage promised to be a prosperous one.

We reached our destination in safety, discharged our cargo, shipped a return one, and were nearing the New England Coast when the weather suddenly changed for the worse, and we saw clearly that we should have come knocking about



A VIEW AT THE TENNESSEE CENTENNIAL.

before we were safely berthed in Boston harbor.

The wind rose gradually but surely, till it was blowing great guns, and to make matters worse, the cold became intense, as blinding showers of sleet and snow swept past us.

For two days we ran before the storm close reefed, but the straining and buffeting the vessel had undergone at length told upon her, and she sprang a leak.

We were now off the coast of Maine, and I made up my mind to try and get into Portland.

All hands were working the pumps, but, work as we would, we found the water gaining, and in my own mind I very much doubted any of us ever setting foot on dry land again.

Night was coming on when the ship became unmanageable. A tremendous sea had smashed the rudder, and we were tossed about like a feather, but ever slowly drifting on to the rockbound coast.

Ah, boys, it was a night the like of which I had never been out in before, and I hope I never may be again. The sea swept clean over us.

The ship was doomed, I saw that, and we couldn't let the people on land know, for the water had got to the powder and blue lights.

It was just about midnight, as we could judge, when the vessel struck with a crash that knocked us all off our legs, and a big sea, dashing over us at the same moment, washed away three of our crew.

It now became a battle between the vessel and the sea. Our only chance was that she would hold together until morning, and that we might be seen from the shore and picked off by some life-saving crew. There was nothing for us to do but to wait.

What a night it was! None of us would go below; for if the ship were washed off the rock she would founder at once, and take down with her all who were below deck.

When I say none of us went below, I made a great mistake. I did at a great risk; I went to get the little white kitten. When I entered my cabin, there I saw her curled up fast asleep on my bunk.

I was determined she should not be lost if I could help it, and, as on the evening I left home, I buttoned her up inside my coat, next to my breast, and again made my way on deck.

There were only three of us left—myself, the cook, and a sailor. The

cook and I made ourselves fast to the mast as well as we could, and we shouted to the other man to come to us.

Poor fellow! He was doing his best to come, when a sea came, and we saw him no more.

I don't know, boys, that I can describe our sufferings all through that night.

We were wet to the skin, and the cold seemed to go through us like knives. I tried to keep the kitten warm, but it was wretched enough, poor little thing! and kept on mew-ing, and every time I heard it my thoughts flew over the raging waves to my own snug home, where some one I knew was praying for me, and the thought gave me courage.

Day dawned at length, and I was able to see my companion's face. He hadn't spoken for sometime, and I was afraid he was dead, but then I found it was the sleep produced by the cold.

He was only kept up by the rope with which he had fastened himself to the mast, and, as the light became stronger, I found the knot had given a bit, and it did not seem safe.

I could not rouse him, and at last the knot gave way, he rolled on the deck, and a wave dashing over us at that moment carried him away, and his sufferings were ended.

I and the kitten were all alone now, the only two living things out of those who had been so full of life and hope but a few days before.

No one can tell the feelings of thankfulness and joy with which I soon after saw a lifeboat nearing me; but by the time I was safe in her I was pretty well at my last gasp.

For three or four days after I got on shore I was in bed helpless; but the kind people who took care of me took care of my kitten as well. She recovered quicker than I did, and as I lay there I used to watch her playing about the floor.

On my way home a thought came into my head, and I planned a surprise for Mary. I had, of course, got the people who had taken care of me to let her know that I was safe, but she didn't know the exact time I should be home.

It was quite dark when I arrived at the cottage with the kitten inside my coat. I opened the door quietly, and found the parlor door ajar, and looking through the crack I could see Mary sitting by the table at work. I stooped down and placed

the kitten on the floor just inside the room.

She seemed to know where she was in a moment, for she trotted round to where Mary was sitting, and jumping into her lap she stretched up and rubbed her face against hers.

I watched through the crack and saw my wife start and turn very pale, and then as she seemed to recognize the kitten, she said, in a half whisper I could just hear: "Why, kitty, where did you come from?"

A mew was all the answer she received. But Mary seemed to guess that I was not far off, and she rose up and came toward the door.

I could not stand it any longer, and the next moment she was in my arms.

Boys, I am ashamed to say for the next ten minutes kitty was forgotten. And when we did remember her, she was curled up, fast asleep, in her old place in front of the fire, and seemed quite to have forgotten that she had ever saved my life; for if it had not been for her warmth and putting courage and hope into my heart, I should not be here now talking to you.—S. Gibney, in *Our Dumb Animals*.

—Love is the only power that can walk the wild swain ten miles through a wilderness in a dark night to see a country damsel, and do it easy.

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YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor, 504 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Retrorum. Our missionary's address: Mrs. Heattie Maynard, 65 Sakai Machi, Koiura, Japan, via San Francisco, Cal.

—Mission subject for May, Africa.

Young South Correspondence.

Have you read the great news from the great Convention? I told you it would all come right, because the Baptist hosts had gone up to Wilmington praying. Does it not make your hearts thrill with delight to know that our Boards are out of debt? What a burden that lifts from the hearts of the secretaries. Ah! they have carried it all too long. We must see that they never get debt in again.

Last Sunday our pastor, Dr. Garrett, gave us some interesting "echoes" from this wonderful meeting, and our hearts burned within us. When he told of what a noble work had been done there, and the part Tennessee was to have in raising the last \$13,000, and asked for fifty people to give \$1 each immediately towards this grand end, some seventy responded, and we all felt so proud that we were Baptists.

Now, what is to be the Young South share in keeping debt away? I believe if we keep our missionary our very own month after month, as we have done in April, and as I earnestly hope we are going to do in May, then Dr. Willingham will pat us on the head and say, "Well done!" Every dollar sent in for our dear Mrs. Maynard's support allows the Board to do more in some other direction. I shall feel so grateful to God if we can accomplish this great work in our fourth year. Won't you try harder than ever before? Let us concentrate our energies on this one thing. Let us pray constantly for our Master's blessing on our efforts.

I am hoping for a great deal of help from you in the months of vacation. Just now you are absorbed in the closing of your schools, in those dreaded examinations, and the decisions that will affect your standing another year. That is what our army of students are thinking of now. And our dear mothers are fashioning the dainty white dresses for commencement exercises, and arranging for the boys' new suits. So I do not wonder at all over the seeming falling off of interest in our work the last week or two. But you will have lots of time on your hands in a few days now, and we shall hear from some who never fall us, and I hope from many new friends, and June 1st will find our missionary's hundred dollars all paid. Will you see to it that you do all you possibly can?

Do you remember what I told you of the TEN THOUSAND DOLLARS the Presbyterian children of the United States raised in a little while to buy a "missionary boat" in Africa? That was a wonderful achievement, and it was done so easily by all the children uniting and each doing something. That is what we want. A little help from everyone who reads our page or whom you can interest in this work of bearing the gospel to Japan, a little sum given every single month persistently, regularly, with prayer, will make the raising of our offering to Japan an easy, pleasant task. Let's at it with a will.

Class No. 11, First Baptist Church Sunday-school, Chattanooga, sends in a big birthday offering this week, so large that you will guess the teacher

is certainly "in it." Ask your teacher to put his or her's in, won't you? Wont all the birthdays remembered in this sweet way, one penny for each of your happy years, unless indeed you choose to give a nickel or a dime. Don't forget it. Let the candy and the chewing-gum and the car-rides go, and save up the pennies for the dear Lord who has made life such a pleasant thing for you. I am quite, quite sure that you only need to be reminded to do this. Come on, then, all you spring and summer children, and the older you are the better.

Our dear Madison friend, whose work dates back for years, fills us with deepest gratitude by this, our first letter for this week. What would we do without her? Just read: "Please find enclosed my check for \$5 for Mrs. Maynard. I hope we will pay her whole salary for 1897. Remember, we must take no steps backwards." MRS. J. W. MENEES.

Oh! how I wish we had a score of such faithful, constant workers as Mrs. Menees. We could sow beside all waters then. We feel especially appreciative of this most generous gift, because there are so few coming in, just now. Mrs. Menees floods our little gathering with sunshine.

Memphis sends the next from another of the tried and true: "I have thought of you and the members of the Young South very often, and I have regretted that my pyramid was not full. I am so glad now to enclose \$1 for our dear missionary. How proud we are that at last we can claim her and go on helping her do our work in Japan."

SEBASTIAN HARRIS. That's an echo from every member of the Young South circle. Mrs. Maynard is ours! We must keep her close in our loving arms. Let us hear from many more who feel this as Sebastian does. Never mind if the pyramid is not so large as you would gladly have it. Just say, "I must have some part in that great work in Japan for this month," and send on what you have. Thank you very much, Sebastian. Let us hear often from you. Can't you stir up some other helpers in your great West Tennessee city?

The next is from Riceville: "Find enclosed 40 cents for Japan. This is a collection taken in Infant Class of Eastanallee Sunday-school. We hope soon to take another for the Orphanage." MARY MATLOCK.

That is the way that pleases me. Begin with the tiniest ones, and the grace of giving will develop beautifully and systematically, and there will be no trouble with the next generation. Thank you very much, Miss Mary. We are greatly obliged to each little giver.

This last letter will touch each heart. It comes from Carthage: "You will find enclosed \$1.10 that belonged to our darling little boy, Howard Wayne, who left us last January for the heavenly country. He was scarcely three years old, but he knew Jesus. Just a few days before he went away, when no one was talking to him, his little face brightened as he said, 'Mother, I want to go to heaven to be with Jesus.' I answered him with a troubled look, 'Do you, darling?' 'Yes, ma'am,' he said, 'and I want you to go, and father and little brother, too, mother.' These words have been such a comfort to our aching hearts, for we know that the Savior of all men was no stranger to this babe of ours. Please give \$1 to Mrs. Maynard and 10 cents to the James C. Warner, Jr., Fund. May the offerings and prayers of the Young South enable Mrs. Maynard to lead many into the light of our Savior's love." GERTRUDE BRETT.

How vividly this message brings to

my mind another little lad of four who, when he was too weak and wearied to be taken ever again into his mother's arms, said to comfort her, "I am going to be God's baby." And so I love to think of him safely folded in the Savior's loving arms forever. Mrs. Maynard will be glad to link the memory of this dear child with her work in Japan. May our Father comfort the mother! These human hearts of ours will cry out so for these lost lambs. But our Savior knows and cares. His grace will be sufficient for this bitter trial if we lean hard on his promises. There are two of mine in that better land, and I can rejoice now that they are there, but I remember my empty arms.

Now I have some sad news for you. Yesterday the postman brought me a letter which had contained \$1.50. It was put in loosely, and as I opened the official envelope in which the postal clerk had enclosed it, 25 cents fell out. It was marked, "Received in bad order," and the postman had orders to see it opened and the money counted. I grieve to tell you that 80 cents was missing. The postman thinks, though, that it will be returned from Washington, and took it with him with a note of the facts. As it was registered, I hope it only means a delay, but I would have liked so much to acknowledge it this week, when our receipts need it sadly. I tell you about it that you all may be more careful in future. If you send coin, roll in another paper and use a strong envelope. Won't you? A check, post office order, or stamps are to be preferred always.

I hope you are beginning to think of coming to the B. Y. P. U. A. meeting here in Chattanooga in July. If my house was as big as my heart to quote Dr. Folk I would be charmed to entertain you all, but as it isn't, I will be pleased to get any of you good boarding places at \$1 per day. I am sure it will be a wonderful opportunity for spiritual growth. We are counting on 10,000 young Baptists, but a few hundred of them will have gray heads. Write me if you want to know anything about this gathering. I shall be delighted to answer any questions in these columns or privately.

Now! The next issue will show whether we own our dear missionary for May. See to it that her \$50 is ready by June's first number. I rely on you. Hopefully yours, LAURA DAYTON EAKIN.

Receipts.
April offering \$ 5 00
First week in May 7 75
Second week in May 4 50
Third week in May 14 00
FOR JAPAN.
Mrs. J. W. Menees, Madison 5 00
Reuben Harris, Memphis 1 00
Infant Class, Eastanallee S. S., by Mary Matlock 40
Mrs. Gertrude Brett, Carthage 1 00
Class No. 11, First Baptist S. S., Chattanooga, by Mrs. James C. Warner, Jr., Fund. 10
Mrs. Gertrude Brett, Carthage 10
Total \$114 98

—One of the dark pages of the past, in connection with Africa and Christian nations, was the slave-trade; but there is said to be a deeper, darker work of iniquity going on today in the wholesale traffic in strong drink, which

Christian nations are allowing, yea, through their citizens, forcing on these poor, weak people. Their rulers and our missionaries are crying out against the evil, and yet it continues with awful results. Will not God avenge if this continues? While Satan puts in the hearts of some to send rum let us send them the gospel of Christ.—Selected.

—The native Africans have some very striking expressions, showing that they are full of poetical ideas. The Mpongwe call thunder "the sky's gun," and the morning with them is "the day's child." Among the Zulus the twilight is called "the eyelashes of the sun." A native from West Africa who came to America was shown some loes, which he had never seen before, and was asked what he would call it. "Him be water fast asleep," was his reply. When asked to give a name to a railroad car he said: "Him be one thunder-mill."—Selected.

—The women? I can hardly trust myself to speak of them," says Mr. Stevenson in his last essay, *The Arab in Central Africa*. "They are fastened to chains or thick ropes. Very many, in addition to the heavy weight of grain or ivory, carried little babies dear to their hearts as a white woman's is to hers. The double burden was almost too much, and still they struggled wearily on, knowing too well that when they showed signs of fatigue, not the slaver's ivory but the living child would be torn from them and thrown aside to die. One poor old woman I could not help noticing. She was carrying a big boy who should have been walking, but whose thin, weak legs had given way. She was tottering already! It was the supreme effort of a mother's love, and all in vain, for the child was brought into camp two hours later by a hunter, who had found him on the path. We had him cared for, but his mother never knew."—Foreign Mission Journal.

—I never was deeply interested in any object, I never prayed sincerely for anything but it came. At some time, no matter at how distant a day, somehow, in some shape—probably the last that I should devise—it came.—Ez.

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One of the greatest writers of the world has said: "THERE IS NO HISTORY BUT BIOGRAPHY." We all love to read the lives of great men, and especially those of our own nation. They inspire us with patriotism, and strengthen our admiration for what is noble, brave and good in man. But what concerns us most of all are THE LIVES OF OUR PRIVATE CITIZENS.

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The Author of this Volume,

who is an educated gentleman, one of the most gifted and scholarly divines in the pulpit of the South, a devoted pastor, and a profound, practical thinker. From his youth he has been a close observer of every thing around him, and the reader has in this volume the result of accumulated years of observation from many standpoints of life. On the farm, in the school-room, in business circles, on the battle-field, around the camp-fire, from the pulpit, and in the rounds of pastoral visitation his keen perceptions have caught and made a moral diagnosis of every idiosyncrasy and peculiarity of character passing before him, and with his wonderful scalpel of caricaturing art he has dissected them before the world; not for the purpose of punishing the poor unfortunates who possess them, but that he may the better apply the healing balm to the affliction, and prescribe an antidote to those who are not yet its victims.

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NASHVILLE, TENN., JUNE 3, 1897.

New Series, Vol. VIII, No. 41.

In the Secret of His Presence.

BY JESSIE LEE M'HEARN

In the secret of His presence
Where His children may abide,
Wounded by the sting of failure,
Lungs my weary soul to bide;
But I stray in outer darkness,
Though He bids me enter in,
While the bleeding soul within me
Beats against the bars of sin.

Yearning for Thee, yet the spirit
By the flesh is weighted down,
Shrinking always at the cross,
Longing only for the crown;
Lost in labyrinthine mazes
Faint upon a lonely strand,
Tender Shepherd, send the healing
Found in touch of Thy dear hand.

Take the wanderer, Jehovah,
For the darkness is a thrill
With a thousand nameless terrors
To the heart that loves Thee still.
Safe in Thee, O Rock of Ages,
I would all my weakness bide,
Then in secret of Thy presence
Truly will my soul abide.

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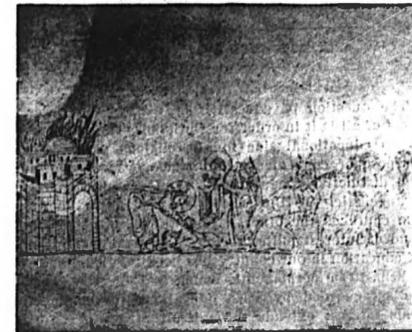
BY T. HARWOOD PATTERSON, D. D.

Professor of Homiletics in Rochester Theological Seminary.

When James I. came to the English throne in 1603 he found three Bibles in use. The Geneva and the Bishop's Bibles were in the churches, but the Geneva in the homes. There was, however, no one version which was authorized. At a conference, over which James presided, between the High Church party and the Puritans, and which gathered in Hampton Court Palace in January, 1604, Dr. Reynolds, the Puritan leader, "moved his majesty that there might be a new translation of the Bible, because that those which were allowed in the reigns of Henry VIII. and Edward VI. were corrupt, and not answerable to the Truth of the Original." Although the Episcopal party opposed the proposal, James rose to it at once, but took care in doing so to deal a backhanded blow at the Puritans. "He never saw a Bible well translated into English . . . he thought the Geneva the worst." So the work of revision should be begun at once; the best scholars should make it, the bishops review it, the Privy Council approve it, and he would give it royal authority, and the whole church be bound to it, and none other.

The translators divided themselves into three companies, and so they dealt with the Old Testament, the New Testament and the Apocrypha, and they met in London, Oxford and Cambridge. Their purpose was clearly set forth: "To make that better which the fathers left so good," and "to make not a new translation, but only to make a good one better, or out of many good ones one principal good one." The book or person to be translated was first given to him counted the ablest for that special task, then the company met and listened to him read it, the others holding other Bibles in their hands; and when it passed this scrutiny it was revised first by each of the other companies, and finally by a select committee which met in London. The whole work was carried through in two years and three-quarters. No controversial notes were permitted, but there were alternate readings where necessary, and 9,000 references; the headings of chapters, after being revised, were retained, and italics were freely used. Furnished with a handsome title page, a fulsome dedication to the king, and a noble preface, the book was ready to start on its course. The translators made no claim to be more than revisers, and acknowledged the generous use which they had made of earlier versions. The traces of the Geneva version, especially in the New Testament, were plain enough. Dear to the people then, dear to us now,

for example, are such forms as "It is good for us to be here;" "Men of like passions with you;" "We see through a glass darkly;" "Ambassadors for Christ." II. How was the new version received? Strangely enough, although "appointed to be read in churches" appears on the title page, no such appointment is on record, and although made "by His Majesty's special command," that phrase was as empty in fact as the promises of James himself.



From "The Parables of the Faith."

Jesus Cleansing the Temple.—Illustration from the Codex Rossanensis.

At first it was fiercely opposed. The Romist party wanted no Bible at all for the people; the High Church party still clung to the Bishop's Bible, and the Puritans were not readily to be weaned from the Geneva version, which was associated in their minds with heroic names and memories. Hugh Broughton, an eminent scholar but a very testy conversationalist, sent word to the king that it was "so ill done that he had rather be rent in pieces by wild beasts than any such translation should be urged on poor churches." Even Lancelot Andrews himself, when he preached before the king in 1621, ten years after the Authorized Version was issued, took his text from the Bishop's Bible. Yet little by little the storm abated, and before the middle of the seventeenth century was reached the book had established itself firmly in the affections of the English people.

III. Turning now to look at it as literature, we are struck at once with the beauty of its style. As Faber says, it "lives in the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego." Well "a sense for diction." Noble thought could not be any Matthew Arnold credit the Elizabethans with more nobly expressed. The butter is brought to us on a lordly dish. The age which had not forgotten the vigor of Latimer or the sweetness of Spenser, the age in which Raleigh penned his gorgeous prose and in which Shakespeare found fitting words for his every thought, the age which numbered Bacon among its philosophers and Hooker among its preachers, was better qualified than any other before or since for the task of making a translation of the Bible into the English language. Its elegance is never purchased at the expense of accuracy, its great scholarship is never marred by the pedantry so common in that age, and the passion for word play so prevalent as the Elizabethan period declined, finds not a single echo in its pages. "Its rhythm is the rhythm of nature, and the rhythm of nature is the rhythm of life itself." Although much of the style is now lost in our common speech, yet the influence of the Authorized Version continues, and no master of English to-day altogether escapes its fascination.

IV. The changes through which our language was passing under the Stuarts seemed to call before very long for a yet further revision. Preaching before the House of Commons in 1648, Dr. John Lightfoot pleaded for "an exact, vigorous and lively transla-

tion." Probably at this time, when the Authorized Version was still recent, such an undertaking would have been likelier to win favor than in later years, when by virtue of centuries of use the masterpiece of King James' reign had become almost as precious to the people as Magna Charta. However that may be, it is certain that while many attempts at revision were made, in the shape of private ventures, there was no general movement until 1870, when Bishop Wilberforce brought the matter before the Upper House of Convocation for the Province of Canterbury. It was taken up at once, and by May, 1870, the ten companies entrusted with the making of a revised version of the Bible were formed. Originally the work of the Established Church of England, other scholars were soon invited to join. Meanwhile, Matthew Arnold cautioned them, in the superior spirit so natural to him, to remember the risks which they ran "in touching a great national monument like the English Bible," and Henry Rogers, the most cultured Nonconformist in England, said, "Let the learned revisers only guard against spoiling the racy English of the Authorized Version, and for the rest they cannot but earn our thanks."

V. By general consent the companies were well selected for their scholarship, and the addition of an American contingent made the body stronger yet. With the exception of a few names there were, however, no men among them who had made any mark on the literature of their times by virtue of the English which they used. If no worse, their style was certainly little better than that of theologians in general, and no men of equal importance have been less conspicuous as masters of their own tongue than the theologians. From diverging seriously from the English of the Bible, so familiar to the people, the revisers were guarded—or should have been—by one of the rules laid down for their guidance, which directed them "to introduce as few alterations as possible into the text of the Authorized Version," and "to limit as far as possible the expressions of such alterations to the language of the Authorized and earlier English versions." Unlike their predecessors, each company of the revisers met as a whole, with the exception, of course, of the American body. They assembled in the Jerusalem Chamber, a large hall in the Westminster Deansery. There the famous Westminster Assembly had prepared their Confession of Faith in the seventeenth century, and there, before the open fire, Shakespeare pictures Henry IV. as breathing his last.

VI. The ten companies were nominated in 1870, the New Testament was published in 1881, the Old Testament in 1885, and the Apocrypha, in which the English-speaking world has shown only a languid interest, did not appear until 1896. Such changes as the revisers made—and in comparison with the bulk of the Bible they were not nudly numerous—were due to five causes: to changes in the English tongue since the time of King James; to a desire to clear up some obscure passages; to the supposed need that the same word in the original should be uniformly translated; to the advance in scholarship; and to the superior advantages which we enjoy to-day over the translators of the Authorized Version, to whom the four oldest manuscripts were unknown, and who could have had little conception of Palestine, Egypt, Assyria and other Bible lands, which only in our time have revealed their long-buried treasures.

VII. The publication of the Revised Version was eagerly anticipated. Before the New Testament appeared the orders for it were prodigious. Two million and a half were sent out during the first year. The newspapers of Chicago vied in having both tabular and anti-tabular from New York. "The sale," wrote Prof. Phelps, of Andover, "indicates an intense reserve of interest in the book, which till now has had no such means of expressing itself." We are concerned here with the Revised Version as literature, and our obligations should be expressed at once to the revisers for making it more like literature than